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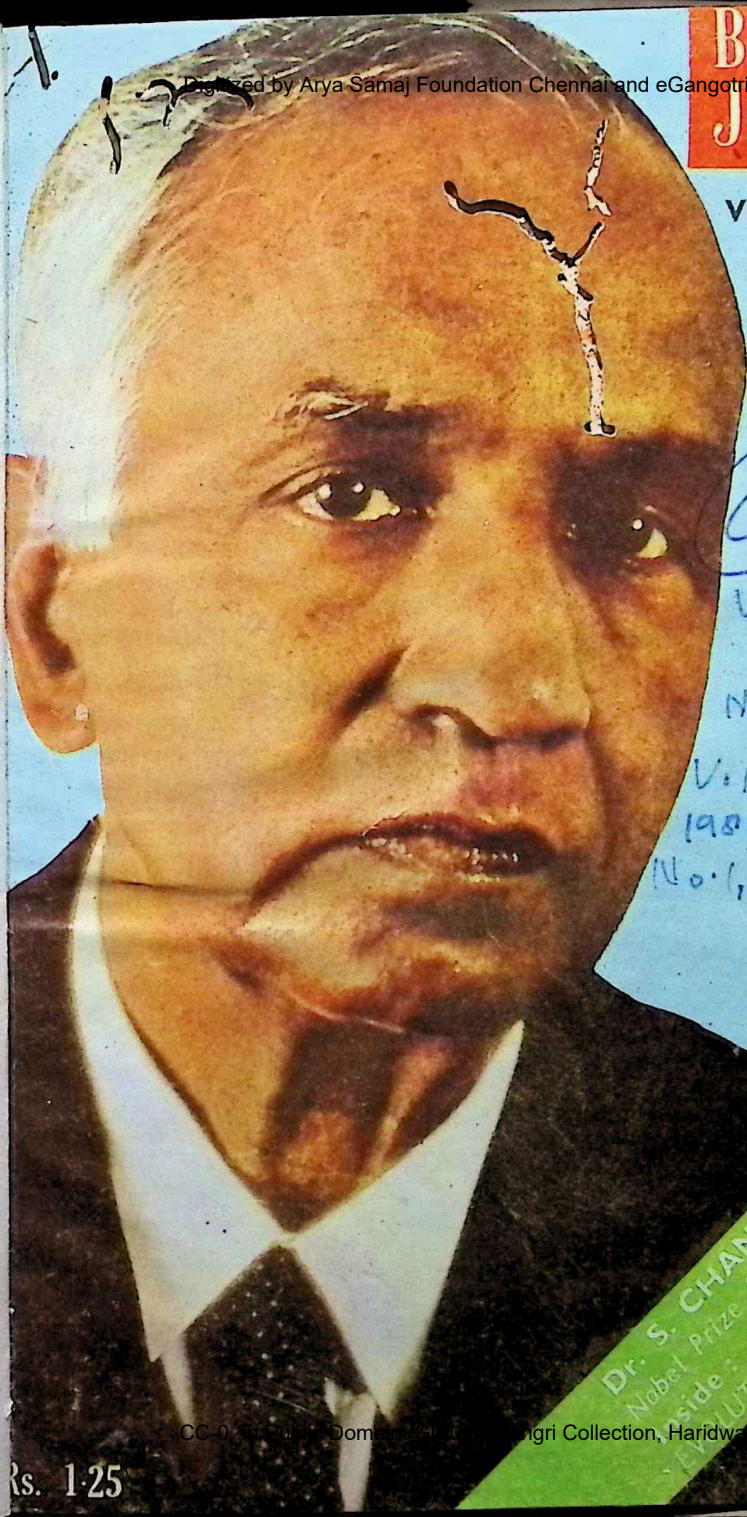

Dr. S. CHANDRASEKHAR
Nobel Prize for Physics, 1983
Inside :
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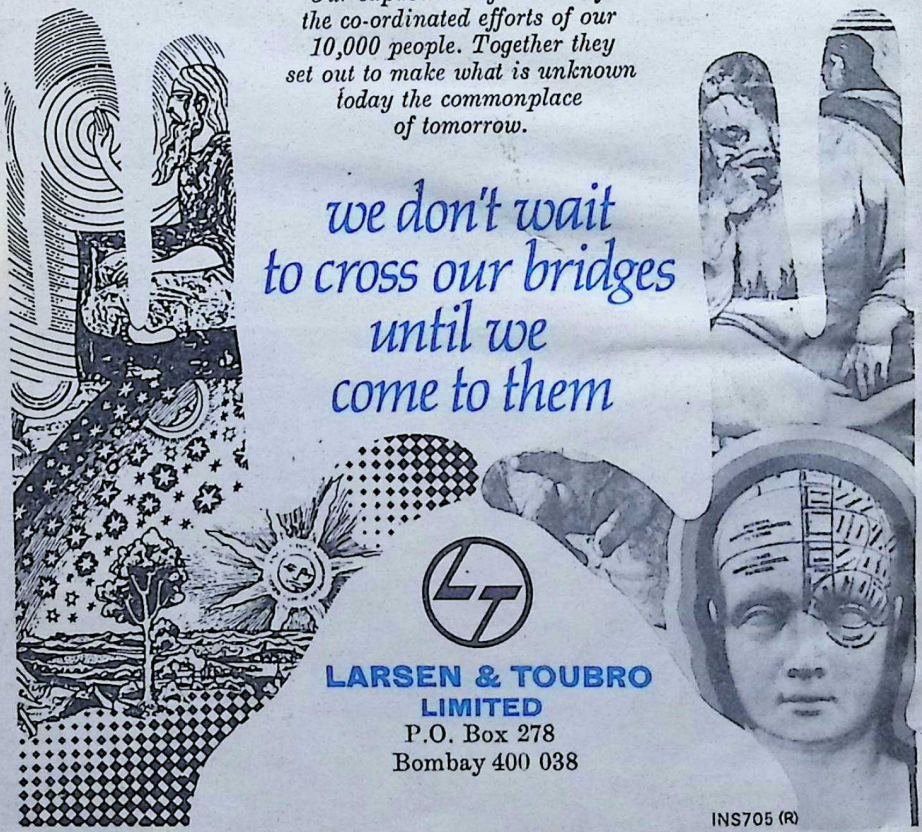

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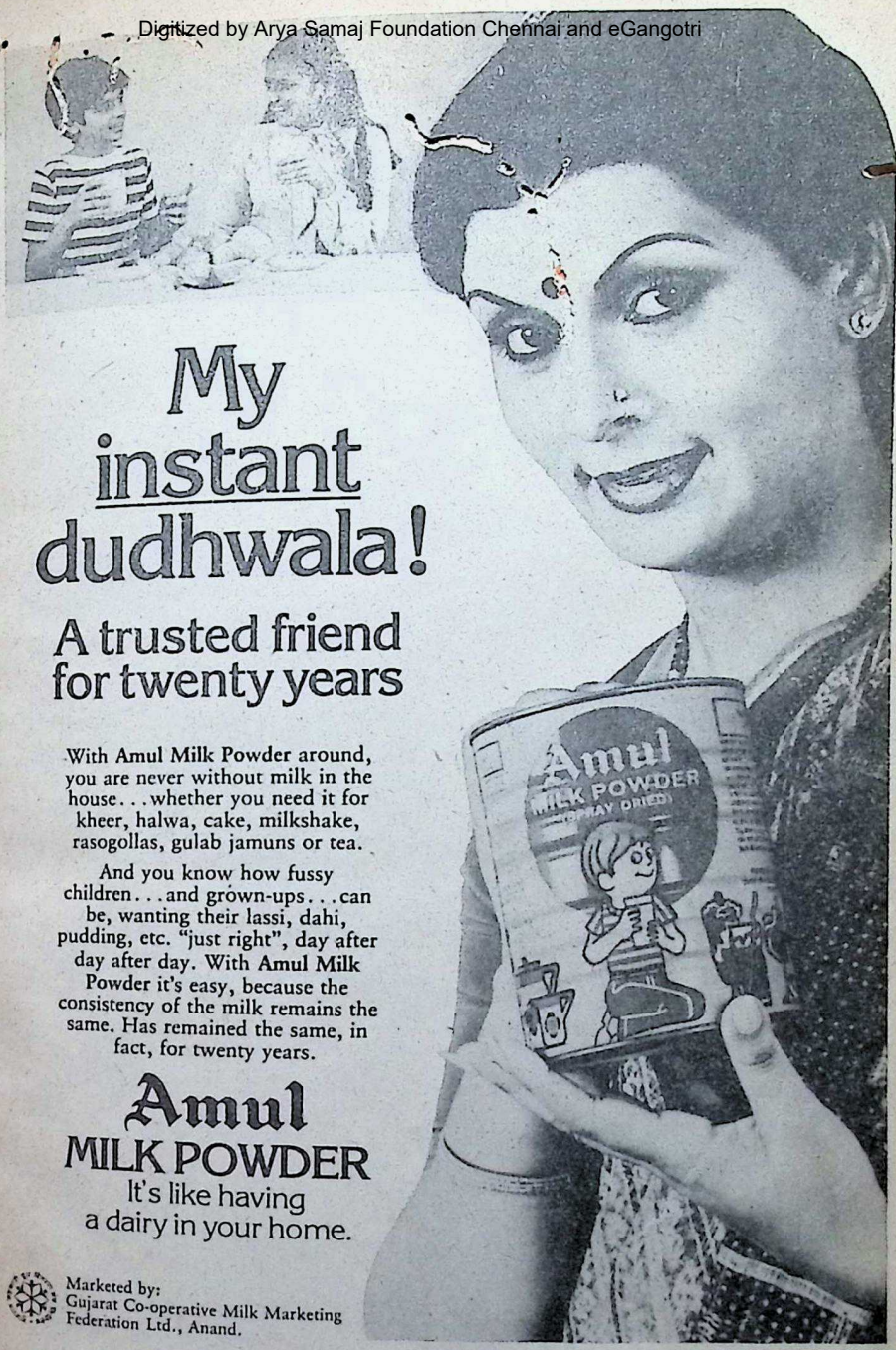

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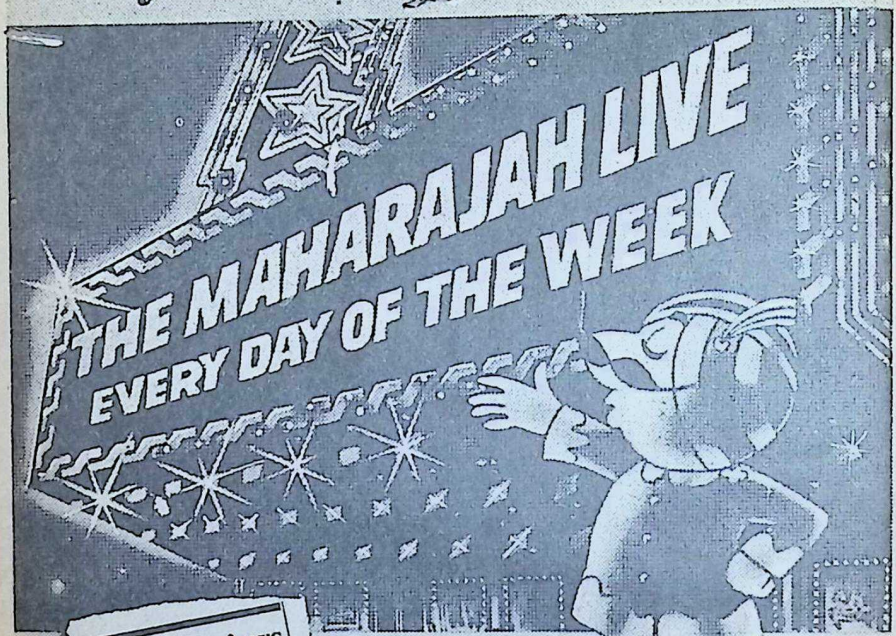

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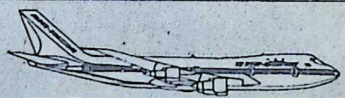

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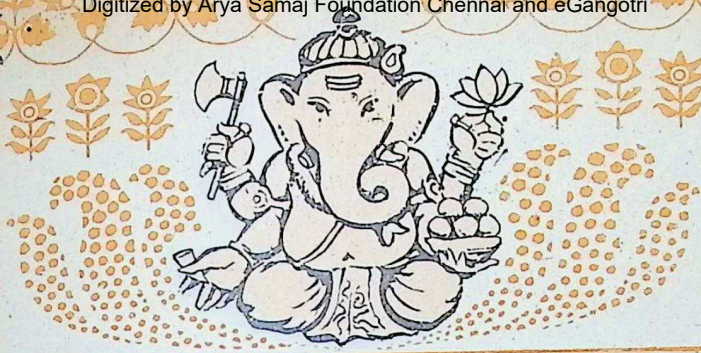

आ नो भद्राः क्रतवो यन्तु विश्वतः
Ā no bhadrāḥ kratavo yantu viśvataḥ
Let noble thoughts come to us from every side
Rigveda 1-89-i

PRAYER TO DHARMA SASTHA

अखिल भुवनदीपं भक्तचित्ताब्जसूरम्
सुरगणपतिसेव्यं तत्त्वमस्यादिलक्ष्यम् ।
हरिहरसुतमीशं तारकब्रह्मरूपम्
शबरिगिरिनिवासं भावये भूतनाथम्॥

I invoke Him, the Overlord of all creation, the light of all universe, the sun unto the lotus heart of devotees, who is served by the king of the Celestial gods, the ultimate aim of 'That Thou Art', son of Hari and Hara, embodiment of the Supreme Emancipator, residing in the Sabari Hill.

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Girdharilalji Mehta : A Man of Piety and Generosity

S. RAMAKRISHNAN

IT is rare that **Shree** (wealth) and **Saraswati** (wisdom) combine in the same person. Similarly rare is a person who is a harmonious blend of tradition and modernity.

Shri Girdharilalji is a shining symbol of wealth and wisdom, tradition and modernity, combined in one.

Pious, humble, simple and compassionate, he inspires confidence and affection even at the very first meeting. Well-versed in Vedic and Puranic lore, he is a man of great erudition and culture. Though a very successful industrialist, he is unassuming and ego-less. Never given to flaunting his wealth, he is a model of austere living and high thinking. He is a lover of Sanskrit, the treasure-house of our ageless culture. He is a patron of literature, art and music. Sober and serene, tall and erect, with an unaffected bewitching smile, Shri Girdharilalji is an arresting

Shri Girdharilalji with Mrs. Margaret Thatcher, the British Premier, when the latter visited the Bhavan's Andheri campus to lay the foundation-stone for the Shriyans Prasad Jain Institute of Management and Research on April 17, 1981.

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personality, standing out in any company.

Shri Girdharilalji is a far-sighted institution-builder. The Bharatiya Vidya Bhavan is one of the great beneficiaries of his generosity, advice and guidance.

An instance may be recalled. It was in 1950 that the Bhavan was given land in the heart of New Delhi by the Government of India for its Delhi Kendra. In 1952 the foundation-stone was laid by Dr. Rajendra Prasad, the then President of the Indian Republic and Honorary Member of the Bhavan. Normally, land granted by Government for public institutions should be utilised for the purpose for which it is given within a specific period. It so happened that the promised donations for the Delhi Kendra did not materialise. Kulapati Munshi, the founder and President of the Bhavan, was in a fix. An ardent devotee of God, he looked upon every difficulty as a test of his faith. His credo was: "Bhavan's work is God's work." He went to Calcutta and met Shri Girdharilalji Mehta whose munificence was widely known.

Of course, Munshiji had not known Shri Girdharilalji till then. Shri Girdharilalji spontaneously offered to bear the entire cost of construction and thus the imposing building of the Delhi Kendra came up and it was inaugurated by Pandit Jawaharlal Nehru in 1957. God is a great devotee of His devotees. Munshiji used to liken this incident to Bhakta Narsi Mehta drawing a Hundi on Shamal Shah (Sri Krishna)!*

There are many institutions — religious, cultural, educational and humanitarian — which have survived and pro-

Shri Girdharilal Mehta Abhinandan Committee organised a meeting in honour of Shri Girdharilal Mehta, President of the Bharatiya Vidya Bhavan, on Sunday the 25th December, 1983 in Calcutta for his services in various fields. Shri L. N. Birla presided and Shri Madhavsinh Solanki, Chief Minister of Gujarat, was the Chief Guest.

* Bhakta Narsi Mehta was taunted and tormented by his wife and the villagefolk for his inability to make adequate financial provision for properly celebrating the marriage of his grown-up daughter. He then purchased the necessary grocery, ornaments, clothes etc., and, being in penury, had no money to meet the bills. He therefore gave the merchant a Hundi on Shamal Shah (the Blue Coloured Chief) — Sri Krishna, which, lo! was duly honoured!

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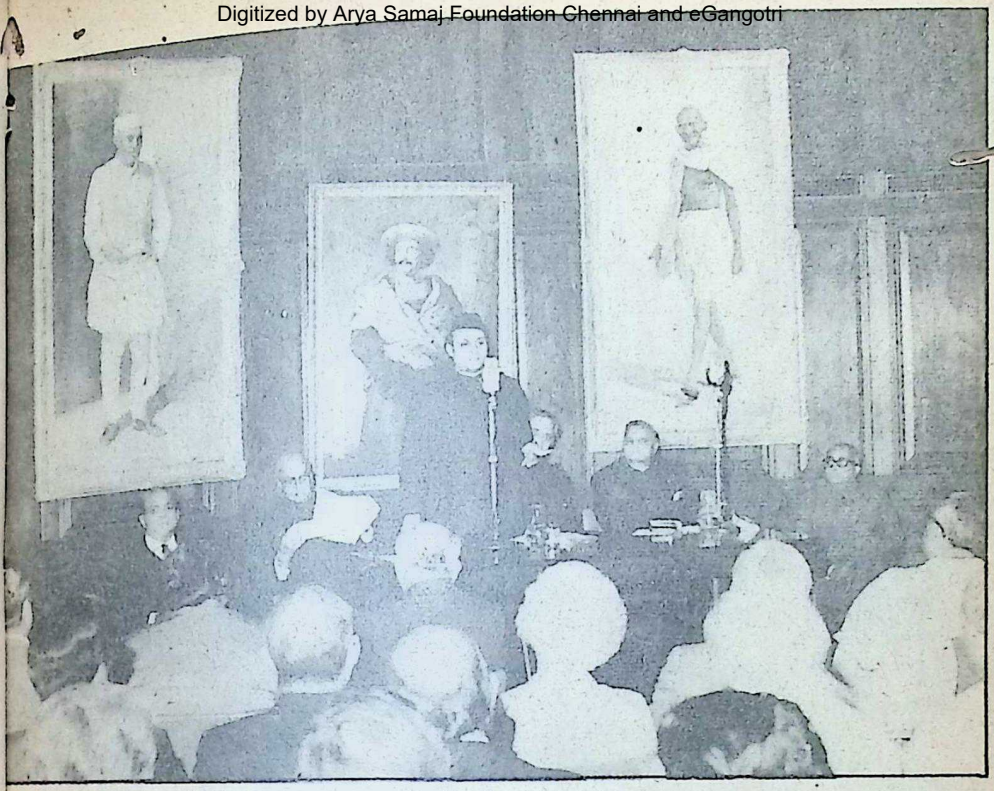

Shri Girdharilalji at the preparatory meeting organised in London on June 9, 1972 to consider the proposal for starting the Bhavan's U.K. Kendra. (L to R) the late Shri M. Sunder Ram Shetty, Member, Bangalore Kendra; Girdharilalji, the then Vice-President of the Bhavan; Dr. Karan Singh the then Chairman of the Bhavan's International; Shri Apa B. Pant, the then Indian High Commissioner in London; the late Shri Jaisukhlal Hathi, the then Vice-President of the Bhavan and Shri S. Ramakrishnan, Bhavan's Executive Secretary.

gressed with Shri Girdharilalji's help and advice.

History repeats itself. In 1960 the Baroda Municipal Corporation gave 43 acres of land for a Residential Public School — Vidyashram — to be run by Bhavan. Dr. S. Radhakrishnan, the then President of India and Honorary Member of the Bhavan, laid the foundation-stone in 1962. But there were no funds for the construction of the building. Again, Shri Girdharilalji came to the Bhavan's rescue and gave a munificent donation. Today, the Vidyashram has flowered into one of the nation's best Residential Public Schools. Planned as a

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pioneering, innovative educational venture blending the best in India's age-old Gurukula system and the modern Public School system, this school has proved to be the precursor of similar Vidyashrams in several parts of India.

The Mehta Campus at Bharwari, near Allahabad, housing an Arts and Science College and a Residential Public School, is another glorious monument to Shri Girdharilalji's far-seeing vision and munificence. So are the Mehta Mathematical Research Institute at Allahabad, the Mehta Auditorium at Allahabad and Varanasi and the hospital complexes in Bharwari and Varanasi; and most important and ancient of them all — the Sangh Ved Vidyalaya at Varanasi — from the portals of which have gone forth hundreds of well-trained Sanskrit scholars, carrying forward the ever-glowing torch of Indian culture.

A noteworthy feature of Shri Girdharilalji's nature is that he never stipulates any pre-conditions for his massive donations. Like the legendary Karna, Shri Girdharilalji's left-hand does not know what the right hand donates. Never adopting the patronising attitude, he almost makes the recipients of his generosity feel that *they* are obliging him by accepting his donations! He is a living example of the age-old dictum, "life is to give but not to take."

Shri Girdharilalji's association with the Bharatiya Vidya Bhavan extends over three decades. He became a Trustee of the Bhavan in 1957 and one of the Vice-Presidents in 1969. He was persuaded to become its President in 1983. He has been one of the greatest pillars of the Bhavan.

He is a firm believer in the well-known Subhashita:

परोपकाराय सतां विभूतयः

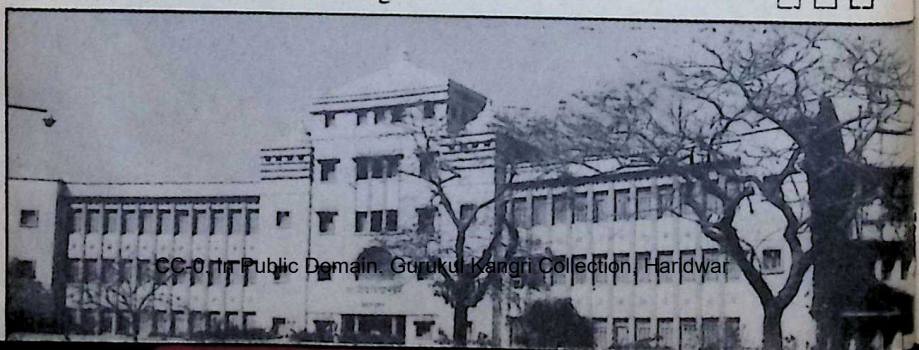
— To good people all their wealth is for the benefit of others — Kabir reiterated this dictum thus:

राम नाम के कारन सब धन डाला खोय ।

मूरख जाने गिर गया दिन दिन दूना होय।।

"Wealth, if spent in the Name of God, goes on increasing in a geometrical ratio day by day, though the fool may think that it is a waste".

□□□



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Sri Atmananda's Birth Centenary Celebrations

In the village of Malakara, Kerala, on the bank of the sacred river Pamba, the birth centenary of Sri ATMANANDA was celebrated for one hundred days from Sept. 4 to Dec. 12, 1983 under the direction and guidance of his son and disciple, Sri ADWAYANANDA.

Sri ATMANANDA, a householder Guru, initiated hundreds of aspirants into the direct realisation of Truth. Sri ADWAYANANDA, also a householder, continues his Teachings.

During the celebrations Prime Minister Indira Gandhi released in New Delhi on December 5 a recording of Radhamadhavam, a devotional poem by Sri ATMANANDA, sung by Smt. M. S. Subbulakshmi.

Sri ATMANANDA (Sri P. Krishna Menon) was born in the old Travancore State. His father, a brahmin, was a Vedic scholar and a teacher of Vedas. He himself became a teacher after matriculation, standing first in the State for which he received a gold medal from the then Maharaja of Travancore. He took, during service, the B.A. degree and joined the Police Department. After he had taken a law

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Degree he was promoted as a Prosecuting Inspector. He rose higher in the Department and became an A.S.P., then a D.S.P. He retired in 1938. He attained Mahasamadhi in 1959.

The teachings of Sri ATMANANDA show a direct approach to Truth. Nothing need be renounced. One need only see That which is. "It is not the objective world which presents obstacles to one's spiritual progress but the false stand one has taken up." (Sri ATMANANDA in **Atma-Darshan**) The life of Sri ATMANANDA was the perfect example of his Teachings.

To commemorate the teachings of Sri ATMANANDA, special centenary editions of his works both in Malayalam and English have been published under the guidance of Sri ADWAYANANDA. These works are being made available to the public for the first time. These include **Radhamadhavam**: A devotional poem in Malayalam describing the purification of Radha's heart.

Atmaramam (The Flower Garden of Atma): A book of verses in Malayalam dealing with different aspects of Jnana and Bhakti.

Atma-Darshan (At the Ultimate): A vedantic work written in verse form, both in English and Malayalam, containing different modes of approach, each a way of revealing Reality.

Atma-Nirvriti (Freedom and Felicity in the Self): In this book, both in English and Malayalam, some of the subjects dealt with in **Atma-Darshan** are made clearer and some others treated from different angles.

Atmananda Tattwa Samhita: A transcription of the tape-recorded talks of Sri ATMANANDA as compiled, edited and Malayalam portions translated by Sri ADWAYANANDA.

Atmanandom: A collection of Kirtanams and slokas written in praise of Sri ATMANANDA by devotees in the course of their development.

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Radhamadhavam

1

Advaita-lila-gopala, having gathered the **gopis'** garments of shyness, is seated on the tree of **Nirvana**, on the bank of the river that washes away sins, showering His endearing and playful smile that fulfils all desires. To His sacred lotus-feet, fragrant with the **Vedas**, I bow.

2

Thy **lila** with the **gopis**, laden with sweetness, the lila of enjoying their ambrosial love, transported them to a devotional height far beyond the reach of great **tyagis**. O darling of **Nanda**! Who art enacting this drama with **Chit** as background through various qualities, forms and words, to test and protect their stand in **Atma**; the dust of Thy Feet is my only support.

3

O Lord! The forest of **Vrindavana** is ever beautiful to the heart, with the song of the flute; the flowering from of the essence of **Nada Brahma**; the fragrance, taste and touch of the sacred pollen dust of Thy Lotus-feet; and the movements of **Radha** and other beloved devotees.

4

Though the blessed **gopis** who came to Thee, drawn by the glory of Thy beautiful Lotus-face dripping honeyed words of **Premananda**, have extraordinary devotion, only **Radha**, the celestial vine, entwined herself round Thy Supreme Self firmly.

5

Radha-Madhava-lila is ordinarily seen by ignorant men as the play of **Kama**. But for **sadhus**, who are great devotees, standing beyond duality, full in the bliss of **Chit**, it is the mind merging in **Atma**, becoming one with It.

6

The charming movement of Thy eyebrow puts all the three worlds in a flutter. **Radha**, melting Thy heart merged in **Chit**, by the honey of her lotus-heart ever united with Thee, is bathing in the waves of the play of Nirvana in an indescribable manner. Is not this sweet-hearted **Radha** indeed to be worshipped?

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"LET US BE GUIDED BY THE GREAT" —P.M.

More than ever before, people today needed the guidance of good souls, observed Prime Minister Indira Gandhi, while releasing an LP record "Radha Madhavam" on December 5 in New Delhi.

The record, rendered by Smt. M. S. Subbulakshmi, has been brought out as part of the birth centenary celebration of Swami Atmananda.

"I used to say that people should find guidance within themselves and not look for it from others. Yet, there is no doubt that the experience and attainments of others help one to probe the depths of one's own being and thereby find one's own strength." Smt. Gandhi said and added: "May the message of purity of life of Swami Atmananda guide us on our path."

Referring to the spiritual heritage of the country, she wondered what would happen in a better yuga if in Kali yuga itself so many great souls were born in the country. Personally, she said, she had never ceased to be amazed by the number of great people which the country had produced. "Because they happened to be Indians, they did not get the prominence or publicity in the world as a whole, as they would if they had been born in Europe or somewhere. That does not reduce their value either for us or for those who have not heard of them", Smt. Gandhi said.

In this context, Smt. Gandhi referred to one of the compositions of Saint Thyagaraja offering salutations to many great souls in the country and said it was in that spirit they all paid homage to the great soul — Swami Atmananda.

The function held at the Prime Minister's residence began with an invocatory song rendered by Shri Subbulakshmi. Shri Raja Rao, a disciple of Swami Atmananda, welcomed the guests.

After the release of the record, Smt. Subbulakshmi rendered a few bhajans.

Smt. Vilasini Haravu proposed a vote of thanks.

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7

Radha's heart is refreshed by playful **Balagopala's** beautiful Lotus-eyed Face. Her graceful form, a tender lotus-stem, shyly draws near, melting with divine, sweet feelings. Her heart, suddenly aflame, at the same time experiences the ambrosial coolness of love.

8

In the moonlit garden, a gentle breeze carries the fragrance of the **Kankeli** flower as it shyly strokes and awakens the trembling beautiful flower bud. **Chinmaya (Krishna)**, caressing the bud and describing the sweetness of nature, draws **Radha** to Him, removing all sorrow.

9

The heart of Radha, of tender form, was purified by His play on the sandy bank of the river Kalindi; nowhere else can one find such peace and merger in **Atma** as in that **Vrindavanakrida**, the perfection of boundless bhakti all through.

10

O red-lotus-eyed one! Ocean of Mercy! Even great **yogins** seek **nirvriti** of union with Thee for a moment, by controlling thoughts. The mind that can never be fixed on any object is firmly bound to Thee, however, by these blessed **gopis**.

11

Neti-vastu (that which remains over after the negation of everything), eagerly sought after with utmost effort by the four **Vedas**, by **tapas-sakti**, by gods and other divine luminaries, appears in embodied form in this **Vrindavana**, the abode of happiness and peace for **Rishis**, to fulfil the desires of devotees.

12

Thou grantest all that is asked for and desired by Thy devotees, and art pledged to their love, and servest them. It is no wonder that Thou worshipped the feet of Thy devotee **Radha**, who is completely and inseparably Thine.

13

Small-minded people are affected by such disitnctions as big and small, honour and dishonour, on account of the illusion of duality. Thus they see the play of love and courtesy as slavery. But at the level of non-duality, all this is **Atma-lila**.

14

Thus, in this world, which is of the nature of Consciousness, one creates all miseries and suffers in different ways from mental and physical ailments. It is only when the mind merges in **Atma** and sees everything as That, that one can grasp the

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depth and greatness of Radha-Madhava-lila.

15

If one makes a careful examination from the right perspective, it is evident that what is seen outside with the physical eye is the reflection of the Absolute, showing Its existence. Then all doubts will vanish. The Truth will be seen like the light burning in an earthen pot, the light of Chit itself.

16

Krishna! My Lord! Seeing that an ego appeared even in a great devotee like Radha, who thought that Thou art subservient to desire, what a wonderful remedy was prescribed by Thee! Ambrosial separation, sweet with love, is the medicine to cure the disease of ego and nourish the growth of Prema.

17

In order to reach Thee who art Chit-Sat, it is not enough to transcend the activities of the sense organs that belong to the illusory world. If a trace of ego remains over, all that has been accomplished is lost. But it is in Thy very nature to destroy even that trace of ego and lead great devotees on to the Absolute.

18

Yogins, whose minds blossom with knowledge and get enlightened; Thy devotees, who wash away impurities of the heart by bathing in tears; karma yogins, who renounce the fruit of action; and others who are in the state of dhyana; each of these sees the meaning of Thy great lila according to his stand.

19

Radha, who was abiding inseparable from her Lord, like fragrance in a flower and purity in a chaste woman, was bewildered, not knowing why her dearest Lord suddenly left her. Weeping, with a heart burning with sorrow, she lamented thus:

20

"Searching night and day to know the needs of those who believe that Thou art their only support and who spend their lives with eyes ever flowing with tears, with melting heart Thou giveth everything that is needed, here and hereafter. This being so, how is it, alas, that Thou art burning only me, Thy dasi, to ashes in this fire of separation?

21

"O Krishna! Blue like the Kayampu flower! Thou art my only support, merged in me, but appearing as a man by illusion alone; even though Thou art without attachment, how canst Thou have left me like this, knowing that being a woman it is difficult for me to be steady?

22

'Like a lamp without light, like a broken conch, like a heart without tenderness, like a garden without flowers, like a cursed being, like a face without eyes, alas! O Lover of gopis! This Radha finds no support in the world.

23

"A pond that has dried up, a word without meaning, a flower that has lost its fragrance, a day forsaken by the sun — such is my condition in the sorrow of separation. O Maya-Gopakumara! Madhava! Ocean of Mercy! Without Thee, although I am living, I am as if dead.

(To be Concluded)

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UNION WITH THE GODHEAD

K. D. SANGORAM

FOR one who has the vision of God everywhere, all duality comes to an end. He becomes a Samadarsi.

The Atharva Veda speaks of the unitive vision of the mystic. "He knows God — his father and mother. He surrenders all his possessions to God. He, by his splendour, occupies the mid-region, heaven and the highest empyrean. He identifies himself with the universe and he fully becomes the whole universe itself" (VII.1.2). "Hail to thee, Oh heaven, hail to thee, Oh earth, hail to thee, Oh intermediate space. The sun is my eye, the Vayu is my vital force, the intermediate space is my self and the earth is my body. I am he who is known as Amara. I am offering my heart and soul in order to be protected by the heaven and earth (Atharva Veda V.9.1-7).

In the Atharva, such a seer is described as a creator of earth and heaven and the seven seasons as well as seven seas. "I utter those good and bad things which seal the fate of men." (VI.61.2,3). As with nature, so with the various deities, he feels he is identical. Thus we read in the Rig Veda: "It was I who lived as Manu and also as Surya. I am the wise sage Kaksivan. It is I who made Kutsa, the son of Arjuni, so powerful and I am the wise poet Usana. Behold me here. I have bestowed this earth upon Aryas. I have bestowed showers of rain upon the mortal who offers oblations. I have guided the course of loudly roaring waters; and gods move as per

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K. D. Sangoram

my directions. Exhilarated by the influence of Soma, it is I who has demolished 99 fortresses of Sambara altogether. The hundredth fort I gave to Divodasa for his habitation and protected him at his sacrifice" (IV.26. 1-3). Or, Rishi Vaikuntha Indra says: "I was the first possessor of this precious wealth of creation; I am its overlord. All men approach me alone like a son unto his father. I favour my devotees with the enjoyment of bliss. I am Indra, the invincible self. Never was I a prey to death. All devotees approach me for the blissful mellifluous juice. Men with friendly devotion towards me shall never perish" (Rig Veda X.48.1 and 5).

This identification with Manu, Surya and Indra mentioned above is extended to many other deities, and the aspirant feels that he has achieved great powers also. There are a number of Mantras which describe such powers: "I am the ruler of all the mortal beings as well as the immortal gods. The gods act only as per dictates of Varuna. I am the sovereign of all men and their possesions. I am that sovereign Varuna. All the first celestial powers were gifted to me only. I am Indra, I am Varuna, I am this wide earth, this unfathomable firmament and this beautiful canopy of heaven. I know all beings. I am the impelling force behind all the movements of all the creatures of this universe. I direct the showers of rain to descend on the earth. It is at my behest that the heavenly bodies move according to the laws of Rita and it is I who govern the threefold creation of this universe following the laws of Rita' (Rig Veda IV.42.1-4).

It is interesting to note how the aspirant gradually becomes endowed with the divine attributes of omnipresence and omnipotence. We further read how he thinks himself to be a possessor of lustre and glory of the Godhead. The Atharva Veda exclaims that the aspirant becomes glorious because of the glory of Indra and Soma (VI.39.3). The Rig Veda makes a seer express the contentment of having received the

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K. D. SANGORAM—a perfectionist

Shri K. D. Sangoram whose work on the 'Pathway to God in the Vedas' is being serialised in Bhavan's Journal of late, suddenly passed away on 29th November 1983. He was 86.

Accuracy, precision, insistence on corroboration, meticulous documentation and clear thinking were some of the characteristics of his remarkable personality. With his colossal memory he would recite Vedic passages with proper accents. A single word or a phrase was enough for him to recall passages from different Vedas where the word or phrase occurred in different contexts. He would then point out passages which had a definite spiritual import.

God-realisation through intense meditation on the Name of God imparted by a spiritual teacher is the central teaching of the Nimbargi Sampradaya to which Gurudeva R. D. Ranade belonged. Shri Sangoram had the good fortune to be initiated into this Sampradaya. He had an unflinching faith in his spiritual teacher and gave himself to observance of moral principles and meditation on the name of God.

He was gifted with real research talent and would go from village to village and house to house to get even a shred of paper relating to persons or places of his spiritual school. He has preserved valuable documents which would provide authentic source material for the history of the Sampradaya.

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Shri Sangoram's collection of Vedic literature was rich and for his studies he mainly depended on the original texts. He was a perfectionist and tried to be as perfect as possible in his studies and writings.

Shri Sangoram was associated with a number of academic and cultural institutions as well as with religious trusts. He was a generous donor giving munificent grants whether it be for the repair of a temple, publication of a philosophic or religious work, construction of a school or college building or renovation of a women's institute.

Unassuming by nature, he worked always behind the scene and shunned publicity.

His studies and his meditation went on almost to the last moment. As in life so in death, he displayed rare equanimity.

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grace of Indra and having become lustrous like the Sun. The Rishi further says that like Kanva he adores his speech with that auspicious verse which bestows power on Indra (VIII.6. 10-12).

Great scholars like Sayana have referred to Brahmavadinis or women seers.

Women Seers

Of the women seers of Rig Veda, the most celebrated is Vak, daughter of the sage, Ambhrna. She illustrates in her personality how a woman can reach the highest pinnacle of knowledge or realisation and be blessed with the beatific vision of the unity of Godhead and identity of the self and the Absolute.

Thus having directly realised the non-difference between her own self and God and the universe, Vak sings out in ecstasy: "I move with Vasus and Rudras and also with Adityas and all gods. To Mitra and Varuna I extend my support and likewise to Indra, Agni and Asvins. I foster that powerful stimulus in Soma for enabling him to deal deadly blows to the enemies. I sustain Pusan, Tvashta and Bhaga. I recompense those who offer oblations by giving them abundant wealth; a similar reward is given by me to those who worship with Soma. I am a sovereign queen and a confluence of all the Vasus. I am omniscient and the foremost among the holy ones. Gods found me established in many places. I live in various places in various forms. It is only through my inspiration that one eats, sees, breathes and hears what is spoken. People do not know me even though they happen to be near. Hark thou, I am telling you that which is worthy of belief. Yes, I myself say that which is acceptable to gods and men. I can make him whosoever I desire, Brahman, a Rishi and a gifted wise man. For Rudra I stretch out the string of his bow in order to slay the deadly enemy of holy spiritual souls. In man I infuse the enlivening energy and I entirely pervade both heaven and earth. I bring forth the Father on the top of the universe. I have my home within the unfathomable waters of the ocean. Thence I stretch out to all the world and touch with my beautiful form the yonder heaven. It is I who breathe forth like wind, setting in motion all the existing worlds. Beyond this earth and beyond even heaven have I arisen. I have become all this through my own grandeur" (Rig Veda X.125.1-8).

The devotee not only finds himself to be one with the various deities, but he also comes to realise that he verily enters into Brahman and be-

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comes all that there is. He merges in the Supreme Self and does not remain outsde. He also realises that he is the immanent principle in the universe. "Performing various good deeds he gets some light and then follows the pathway to God with great vigour. Thereafter, he tries to rise higher up and reach the state of bliss; and ultimately he merges his self into the Supreme Self" (Atharva Veda VII.3.1).

The same idea, that the knower of Brahman verily becomes Brahman, is reiterated in another Mantra: "When a seeker visualises Brahman face to face and also the seers who have realised the Supreme reality, the seeker himself becomes Brahman" (Atharva Veda X.7.24).

Just as the Brahman is the indwelling spirit of all creation whatsoever, the devotee who has become Brahman, becomes all. Thus he expresses his identity with the animals which eat grass as well as with men who live on food like barley (Rig Veda X.27.9). Or again: "The face of Truth is covered with a golden lid. The Purusha who is in the Sun, I myself am He. Om, All pervading like sky is the symbol of Brahman." (Yajur Veda XL.17). There is an identity of the three-fold category — the psychological (Aham), the cosmological (Aditya) and the metaphysical (Brahman). This identity is to be realised by uncovering the face of truth through meditation on OM. And ultimately he realises that he is the innermost principle not only of the beings on the earth but also of the gods in the heaven. "I am beyond the upper region, I am beyond the lower region. My Lord has become the mid-region. I have visualised the sun from both the sides. I am that supreme truth underlying all the gods" (Yajur Veda VIII.9).

Thus is confirmed by direct experience the doctrine of the all-pervasiveness of Brahman. *The principle that all is Brahman can be reached by intellectual argument, no doubt, but it becomes significant only when corroborated experientially.*

Integrated Personality

The experience of God irons out whatever imperfections a person may have. He becomes a whole and integrated personality. Once there is realisation of the oneness of existence, altruism follows suit. Being interested in the welfare of all a saint necessarily engages himself in activities which are beneficial to humanity. The thorough immanence of Brahman is expressed in Atharva Veda. Brahman is the sacrifice, and the oblation is contained in Brahman. Brahman is the sacrificial ladle full of ghee. Brahman is the first princi-

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ple of the sacrifice. (XIX.42.12)

As Brahman is perfect, so is the saint. "I myself am inseparable; my soul is inseparable, my eyes and ears are inseparable (my powers of seeing and hearing are inseparable); my breathing viz. inhalation and exhalation and my diffusive breath are also inseparable. I am inseparable and individual whole. (Atharva Veda XIX.51.1).

Himself an integral personality, he cannot help doing good to others. First and foremost he salutes every one. He salutes the young and the old, the children and the aged alike. He intends to perform sacrifice to welcome the deities and prays that he should not go wrong in praising the Godhead. (Rig Veda I.27.13).

Next we learn that he possesses those things which bestow happiness on mankind. "Agni am I, I have full knowledge of all things ever since my birth. I have illumination in my eyes and immortal ambrosia in my mouth. I am the threefold vital air and measurer of the mid-region. I am the eternal light and heat and I am also the offered oblations" (Rig Veda III.26.7).

The God-intoxicated soul declares to the world the supreme bliss of identification with the highest reality. "This is my navel centre; here is my home, these are my gods. I myself am all. I am the twice born. I am the first born of the eternal order. The cow milked this as she was being born." (Rig Veda X.61.19). Or "I am the first born of Rita I am older than the gods; I am the navel of immortality; he that gives me keeps me; him who eats all food, I eat as food" (Sama Veda 594). The same idea is repeated in: "I have not consumed the food, nor has the food consumed me. The food itself has consumed the food" (Atharva Veda XI.3. 30-31). To the three identities mentioned above, psychological, cosmological and metaphysical, these Mantras add a fourth one, namely, an epistemological identity of subject and object.

BHAVAN'S BOOKS for Better Reading

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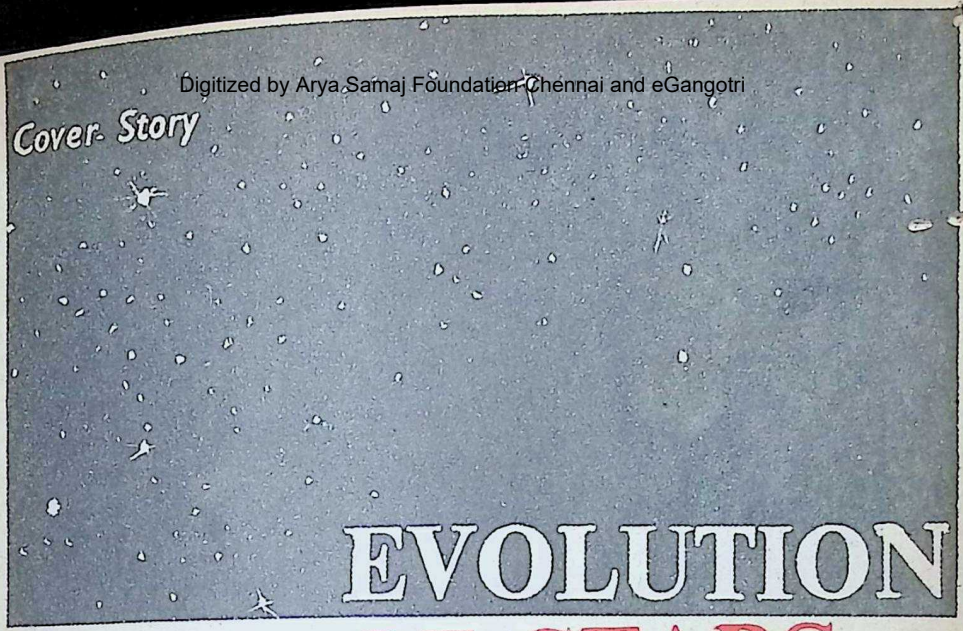

EVOLUTION OF STARS

An Analysis of Dr. Chandrasekhar's Research

DR. SHANTA RAGHURAJAN

DR. Chandrasekhar left India for the U.K. at the age of 21 to join the Trinity College, Cambridge. As a Physics Honours student from the Presidency College, Madras, he had won a prize — a book entitled 'The Internal Constitution of the stars' by Sir Arthur Eddington. Dr. Chandrasekhar was very much inspired by this book and decided to study the evolution of stars.

While at Cambridge Dr. Chandrasekhar made some significant and startling discoveries in the course of his studies of stellar evolution. On January 11, 1935, the Royal Astronomical Society in London had its annual session. And it heard Chandrasekhar also. Chandrasekhar was hardly 25 years old when he proposed his theory of dying stars.

According to the theory that prevailed in those days, a dying star was one that had used up the hydrogen fuel in it; it would collapse under the force of its own gravity into a planet-size dense ball called the "white dwarf." Chandrasekhar challenged this theory and gave

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THE WRITER

Dr. Shanta Raghurajan teaches physics at the Bhavan's Hazarimal Somani College of Arts and Science, Bombay. She took her doctorate in Nuclear Physics from the Saha Institute of Nuclear Physics, Calcutta. She had the opportunity of meeting Dr. Chandrasekhar and his wife, Smt. Lalita Chandrasekhar in September 1972 at the International Centre for Theoretical Physics in Trieste, Italy, during a week-long conference on "The Physicists' Conception of Nature". Among those who attended the conference were Nobel Laureates like Dirac, Heisenberg, Wigner, Pierls Yang, and Abdus Salam.

rigorous theoretical proof to show that only stars with mass less than 1.44 times the solar mass could survive as white dwarfs. This limit — 1.44 times the solar mass — goes by the name "Chandrasekhar limit" and is of great relevance in modern astronomy and space research.

Although Chandrasekhar's theory was scoffed at by Eddington and others, it was accepted by astrophysicists all over the world nearly two decades later. His theory won for him the Nobel prize at the age of 73. This should give hope to young research scientists that their work, if carried on with a sense of dedication, whatever be the immediate obstacles, will win recognition in the long run.

Stellar Evolution

When we talk of stars we can't help remembering the nursery rhyme 'The Star' by Jane Taylor (1783-1827) composed in the early 19th century:—

"Twinkle, twinkle little star
How I wonder what you are!
Up above the world so high,
Like a diamond in the sky!"

From time immemorial man has been curious to know what the stars are made of, wherefrom do they derive their luminosity, whether they are eternal, etc. Now thanks to Dr. Chandrasekhar, we know a great deal about the stars, their formation, composition, luminosity and final evolution.

Stars are born and stars die. *By this we mean that the nuclear reactions converting mass to energy in stars have a beginning and an end.* Now how are

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stars formed? According to Sir James Jeans, the British astronomer, the primordial gas filling the universe was first broken up into giant gaseous nebulae and the process of star formation began only when those nebulae became entirely separated from one another. Stars form all the time within interstellar clouds of gas and dust like the Orion nebula. Within the main cloud, there are smaller denser clouds, and within the latter, there are still smaller, still denser regions. Eventually, in this fragmentation cascade, PROTOSTARS arise. Since the material deep inside a protostar is hotter than the material near its surface, a flow of heat takes place from the central regions to the surface causing the surface to radiate outward into space.

A diffuse dense interstellar cloud of gas and dust contracts due to its own inward pulling gravitational force. As contraction proceeds the surface temperature eventually rises to about 4000°K. This process takes about 10^6 years. Further contraction of the protostar takes place resulting in the rise of central temperature when nuclear reactions are turned on in the core producing immense energy. An energy balance is reached when the energy production in the core is equal to

Dr. Chandrasekhar and Mrs. Chandrasekhar with Prof. Pierls.

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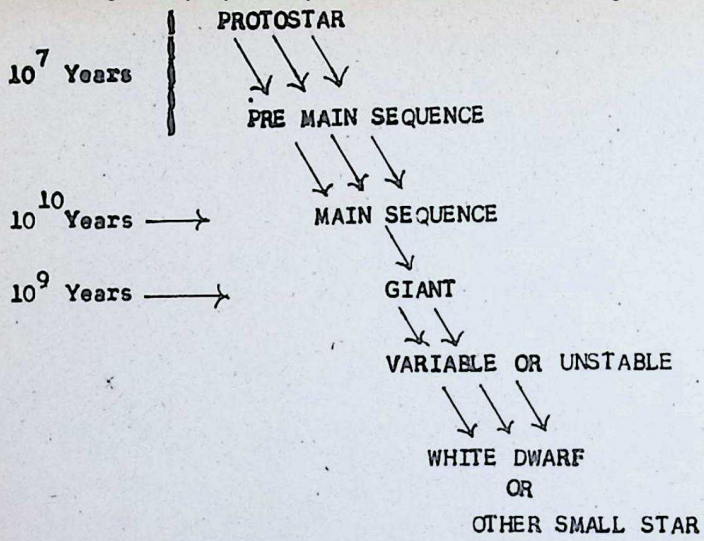

The Stellar evolutionary sequence. For instance, the Sun spends 10^7 years in its formative stages, 10^{10} years in the Main Sequence, roughly 10^9 years in the giant state (red giant). Multiple arrows indicate faster evolution.

Fig. I

the energy loss from the outer surface; the protostar becomes a star of the main sequence burning mainly hydrogen.

For instance, the Sun spent some 10^7 years in its formative stages when it is called a protostar. It will spend about 10^{10} years in the main sequence when it contains mainly hydrogen as nuclear fuel.

Nuclear reactions in stars do two important things; they change the star's composition and they generate energy. Two hydrogen nuclei (protons) fuse to form deuteron or heavy hydrogen. The deuteron combines with a hydrogen nucleus giving helium 3, and photon and two helium 3 nuclei fuse to give helium 4 and hydrogen. This is called the proton-proton cycle. The net result is that hydrogen

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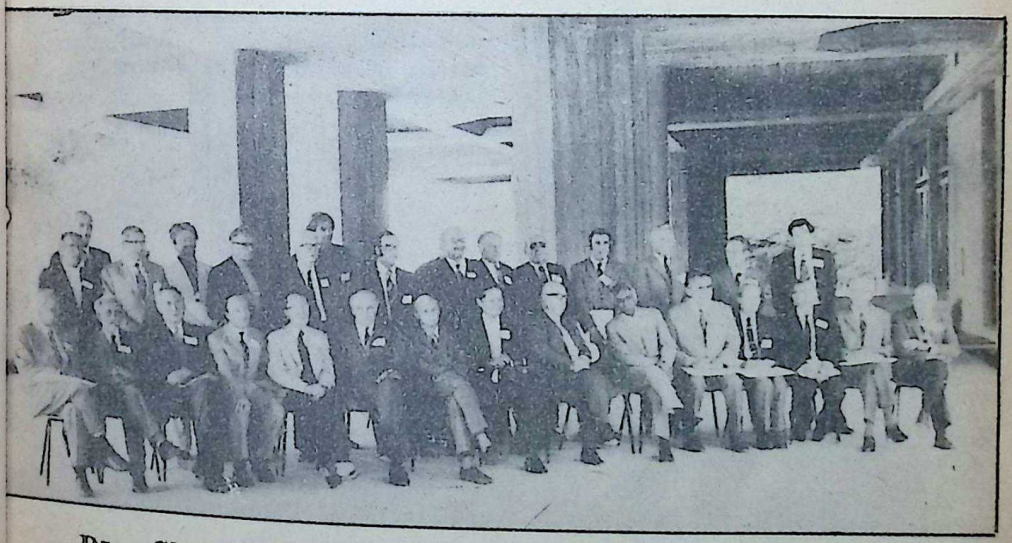
atoms combine to form helium 4 producing energy in the form of photons.

Here a small amount of mass 'm' has been converted to energy 'E' according to Einstein's famous equation $E = MC^2$ where the constant C is the velocity of light, 3×10^{10} cm/sec, 'm' is in grams, and 'E' in ergs. In stars larger than 1.5 solar masses, where interior temperatures are higher, another reaction series dominates in producing energy. This is the Carbon and Nitrogen cycle where C and N act as catalysts in converting hydrogen to helium, releasing tremendous energy. In the proton-proton cycle, about 0.007 gram of matter is converted to energy for each gram of hydrogen processed. This liberates 4×10^{33} ergs/sec inside the sun (or in a star with mass equal to 1 solar mass) to maintain its equilbrium — in other words 400×10^{24} watts!

Now the question arises: What will happen when a star runs out of nuclear fuel, that is, when all the hydrogen in it is converted to helium? Exhaustion of hydrogen at the centre of a star leads to an increase of its radius. The burning of helium at the core produces great outward pressure and the surface of the star swells to a large radius while the core remains the same. The star is called a 'Giant,' rather a 'Red Giant' for it has high luminosity and emits mostly red light. During this stage the burning of Helium produces heavier elements like



Dr. Chandrasekhar in the midst of a galaxy of distinguished physicists most of whom are Nobel Laureates.

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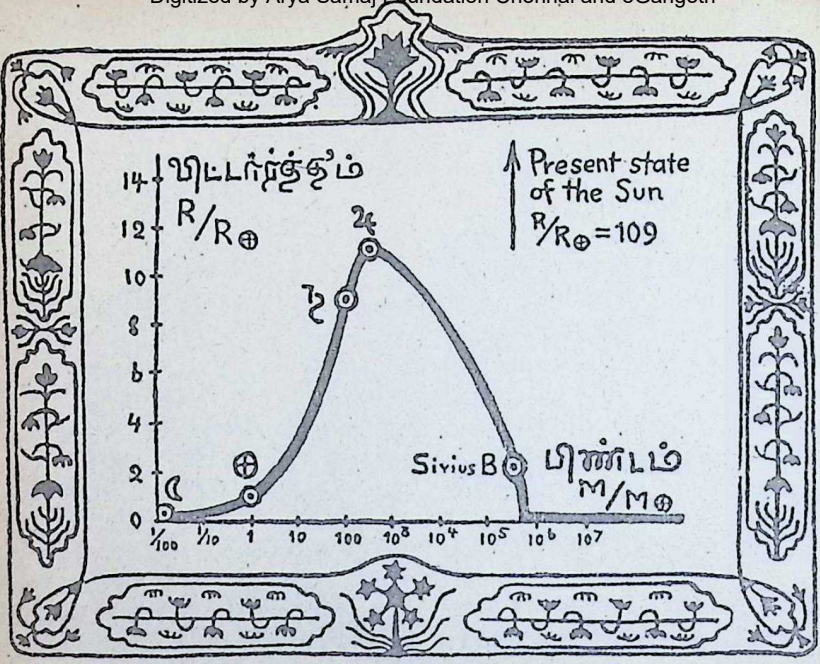

The relationship between the radii and the masses of cold stellar bodies, according to the calculations of the Indian astrophysicists Chandrasekhar and Kothari. The symbols ☾, ⊕, ♄, and ♃, respectively represent the moon, the earth, Saturn, and Jupiter. Note that for masses greater than 460,000 times the mass of the earth the radius becomes zero! The words for mass and radius are in Dr. Chandrasekhar's original Tamil.

Fig. II

Carbon and Oxygen.

This process generates energy and great outward pressure and the star reaches another equilibrium stage till all the core helium is burnt.

Once again due to gravitational contraction, the core temperature further increases bringing about the burning of Carbon and Oxygen giving Neon, Magnesium and Silicon and the star attains equilibrium. Thus more complex elements are synthesized in the interior of the star as the temperature further increases. Finally after Iron is formed, the nuclear reaction stops.

The sun spends roughly 10^9 years in the Giant state and a shorter time in later unstable-states consuming heavier ele-

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ments until energy generation stops. Fig. 1 shows its stellar evolutionary sequence.

The White Dwarf

Once no more energy is available to generate outward pressure, the star collapses until all its atoms are squeezed together to make a very dense material called the "white dwarf." At these densities, the atoms are stripped of their electrons and some of the electrons move at almost the speed of light. Dr. Chandrasekhar saw the need to take into account Einstein's special theory of relativity in his theory which the earlier theories had ignored. Again, according to Pauli's Exclusion Principle, no two electrons can be present in the same quantum state. So only a certain number of electrons can be squeezed into a given volume of space. Also, stellar matter stops behaving like a perfect gas at such high densities but has a new form known as degenerate matter — that is neither solid, liquid nor gas. Thus the atomic nuclei are held together by a sea of electrons, a so-called degenerate electron gas at densities of about 10^5 to 10^8 gram/cm.^{3} Such highly dense stars which have run out of nuclear fuel are called the 'white dwarfs.'

The star at this stage is held in equilibrium against gravitational collapse by electron degeneracy pressure and does not contract any further. The more massive the white dwarf, the smaller it must be. Dr. Chandrasekhar established theoretically that no white dwarf can exist with a mass greater than 1.44 solar masses. This is called "Chandrasekhar limit." Compar-

"NOT BY SUDDEN FLIGHT"

Dr. Chandrasekhar is the son of Shri C. Subrahmanian of the old Indian Financial Service. Shri Subrahmanian was the elder brother of Dr. C. V. Raman, the Nobel Laureate.

Dr. Chandrasekhar is simple and modest. His innate goodness and deep scholarship are well known. Two of his students, Lee and Yang, won the Nobel Prize for Physics in 1967.

Dr. Chandrasekhar was the Editor of the prestigious Astrophysical Journal from 1952 to 1971.

Dr. Chandrasekhar has devoted all his time to research work at the sacrifice of his other interests especially in literature, music and travel. He reminds one of Longfellow's memorable words:

"The Heights by great men reached and kept
Were not attained by sudden flight
But they, while their companions slept
Were toiling upward in the night".

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ed to an average star, a white dwarf is much fainter and smaller. Secondly, the white dwarfs have a much higher density than the average star. For the same luminosity, the white dwarf will be characterised by a very much higher temperature (that is, much 'whiter') than the main series star. This explains the origin of the term "white dwarf".

Supernova, Neutron Star, Pulsar and Black Hole — stars with masses greater than the 'Chandrasekhar limit' may undergo violent explosions that eject much of their material into space. These explosions are called SUPERNOVAE. The core of the star collapses breaking down the core particles into neutrons. This is called a NEUTRON STAR and is held in equilibrium by neutron degeneracy pressure. A neutron star has a very high density of the order of nuclear density 10^{14} gram/cm^3. It is only a few kilometres in size though the mass may be greater than 1.44 solar masses. Rotating neutron stars have been observed and are called PULSARS. A star that is too massive to become a white dwarf or a neutron star will continue to collapse indefinitely until a stage is reached when the surface gravitation is so intense that not even light can escape. Such an object is called a BLACK HOLE.

Thus Chandrasekhar's discovery not only helps us to understand better white dwarfs but has led us to the knowledge of neutron stars, pulsars (pulsating radio sources) and black holes. These throw light on the behaviour of compact stars and also on the properties of matter at high densities. Black holes and stellar explosions may also account for such unexplained phenomena, such as strong infra-red radiation from the centre of galaxies, unexpectedly large red shifts of some galaxies and reported gravitational disturbances in our galaxy.

Fig. 2 taken from the book, "The Birth and Death of the Sun" by G. Gamow, shows a graphic representation of Mass-Radius Relationship of Collapsed Stellar Bodies with zero hydrogen content as calculated by Dr. Chandrasekhar. The words for mass and radius are in Tamil as written by him.

□□□

ATTENTION READERS

The date of birth of Kulapati K. M. Munshi is December 30, 1887 and not December 10, as printed in our issue dated December 16-31, 1983.

Swami Mukhyananda's article on pages 33 to 40 in our issue of December 16-31, 1983, may please be taken as the second part of the article captioned: 'What Is Vedanta?' published in B.J. of November 16-31, 1983.

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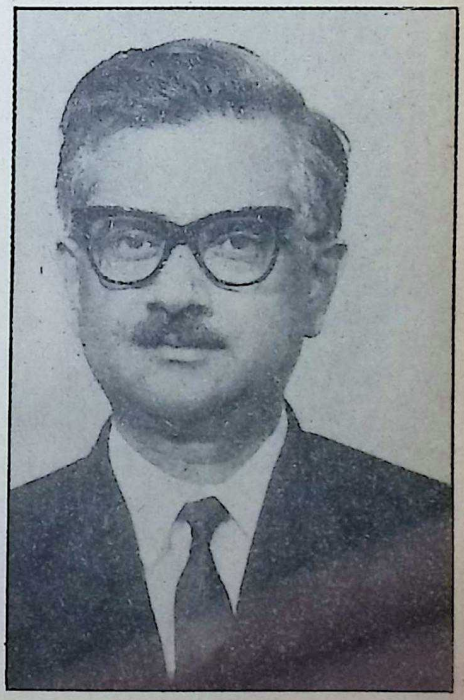
Sir Ivor Jennings, the British constitutional expert, once told Justice Mallik of the Calcutta High Court that he had drawn up many constitutions for several developing countries and the only constitution that he had no hand in, was that of India. None of the ones he drafted was operating and only that of India continued to flourish.

Dr. Raja Ramanna, Chairman of India's Atomic Energy Commission and Chairman of Bhavan's Ancient Insights and Modern Discoveries Project, who delivered the Sir Alladi Krishnaswamy Aiyer Endowment Lecture on November 7, 1983 at the Andhra University, Waltair, referred to this remark of Sir Ivor and said that it summed up the contributions of our constitution drafting committee of which Sir Alladi and Kulapati Munshi were distinguished members.

Excellence and Mediocrity

DR. RAJA RAMANNA



FOR those of my generation, the changes that are taking place within the country by way of a total transformation are just unbelievable. This is so especially for someone like me who grew up in the very protected "native state of Mysore" where the main aim was to keep things going and not disturb the existing conditions that had been slowly evolved over the centuries. It is true that the British brought in their technological innovations wherever there was immediate economic gain to themselves. A case in example was the development of the gold mines at Kolar for which the first hydro station was set up in India as early as 1903. The introduction of the railway train during the

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last century had a great social impact on the countryside, but it is only since independence that modern technology has begun to play a powerful role in the actual life of the people. Shri J. N. Tata and Sir M. Visweswaraya were the two great men who were eminently successful and achieved a degree of excellence in an ocean of poverty and helplessness.

The question I propose to discuss is not why excellence has diminished in India, but why in spite of a transformation to a new way of life with less drudgery and better quality, excellence is not as visible as it should be. In scientific terms, one could discuss this as a signal to noise problem. It seems that the signals of excellence in the country are lost because of the large amount of "noise" around. It may also be that our standards have become higher and we compare our achievements with that of the entire world.

We are also a nation known for running itself down and publicising only its failures and this attitude makes it difficult to judge the quality of excellence of what has been achieved. The tendency to run ourselves down may come about from a superstition that has been with us for a long time, that the evil eye may operate if we praise ourselves too much.

Let us consider some cases where loss of excellence has been much discussed with regard to our development. It could be in the fields of education, science and technology or industry. Of the three, there is a general feeling that in the field of education we have been the least successful. In fact, it is paradoxical that though the number of the educated has increased and the students are better informed and are in a better state of health, most people will agree that our educational system is not satisfactory. Has the excellence come down because of the very large number of students we have to deal with now, or is it that the type of men like for example, the Rt. Hon. V.S. Sreenivasa Sastri, no longer take up to the teaching profession?

If excellence is synonymous with originality and proper motivation, we must conclude that mediocrity has come to stay in our many educational institutions. The fact that the lives of Vice-Chancellors have become so difficult — fortunately not in the Andhra University — university life seems to be full of violence and most students take little interest in academic activities beyond passing examinations all confirm this view. The expansion of our educational system without a corresponding modernisation of its administrative and managemental system is also responsible for the present state of affairs. The feeling of help-

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lessness that nothing can be done to improve teaching quality and the general lack of motivation to improve things has become widespread, and it is this which will keep our standard at an irretrievably low level, thereby increasing "noise" leading to a loss of all excellence.

In the laws of social behaviour, it must be admitted that the general tendency is that even the brightest person, if he is let loose in an environment of mediocrity, will pick up the standards around him rather than isolate himself to set up new standards. To reverse this situation, it becomes necessary that some sort of elitism be created to ensure sustained excellence. We have very rightly chosen the path of democracy and have renounced caste elitism though we have not quite eliminated caste as such. In fact all that we have done is to throw away the valuable aspect of caste elitism without eliminating caste distinctions. However, how do we retain the kind of elitism required for academic excellence without weakening in any way our goal of a casteless democratic society?

The primary and middle level of education should be for everybody and must be made compulsory though economic constraints make it impossible. This situation is likely to disappear one day. At the secondary level, education leading up to an academic level and to a craft level must be clearly differentiated and those who choose a craft must be considered status-wise as contributing to the nation from a position of equality. They may be even considered as financially of a better status depending on the craft. While the Government is aware of this need, the differentiation to date has not been successful mainly because, becoming a graduate itself has become an admission card to a new caste group.

Even assuming that over a period of time, the social status of a person specialised in craft will be on par as that from the academic stream, the large number entering the degree classes will remain high and not give any relief to a teacher of excellence, to choose between excellence and mediocrity among students. In my view this problem was partially solved by the honours system that existed during my college days. In this system some students, not more than ten who showed promise of excellence, were selected for an honours course, and a very special teaching programme was arranged for them. If they did not make the grade they were reverted to the pass B.A. or B.Sc. course. The fact that the teacher thus had a small "elite" group of promising students gave him flexibility to select his own topics and style of teaching and this allowed for the signals of excellence to come over the

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"noise".

The great astrophysicist Prof. S. Chandrasekhar, I believe, benefited by such an "elitist" procedure, just by the fact that he was allowed to attend both the Mathematics and Physics honours courses simultaneously, even when the official rules did not permit this.

The problem is more complicated than what my solution suggests. The teachers must be willing to teach these select students in a special way and the universities must recognise departures from normal rules as a necessity for excellence. The departures from ordinary practice imply giving freedom to teachers of vision. These teachers must have a wide appreciation of many fields of knowledge and should be permitted to teach and examine in unique ways. All this requires the identification and recognition of an inspiring teacher, a student of promise and the need for a sensitive system to administer them. Tinkering with salary scales is no answer to the problem. The solutions lie much deeper and are dependent on the very structure of our society. High Courts cannot determine the quality of a teacher and merely years of service cannot make him into a good one and give him a right to go above a better teacher.

The teacher must be selected conscientiously by the Vice-Chancellor concerned and assisted by a good set of advisers all selected for their capabilities to appreciate academic values. But can most Vice-Chancellors now-a-days survive a new approach to this old problem? The vested interests like our slum landlords in Bombay have become so strong that no one seems to be able to displace them. If the system forces the top man to depend on undesirable forces within the organisation for his strength, then only an undesirable leader will be able to make something of it, consequently the institution will not stand for what it was created and no amount of sermonising by people will be any help.

The problem of excellence in Science and Technology is less complicated than that of education but is closely connected with it. The signal to "noise" analysis can be extended to it and it is probable that reduction of noise can be achieved more easily. The availability of trained personnel is probably the most important input. Sustained training, uptodate equipment, sensitive management, etc., are all recognised ingredients to a low "noise" system. The programming of work with a renewal mechanism of weeding out unwanted projects, a critical size support for new activities, recognition of merit and exposure

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of humbug and the strength of the system to survive an exposure, overcoming of attendant immaturity of the system due to rapid expansion or ineffective management etc., are difficulties which are not easy of solution. Each complex of laboratories will have to find the answers applicable to them depending on their size, nature of work and the immediate effect it has on the industry and the prestige of the country.

Efficient Management of Research

We are all agreed that specialised management is necessary for excellence in education, science and technology and industry, but another component that is just being realised is efficient management of research in universities and national laboratories and how technology developed here can be transferred to industry in a reasonable period of time, taking into account the tremendous competition that exists from research institutions and industry abroad. At the moment the country has a shortage of capital, and the reason is all the greater for the utilisation of whatever capital that is available in the most efficient way. The present lack of efficiency is entirely due to bad management and sometimes this situation is encouraged by vested interests.

For example, the use of small computers can change the speed of operations dramatically and computers have been with us for a long time, but how many people use them even to disburse salaries and take other financial and managemental decisions?

The objections to computers in certain quarters is a clear case of management sabotage by vested interests. It is much more difficult to tamper with computers than with human beings. It is strange that speed of action has no consideration in administrative and financial control and yet there will be endless enquiries as to why a project is not finished in time and innumerable requests are made for progress reports on various pretexts. As is the case of these semi-punitive measures, reports get fabricated leading to more recrimination and frustration. Recourse to law courts is another method of introducing delays.

Let me describe a system which, in my view, has worked reasonably satisfactorily in the development and transfer of technology in the field of atomic energy in this country. The changes to the managemental system came about by pure accident in the sense that the great visionary, Dr. Homi Bhabha, was able to bring in the latest ideas in management control with the full support of the then PM, Shri Jawaharlal Nehru. If one examines all that has happened some 25 to 30 years ago,

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it is remarkable how radical revolutionary ideas on management were not only conceived but implemented at all. In recent times the system has come under tremendous pressure due to propinquity of the normal secretarial type structure. I am glad to say that the original mode has somehow had sufficient resilience to survive destructive forces. It is my belief that to survive one has to take a positive role of propagating the important values of a modern changing system. It is by explaining to others what is modern. can one survive even the present position we luckily find ourselves in.

As is known, the atomic energy programmes are implemented through a Commission with very distinguished and senior members of the Government on it. It reports directly to the Prime Minister. The financial requirements are looked after by a Member for Finance who can take decisions at a comparatively high level. But the fact that we have just one man to convince means that we can save an awful lot of time by avoiding multiple scrutinies which I am convinced are fruitless and have no value whatsoever. They are based on delay management. The implementation of the programmes is centred around an important research unit and in this case the BARC. Here the ideas emanate and there is a bank of capable scientists who act as the brains-trust to the solution of all problems. While ideas in new technologies develop in this Centre — now, of course, there are more centres — the immediate problem is to see that the technology is transferred. It is this interphase between R & D and the acceptance of technology by user groups that seems to be the most difficult problem in India. The problem is complicated further by the fact that our industry has in the past received most of its knowhow from abroad and would like this situation to continue for ever without realising that latest R & D can never be imported. Only obsolete R & D is available for buying.

Outsiders will never pass on the one control point they have, they will only exploit. A certain degree of trust between the R & D units and industry is yet to grow. In the atomic energy programme, since the R & D has a higher control in the various developmental aspects, in spite of problems of friction etc., transfers have been satisfactory and above all the users have found it better to rely on R & D units within since it is these units which come to their rescue whenever the users are in trouble. It is essential to build this confidence level between the R & D units and the users in all aspects of our industry. It involves risks but achievement of excellence always involves risks. □□□

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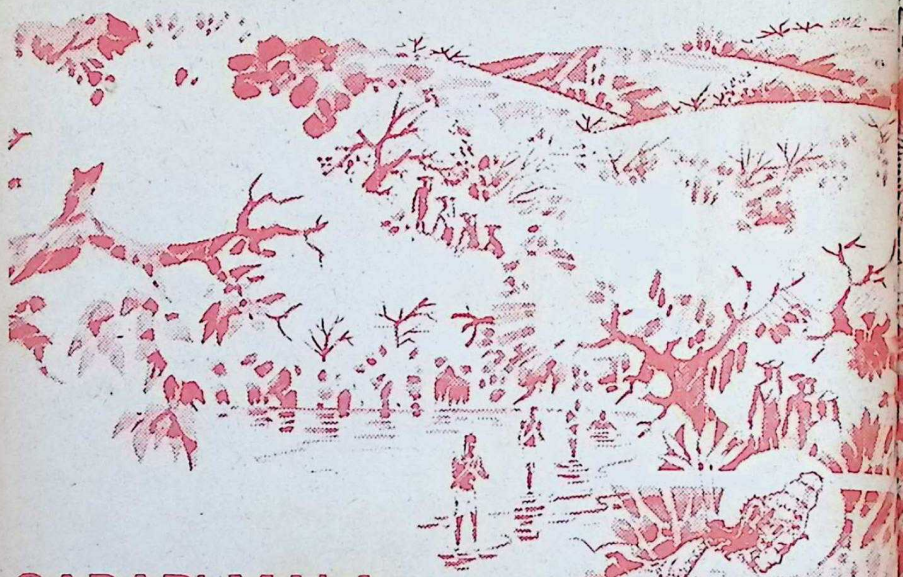

SABARI MALA

A sacred hill where millions gather to witness a miracle.

'Swamiye Saranam Ayyappa'. The full-throated cry is uttered by more than a million devout pilgrims. It echoes and thunders as the faithful gather at the peak of Sabari Hill in the Western Ghats to witness a breathtaking miracle taking place before their astonished eyes.

Miles away, north-east of the Sabari Mala, an incandescent light of unbelievable splendour emerges on the horizon. It glimmers there for many minutes, bright and luminous with the glow of countless stars. Then it disappears.

Year after year, this astounding phenomenon occurs on Makara Sankranth day. To view this wonder, and to worship at the shrine of Dharma Sastha, over a million pilgrims endure an arduous trek over three hills and a river.

There is no distinction in caste, creed or colour among the host of pilgrims who surge towards Sabari Mala. For here too you will find at Erumeli, a shrine dedicated to Vavar, a Muslim lieutenant of Ayyappa. Pilgrims receive prasad from the Muslim priests before proceeding on their journey.

There are two explanations for the presence of this shrine crowning the hill—one explanation is mythological, the other historical.

Lord Ayyappa is called Hari Hara Putra because of the union between Lord Shiva (Hara) and Lord Vishnu (Hari). This avatar came into being because the demon Mahishi could only be killed by an offspring of Shiva and Vishnu.

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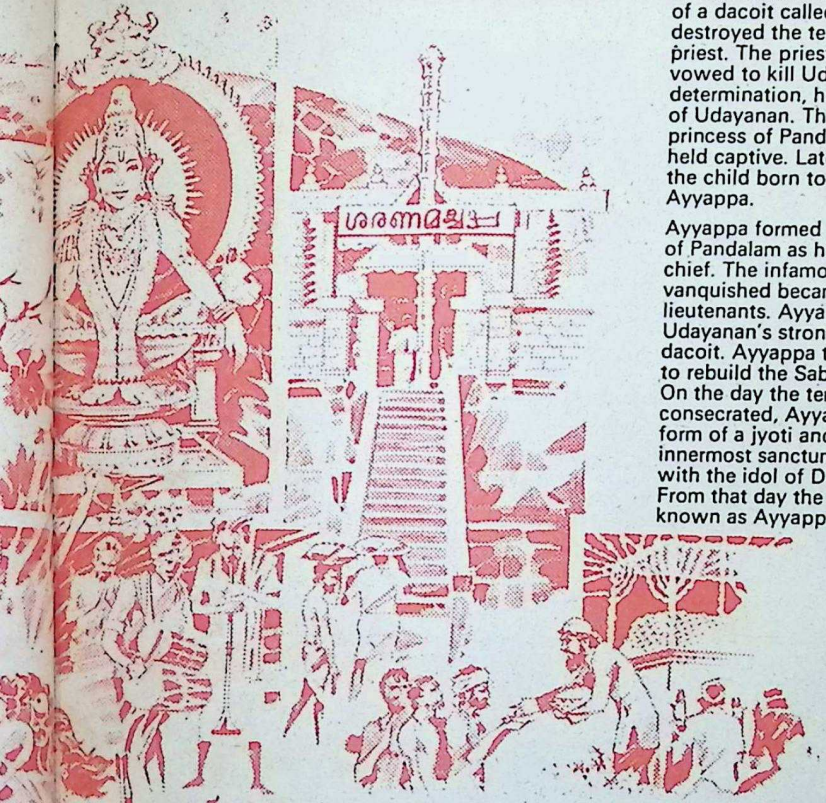

History tells another tale. The region of Sabari Mala was held under sway of a dacoit called Udayanan. He destroyed the temple and killed the priest. The priest's son Jayantan vowed to kill Udayanan. With grim determination, he infiltrated the camp of Udayanan. There he rescued the princess of Pandalam who was being held captive. Later he married her and the child born to them, they named Ayyappa.

Ayyappa formed the army of the Raja of Pandalam as his commander-in-chief. The infamous warriors he vanquished became his trusted lieutenants. Ayyappa's army destroyed Udayanan's stronghold and killed the dacoit. Ayyappa then asked the king to rebuild the Sabari Mala Temple. On the day the temple was consecrated, Ayyappa assumed the form of a jyoti and entering the innermost sanctum sanctorum, merged with the idol of Dharma Shasta. From that day the Lord came to be known as Ayyappa.

Lord Ayyappa, known as Dharma Sastha, was left soon after his incarnation in the forests near the Pampa river. The infant was discovered by King Rajashekara of Pandalam and was raised as the king's own son. He was called Manikanta. When he was twelve years old, he was sent out on a terrifying and impossible mission. The queen hoping to get rid of him, sent him to bring back milk from a leopard. Manikanta ventured into the forest and killed Mahishi. Then, gathering many leopards he mounted one and marched back to the city. The terrified king, realising the divinity of his adopted son, begged his forgiveness. Manikanta then asked the king to build him a temple at Sabari Mala. When it was built, he merged with the idol and remains there to bless all humanity until this day.

Sacred hills like Sabari Mala have been the source of inspiration to the people of India. They stand as stalwart, silent witnesses of faith, hope and love. Majestic and sublime, they bestow a legacy of love and devotion. Monuments of wisdom, they are living legends of a rich and rare grandeur of the spirit that inspires us in our day and age—and will do so for all eternity.

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आ नो भद्राः क्रतवो यन्तु विश्वतः।

Let noble thoughts come to us from every side -Rigveda, 1-89-i

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The greatest blessing that God can confer upon man is good conscience; next comes health; as for wealth, I do not say it is not a blessing, and if God has given it to you, take it with meek gratitude, but always remember that there are as many miseries on this side of wealth as on the other.

—Isaac Walton

Guidelines for Good Administration

—The Ethical Approach

HARGOVIND

THE original approach to any problem of administration must begin with the God-given greatest blessing of a good conscience. If the initial thinking is permeated with good conscience many complications will not arise. Confusion will disappear. The path to a correct and fair decision will be straight and clear.

Integrity: The three basic qualities of a good administrator, in their order of priority are, integrity, health and intelligence.

It is necessary to emphasize the prior and predominant place of integrity over intelligence. Integrity is the foundation of any edifice of good administration. Without integrity, the basic approach will be vitiated. Lack of integrity is bound to lead to an incorrect and unfair decision, which in its turn will bring disrepute to the administrator. Without integrity, intelligence will be like an unbridled horse. It may run astray. Integrity is the precious soul in the body of a live administration.

Health: Next to integrity is health — physical and mental. Good health is necessary for hard and sustained work. A healthy mind dwells in a healthy body. Good health always helps in arriving at a firm decision and in its implementation. A man in weak health tends to be fickle

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minded. He postpones decisions and takes the line of least resistance.

Exercise and discipline of the body and mind are necessary for health.

Intelligence: Intelligence is a valuable asset. Though it is mainly inherited, it can be greatly enriched and cultivated by increasing knowledge and technical competence. An administrator should study and understand the law, rules and procedures connected with his daily work. Good general knowledge of all important subjects is a great asset in all branches of administration. While harnessing his intelligence to the fullest extent, an administrator must temper it with experience and integrity. Intelligence is not a substitute for experience. The two should complement each other.

Four Pillars

The four important pillars of good administration are an open mind, courage, justice and *esprit de corps*. Ample guidance for administration is available in the Vedas, the Ramayana, the Mahabharata and Kautilya's Arthasastra. The problems dealt with in these immortal works touch the very core of human nature. As human nature has not changed, the wisdom of the ancients is still relevant.

Open Mind: A good administrator, particularly a young man in early stages of his career, should cultivate the habit of an open mind. आ नो भद्रा क्रतवो यन्तु विश्वत:। — Let noble thoughts come to us from every side (Rigveda, I-89-i).

An administrator has to grapple with human problems. These problems are complex. It is difficult to lay down any set rules to tackle them. A flexible, pragmatic and open approach is the best in most of the circumstances. One should patiently listen. But whatever is told should not be believed. During the course of duties, sometimes assistance has to be rendered or advice given to a colleague. On such occasions, it is useful to remember Valmiki's wise words:

सुलभाः पुरुषा राजन् सततं प्रिय वादिनः।
अप्रियस्य च पथ्यस्य वक्ता श्रोता च
दुर्लभः ।।

People uttering agreeable words are easy to find. But one who speaks unpalatable but benevolent words or one who listens to such words is difficult to come across.

—Ramayana,
Aranyakandam XXXVII.2

Courage: A good administrator should be bold and courageous in his decisions and actions. In the Mahabharata Yaksha asks Yudhishthira: "What rescues a man in all danger?" Yudhishthira replies: "Courage is man's salvation in danger.".

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A good administrator, apart from developing this quality in himself, must also inspire it in others.

Justice: Justice has not been defined so far in absolute terms. According to Lord Denning, the British Master of Rolls, justice is not something temporal. It is eternal and spiritual. The nearest definition of justice is that "It is something which the members of a community consider fair." Apart from the basic aim of justice, it should always be speedy. Justice delayed is justice denied.

Though one should not displease everybody, it is also not possible to please one and all. A quick decision is the key to efficieny. Cheap popularity and efficiency do not go together. It is desirable to strike a happy balance between popularity and efficiency.

Esprit de Corps: In any successful administration, in addition to hard work by the individual, it is essential to generate a capacity to work with others. This requires a strong feeling of loyalty and *esprit de corps* to bind the members who are working together. In any organisation, an active *esprit de corps* is essential to cope with new challenges. To achieve this, an administrator must be willing to do everything he asks of his juniors. He must be able to work harder, concentrate longer, face the extra danger, carry the extra load and go the extra kilometre. This extra lead must come from within to enthuse his colleagues.

Happiness

The ultimate aim of all activity, including the work of administration, is happiness. And what is happiness? It is the result of good conduct. For the maximum happiness for all, an administrator must begin his work with a good conscience and end with good conduct. □ □ □

It takes a long time to write a description of something you don't know.

It takes a good many words to picture in another's mind something which you see only vaguely in your own.

Your brain cannot puzzle out intricacies and at the same time make choice of words and ways of placing these ideas before another mind clearly, compellingly. Men soon detect the sham who explains things he dosen't comprehend.

To study out a problem is a man's task. To make someone else understand it is a greater one. Don't attempt both at once.

Wrap your mind about the thing you have to sell — analyze it — study it — finger it all over with the tentacles of the brain.

Concentrate upon it till you see it plainly in your mind. Then tell it. But first of all — Know the Facts.

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Some Thoughts on Television Today

MRINALINI SARABHAI

BEGINNING with the phenomenal success of propaganda films to increase people's involvement in the war effort during the Second World War, no one has questioned the efficacy of the visual medium as a communicator or as a teacher. Over the last four decades, in many parts of the world, and especially in the West, this finding has been used in many ways — by integrating visual teaching aids like slides, videos and films into the classroom situation, and conversely by integrating the classroom curricula into the visual media. In many ways these developments have broken down the boundaries between education, which was often considered boring and a drag, and entertainment, which was considered fun, but not very useful.

India, as we all know, has a history of three to four thousand years in teaching through visual media, and of teaching through entertainment. From the time of Bharata, who in his Natya Shastra said that 'the arts were not for entertainment alone' but were for learning the higher values of life, to the present-day 'bhavai' and 'jatra' and other folk forms which communicate to audiences the existing values and faults of society, we have always accepted teaching and social comment through entertainment. In many ways our religion, our philosophy, our

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dance, music and even "pop culture" have always been interlinked and never clearly delineated or separated.

Given this background, and given the phenomenal success of visual media and especially TV in the west, as educator, catalyst, entertainer, public conscience and voice, it would be expected that TV in India, along with films, would be a major force. Why then is it not? Why, especially, considering the all-pervasive effect of commercial cinema which has and does influence tastes, values, styles, ambitious needs and morals?

Why? why?

Is the TV's ineffectiveness an inherent weakness of the medium? Or does the problem lie with our use of this medium?

Historically, the growth of TV in India has always been torn between the horns of a dilemma — on the one hand the crying need of the backward sections of society for a developmental approach to programmes — and on the other, the powerful voice of the urban middle class who have the buying power to purchase the TV sets and who cry equally if not more loudly for entertainment — especially film entertainment and not the best films either.

This has led to a split in the kind of TV stations that exist — rural or urban, Pij and Bombay. And that, perhaps, should have been the end of the dilemma, with the remote backward areas receiving programmes which would put them in touch with knowledge to improve their lives, and the urban audiences getting our super stars in their living rooms.

Dilemma

But the dilemma is not solved that easily. Does either group of audiences feel satisfied? And has TV developed its own style, special to its own medium and not copied from or copiable by any other medium? The answer to both I am afraid is 'no'

What then can be done? What should be done to use this very powerful medium of socio-economic-cultural change as it should be?

The Way

The proper development of any system has to come from the needs of the people and from the country's root system of communication. While technical know-how and hardware can be taken from more developed sources, the development of relevant soft-ware has to come from these needs and these roots.

Given this, TV, to be an effective medium, must learn to creatively use proven communicators — in our country the success of the traditional Pata Katha, the Manabhatt, the Kathakar and the street theatre forms need to be

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used — not taken as they exist but evolved for this medium, for this audience and for this time.

For instance any contemporary communication to be effective will have to be done through symbols that are familar to our people and therefore at once create a field for being accepted. Our challenge today lies not only in adapting modern technology for our uses but in providing 'dhyana' — a vision and a visualization to bring about a new dimension of living for millions of people. The real attainment is the application of insight on how to create an environment for a group of people drawn from all walks of life, with a strong motivation for development and with a background of tradition.

In the words of Vikram Sarabhai "The life of the common man reflects many of the values related to the philosophy, unconsciously imbibed through literature, the arts and social traditions. We recognise that perception involves the outside object as well as the observer. We appreciate the subjective character of personal experience. We accept that there are a thousand paths to enlightenment. In relativity we learn of the importance of the frame of reference of the observer and how the results of observation depend on the relative state of his frame with respect to the which he observes."

Future

It is in this context that the future development and growth of the TV media as an agent of social-cultural change must be nurtured.

For instance a programme done for children aged 9 to 12 in the United States on 'Think, Listen, Learn' gives one an idea of the instructional programmes that could be done for our children — stories are told and then the students are guided into:

Listening for Main Ideas.

Determining Differences.

Understanding Relationships.

Distinguishing between Fact and Opinion.

Recognising Sequence.

Following Directions.

Summarising.

Drawing Conclusions.

Making Decisions.

Television has come to stay in India, but the programmes are still of very poor quality. On Sundays, the films usually shown vulgarize all our basic ideals, degrade women, and violate all norms of our classical heritage. It is time that experts each in their own fields, be invited to participate in the making of good programmes. Ours is a rich country in human resources. Let us make full use of their genius.

□□□

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The late Shri G. N. Balasubramaniam would have been 74 on January 1, 1984 had not death snatched him away prematurely. Here is a tribute to that Carnatic music maestro by a well-known connoisseur of music who was also the musician's playmate.

GNB
The Phenomenon of Carnatic Music

PROF. T. V. RAMANUJAM

GNB with his disciple Trichur Ramachandran about to start his aalapana in Thodi raga.

SANGEETHA Kalanidhi G. N. Balasubramaniam was indeed a rare phenomenon in the world of classical Carnatic music. For his thousands of admirers, he was a prodigy. He was not one of those musicians who rose to fame with amazing rapidity and sank into obscurity soon. He reached the eminence of great musicians like Ariyakudi Ramanuja Iyengar, Maharajapuram Viswanatha Iyer, Musiri Subramanya Iyer and Chembai Vaidyanatha Iyer, with remarkable rapidity, despite the fact that he started his career as a performing and professional musician very much later than these savants. The veterans were also surprised that this talented but much younger person became

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The Writer

popular within a short time Even more surprising to them as well as to those who were familiar with the "great musicians" of those decades, was that GNB maintained his position among the giants throughout his life.

What was all this unrivalled achievement due to? The word "unrivalled" is used deliberately by the writer because, even "Amarar" (which is the equivalent of the English word "immortal") Pushpavanam, who, like GNB, had a wonderful voice ("saareera"), died more prematurely. But GNB, by God's grace, and as a result of the prayers of thousands of his admirers, continued to sing, and sing very well throughout his life of 55 years, in spite of his poor health during the last one year of his life.

Yet another achievement of GNB was that he made a great name for himself in the two "talkies" also, in which he acted reasonably well and sang with his usual competence. Oftentimes acting in the "talkies" had been the graveyard of the reputations of good vocalists in the world of classical carnatic music. GNB was one of those few who proved exception to this.

Shri R. Krishnamurthy, better known as 'Kalki' wrote in the forties that GNB's voice had great strength and force. (Actually, in Tamil the word used by 'Kalki' was "Jeevan"). He further said that the voice of that young maestro filled the hall with its musical resonance. Amazing "brigaas" and "ravaas" flew out in his concerts with uncommon effortlessness, which 'Kalki' rightly called in "Tamilised" Sanskrit as "Anaayaasa."

This is not all. However gifted one may be with an excellent voice, it will deteriorate soon unless he constantly exercises that tone by what is usually called "saadhakam". GNB did this throughout his life. That is how and why he could develop that very rare combination of "Brigaas" with "Gamakaas", realising that without "Gamakam" classical Carnatic music will be like trying to stage the Ramayana without Rama.

Furthermore, in those decades

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as in the present one, even very outstanding vocalists were often guilty of sacrificing the text ("Saahitya") to what appeared to them as melody. For instance, a top-notcher in vocal music sang the famous and moving Panchratna Kriti of Saint Thyagaraja, which starts with the words "Endaro Mahanubhavulu" *not* as it should be done but thus:—

"Enda romaha nubhavulu"!

GNB, however, even in his very first public concert, started the practice of never splitting the 'saahitya' by indulging in mutilating the words (what is traditionally referred to as "Pada Chhedha"). The great writer 'kalki wrote thus: (see page 55)

Dwaram's Tribute

One of the greatest violinists of recent decades, who had a specially charming style of his own, was the very popular Dwaram Venkataswamy Naidu. The tribute that he paid to GNB in the Commemoration Souvenir, published in 1964, on the occasion of his appointment as the Principal of the Swati Tirunal College of music in Trivandrum, reads thus: — "I know Sri GNB is a musician with an emancipated mind and his services to the cause of Carnatic music were incalculable. He has the largest following among vocalists, both men and women. He has popularised Carnatic

The great maestro GNB with the Mridangam Wizard Palghat Mani Iyer and the highly talented Violinist Lalgudi Jayaraman, with GNB's great disciple Babu.

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music keeping to the high ideals". Can there be a greater tribute to a great prodigy like GNB from a more eminent judge of talent than this? It should be remembered that in 1964, when this tribute was paid in writing, there were very eminent vocalists like Madurai Mani Iyer, the great Ariyakudi Ramanuja Iyengar and Maharajapuram Viswanatha Iyer. And yet Dwaram said that GNB "has the largest following among vocalists, both men and women!" If this does not show that the inimitable GNB shot up like a meteor to join the ranks of the greatest veterans (including Sangeetha *Vidushis* like that world-famous MSS, DKP and MLV), and also *maintained* his position as an equal to them in many respects, and even better than them in a few other respects, what else can this show?

I was GNB's collegemate for two years, and was senior in age to GNB only by less than two years. We were also playmates from childhood. GNB's father, Shri G. V. Narayanaswamier was a "Sangeeta Rasika" of the highest calibre, and was the Secretary, continuously for many years, of one of the finest music sabhas of those days, known as Sri Parthasarathy Swami Sabha. He treated both GNB and myself as his sons. Along with Shri C.K. Venkata Narasimhan (affectionately called Babu), who subsequently blossomed into a leading criminal lawyer of the Madras Bar, and was also elected as one of the Secretaries of the Music Academy, Madras, we used to attend every concert of Ariyakudi Ramanuja Iyengar, Maharajapuram Viswanatha Iyer and the great Nagaswara Vidwan Shri T. N. Rajaratnam, during the years 1924 till 1927. No wonder, GNB was profoundly influenced by these three outstanding performers, each having developed a distinct and specially attractive style of his own. Though GNB's regular guru was Madurai Subramanya Iyer (the very erudite violinist), his "manaseeka" gurus were the three mentioned earlier. When GNB was felicitated by the Shanmukhananda Fine Arts & Sangeetha Sabha, Bombay, as the President of the Sabha, I said:

"GNB absorbed the best in the styles of Ariyakudi, Maharajapuram and TNR, allowed them to pass through the crucible of his own creativity, imagination and insight, and developed a special style which was GNB's own style, and which style became one of the most charming and gripping baanis."

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Unshakeable Faith in Raja Rajeswari

GNB had totally surrendered himself to his favourite deity ("Ishta Devatha") Raja Rajeswari. Most of his compositions were on Raja Rajeswari (out of a total of more than a 100 kritis which he composed). Such, however, was his total self-effacement that he voluntarily imposed on himself a complete embargo on his singing his own kritis in *any* of his concerts!! Is it not so utterly different from the practice of many present and past musicians who composed kritis? Do they not make it a point to sing at least a few of their own kritis in their concerts? This is no all. In GNB's compositions he did not allow even his "Mudra" (which is the term used to indicate the composer's chosen name) to be put in.

His disciples and admirers popularised his kritis by singing them in *their* own performances.

Humility

The above is not the only example of his humility and dedication to the high values which his very eminent predecessors cherished. He made it a point *never* to accept any money for teaching music to his disciples. Secondly, he did not expect them (as many eminent musicians, who were his contemporaries, were doing) to serve him personally by washing his clothes, preparing for his daily bath, etc.

Further, as his foremost disciple M.L. Vasanthakumari pointed out in her recent lecture-demonstration on the subject "My Guru Shri GNB" at Bhakta Rasika Ranjani Sabha, "GNB had developed a specialised technique of his own for giving effective teaching to his sishyas."

GNB adopted the very effective and successful technique of splitting up difficult "sangathis" into its various parts. He would then teach them, part by part, before asking the students to sing the "sangathi" as a whole. The success of this method of "Guru GNB" is proved by the fact that he could develop and inspire many disciples of high popularity and merit. To mention only a few, MLV, his devoted and very able T.R. Balu (who unfortunately passed away very prematurely), S. Kalyanaraman, Trichur Ramachandran, Someswar Babu and also the popular Shrimatis Radha and Jayalakshmi.

GNB's remarkable humility was known to all his close friends. He *never* spoke even a single word in disparagement of any of his contemporaries or past musicians. On the other hand, he would speak appreciatively of, and listen to the music of, even promising "beginners."

There was no leading violinist or mridangist whom he did not

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have as his accompanying artiste for his concerts. To mention only a few among violinists, Kumbakonam Rajamanikkam Pillai, T. Choudiah, T. N. Krishnan, Lalgudi Jayaraman and Thyagarajan, were some among those who played on the violin, and GNB had the knack of eliciting the best from each of them, and they did their best to make the concert, as a whole, a grand success. This was exactly the part played by leading Mridangists also, some among whom were that great prodigy Palghat Mani Iyer, that wonderful player of both mridangam and kanjira, Palani Subramanya Pillai, T.K. Murthy, Murugaboopathy and Palghat Raghu. He treated all of them with the utmost courtesy and appreciation.

GNB, A Lakshana and Lakshya Vidwan

GNB diligently studied and scrupulously practised both the "grammar" and the "poetry" of the great, chaste and enthralling system of classical Carnatic music. He would not sacrifice "art and aesthetics" at the altar of "grammar." At the same time, he would not take undue liberty with and frequently violate the "grammar" of music. GNB was not unaware of the fact that English poets like Shakespeare and Milton, or Sanskrit poets like Kalidasa or Tamil poets like Kambar *did* take advantage, to a certain extent, of "poetic licence". But, he was equally aware of the important fact that these eminent poets did *not* frequently resort to the use of this freedom. The great poets thus maintained a beautiful balance and steered clear of the two extremes. This is what the great maestro GNB did too.

To take another point in this regard, it must be noted that GNB did not yield to the temptation of making too many departures from "Sampradaaya" or tradition. Neither did he treat "Sampradaaya" as an ever-inviolable principle.

He certainly believed in and glamorously displayed the art of "improvisation" by exercising his great "manodharma". At the same time, he never allowed his manodharma to run riot and play havoc with the aesthetic beauty of his brilliant rendering.

GNB believed in "innovations", but only in those innovations which resulted in "improvements". It is these qualities of maintaining a fine sense of poise and equilibrium which were responsible for the admiration he elicited from famous musicians — vocal and instrumental — like Dwaram Venkataswamy Naidugaru. Dr. Balamurali Krishna, Semmangudi Srinivasa Iyer, Lalgudi Jayaraman and even from

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the nagaswaram vidwan T. N. Rajaratnam of undying fame.

GNB would sing certain kritis in "Ati druta" Kaala, some in "Druta" Kaala, some in "Madhyama" Kaala, and certain others in "Vilamba" Kaala and "Ati Vilamba" Kaala also. Here again, he maintained a sense of poise and proportion. *Most* of his kritis were in "madhyama" Kaala.

The way in which he developed his special style of raga aalapana in the "rakthi and prasiddha" ragas like Kalyani, Kambodhi, Sankarabaranam, Karaharapriya and Shanmukhapriya was unique. He would render these ragas, stage by stage, exhausting all the nuances and all the aesthetic features of each stage, slowly and steadily proceeding to the next stage, and then to the next stage, and so on.

The audience used to be carried along with the singer, unconsciously and involuntarily, through all these stages! Particularly noteworthy and especially marked by this stage-by-stage delineation, was his aalapana in Thodi raga. It was the Nagaswara Chakravarthy Rajaratnam who made Thodi tremendously appealing and widely popular by his unique style of dealing with every aspect of the raga fully but beautifully. In fact, his gramophone record of Thodi used to be played and heard, with rapture and wonder, by all the vidwans — vocalists and instrumentalists — who kept it as an ideal which they should endeavour to reach. But, even Rajaratnam became a great admirer of GNB's rendering raga!

Here is an incident which took place a couple of years before GNB passed away, and a few months before Rajaratnam died. It was a four-day marriage at the house of a wealthy rasika at Kallidaikurichi. On all the four days TNR was playing, in his inimitable way, in the mornings and noons and also at the time of the 'Janavasa' procession. On each of the four days there was a concert by one or other of the great vidwans. Among those who were sitting in the front and listening to the concerts was T. N. Rajaratnam. On the day when GNB was singing at this marriage, he sang Kalyani, Kambodhi and several other ragas but not the Thodi. TNR stood up and said "Ayya, konja neram

தோடி ராகத்தில் "கடைக்கண் நோக்கி காவாததும் ஏனோ?" என்னும் பாபநாசம் சிவன் கீர்த்தனையில்,

"அடைக்கலமென் - றடியேன்"

என்று தடியால் அடிக்காமல்.

"அடைக்கலமென் (று) - அடியேன்"

என்று பதம் படித்துப் பாடியதைக் கேட்க மிக சந்தோஷமாய் இருந்தது.

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Thodi paadungo" (which meant in English "please sing for sometime the Thodi raga"). GNB would not and could not say "no" to the request of his "hero", and sang thodi in his unique style based, of course, on TNR's method, but by no means a mere imitation thereof. At the end of this concert, TNR stood up, held the hand of GNB, with tears of joy in his eyes (Aananda Baashpam) and said in Tamil, "I forgot myself and was continuously engrossed in your most melodious thodi'. This incident was narrated to this writer by a disciple of GNB, who was singing with him that day.

GNB was invited for a concert at Trivandrum to be held in the palace of His Highness Sri Chithira Tirunal Maharaja. Gayaka Sikhamani Muthiah Bhagavathar was the Principal of Swati Tirunal College of Music and Asthana Vidwan at that time. GNB was singing one of the kritis composed by Muthiah Bhagavathar starting with the word "Saarasamukhi" in the raga "gowda malhar." Being an *apoorva raga,* generally the kriti is sung without a raga prelude. However, GNB sang with astonishing detail and elaboration the gowda malhar raga! Gayaka Sikhamani Muthiah Bhagavathar, who was listening to this, was lost in wonder and joy. He was one among the audiences; and after the kriti was over, he stood up and embraced GNB and said: "I bless you with all my heart. Your fame will spread more and more. I have been always singing with one of the four tamburas which I had got specially prepared for me. One is called Rama, the second one is called Lakshmana, the third one is called Bharata, and the fourth Satrugna. I am giving you my tambura named Bharata, because your devotion to music is similar to the devotion of Bharata to Rama."

I have touched upon GNB's genius, his originality, his equipoise, his faith in God, and his love for his disciples and, above all, his basic humility and have quoted Dwaram, TNR, and Muthiah Bhagavathar. What more can one say about him?

It is a pity he passed away in Trivandrum a few years before he could celebrate his 61st birthday. He can never be forgotten by the generation which had the pleasure and privilege of hearing his incomparably superb music rendered in a voice and with a manodharma for which there were only two equals — Madurai Pushpavanam and S. G. Kittappa both of whom died at even younger ages than GNB. Whom the Gods love die young. □□

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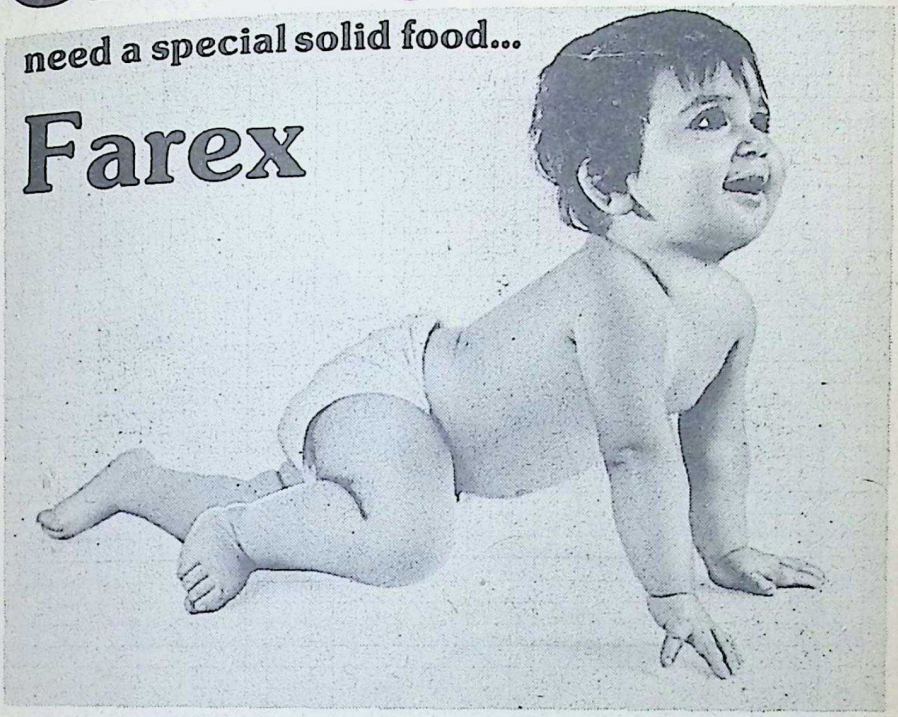

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SRIKRISHNA TEMPLE, GURUVAYUR (Kerla)

Guruvayur temple is one of the most renowned temples in India. It is 29 Kilometres from the nearest railway station Trichur (Southern Railway). The presiding Deity is Sree Krishna, celebrated for His captivating child-like sports and exploits, the Divine cowherd of Brindavan and Author of the Bhagavat Gita. The deity known as Guruvayurappan is worshipped by a wide, over increasing circle of devotees. The boons He bestows are miraculous and countless. By worshiping Guruvayurappan one can achieve not only his desires but also secure Moksha at the end.

Pooja Timings : 3 A.M. to 12-30 P. M.
4-30 P.M. to 9-30 P. M.

Offerings :

The costliest offering on the schedule is Udayasthamana pooja. It consists of 21 special poojas and costs above Rs. 8000/-. The other important offerings are Laksha Deepam Rs. 3,000/- Ahassu Rs. 1500/-, Mamaskaram Rs. 1200/-, Athazham Rs. 1000/- and Feeding of Elephants. Rs 1250/- Some of the common offerings are briefly described below :—

Thulabharam : Devotees pray for favoures from the Lord and in return vow to gift to the temple articles such as sugar, fruits, milk, butter etc. equal to their body weight.

Annaprasam : The child is fed for the first time with the rice offered to the Lord to protect against starvation.

Marriage : The couple exchange garlands and rings from the Kalyanamandapam in front of the temple for a happy married life.

Krishnanattam : The story of Lord Sreekrishna in Sanskrit depicted in a services of eight separate dance dramas.

Accommodation for pilgrims : Devaswom Panchajanyam Rest House having 105 rooms. Rate : Double Room Rs. 30/-, Family suite Rs. 60/-, Devaswom Satram having 114 rooms. Rate : Single room Rs. 10/-, Double room Rs. 20/-, Rooms having 3 beds Rs. 25/-, 4 beds Rs.30/- 5 beds Rs. 40/-.

Free Satram : Service charge Re. 1/-. Cloak Rooms, cum comfort station Re. 0.50. Prasada Oottu (Free food to 150 pilgrims) is given by Devaswom daily. In addition, poor feeding is also done daily.

Important Festivals :
Ashtami Rohini — Birth day of Sreekrishna (August — September)

Guruvayur Ekadasi (December) : The Ekadasi celebrations begin 30 days in advance Chembai Music festival is conducted during the last four days of the Festival.

Annual Ulsavam (February & March) : The Festival last for 10 days. The most remarkable features of the festival are Anayo ham (Elephant race) in the inaugural day, the grand Ulsavaball on the eight, the Pallivetta on the ninth and the Arattu on the final day.

Elephant Camp at Punnathurkotta : The Devaswom is maintaining 36 Elephants of its own. The Elephants are stationed at Punnathurkotta which is 4 K.M. from Guruvayur. Pilgrims are permitted to visit the place and see the elephants.

Other Institutions :—Museum (Various articles offered to the Lord are kept here).
Library and Reading room.
Publication Division
Kalanilayam consisting of Krishnattam Dance Drama troupe.
Vadya Vidyalayam : Training given to students in temple musical instruments.
Free Hospital.
First grade College, High Schools, and English Medium School.
Gosala consisting of milch cows.

General : The administration, control and management of the temple are vested in Guruvayur Devaswom Managing Committee constituted under the Guruvayur Devaswom Act 1978.

SD/-
K. S. VELLODI, I.A.S.,
ADMINISTRATOR, GURUVAYUR DEVASWOM,
GURUVAYUR
For Administrator

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Devotion to Duty

THE Madras High Court gave its decision recently in an interesting case involving a temple priest and his tenant. The priest had let out his own premises to a person, who was carrying on business in jaggery, on a five-year lease. The priest, who was himself doing business in jaggery at a place far away from the temple where he worked, wanted the tenant to quit. Besides the consideration of proximity to the temple (of which he was also a trustee), the priest had in view further expansion of his business. The Rent Controller rejected the plea for eviction of the tenant on more than one ground. He took the view (as reported) that, as the priest had an air-conditioned bedroom (in the house in which he lived), he could not establish 'insufficiency of income' as a reason for starting (or expanding) a business. It would not do for a 'pujari' to trade in jaggery; if at all he took to business, it would be appropriate for him to deal in pooja materials like camphor and coconut.

The appellate court reversed the decision of the lower court

HERE & THERE

V. S. R. K

(the Rent Controller) and ordered eviction. The tenant filed a revision petition and the High Court upheld the appellate court's judgement. In doing so, the judge (somewhat discertingly, let me say *sotto voce*) observed: "Public thinking in this part of the country is such that even if an *archaka* (*priest*) conducts trade in arrack, he will be extolled, but not castigated. One can carry on a permitted trade, though not connected with his hereditary trusteeship." His Lordship also rejected the contention of the tenant's counsel that an *archaka* being concerned with the affairs of the temple, he would have no time for doing business. The judge pointed out that as the temple was open only in the mornings and evenings, the priest, being free in the afternoons, could do

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business in his own premises which was close to the temple.

Though a hundrum case, the decision of the lower court, and the contentions of the counsel at the revision stage (as reported) have some sociological implications. Has a priest with 'sufficient income' no right to run any 'legitimate' business? As one working in a temple, should he necessarily confine himself to the sale of such articles as are in the nature of offerings to the deity? Some of us do fall into the error of thinking that though society is generally at liberty to enjoy the modern amenities of life, some sections of it should impose on themselves a self-denying ordinance. These include, among others, the teachers, the priests and the purohits.

It comes easy for some of our writers of fiction to pick out persons belonging to these groups for delineation and hold them up to ridicule when they transgress the path of virtue. In 'Samskara' of Shri U.R. Ananthamurthy it is a learned pandit who succumbs to the weakness of the flesh. It is again the daughter of a Vedic teacher who commits the sin unpardonable in the short story 'Initiation' by URA. (This was filmed with some modifications as 'Ghata Sraddha.')

Even today eyebrows are raised when a purohit goes on his rounds on the motor-cycle. A teacher in fashionable clothes or at a game of cards is frowned upon. All these arise, perhaps, from a deep-seated prejudice.

The nagging question persists: "What happens when our diverse occupations detract us from the 'shraddha' that is due to the main calling? The Gita has several verses pointing to the danger of 'Ashraddha,' or lack of devotion or concentration. One of the verses reads:—

"Ashraddhayaa hutam
dattam thapastaptam
krutam cha yat;
Asadituchyate Paartha na
cha tatpretya no iha.

An oblation which is offered, a gift made, an austerity practised and whatever good deed is done without shraddha — is called 'asat' O Partha (Arjuna); it is of no account here or hereafter. (Chap. 17, Verse 28).

Is it our concern for 'shraddha' that is behind the kind of prejudice I have mentioned above?

War and Love

During 3421 years of recorded history, only 268 have seen no war, says Will Durant in his monumental 12-volume 'Story of Civilisation.' Every war, no doubt, has its reasons and the leaders of the countries that are drawn into wars find ap-

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propriate slogans to justify their action. The last World War, for instance, was said to have been fought to make the world safe for democracy. With the nuclear holocaust hanging over us like the sword of Damocles, we know how far we have become safe after the last war. The price we pay in terms of human misery and loss of life for these bad, mad, sad adventures is indeed heavy. Yet, ironically, it is the wars that make men rise to great heights of heroism and self-sacrifice.

In Maj. Salvi's book, 'Whom Enemies Sheltered,' recently published by the Bhavan, we read not only of heroism but of compassion, of warm human sympathies cutting across all the barriers of race, religion and nationality. "Man all over the world," says Salvi, "is alike in basic emotions and feelings, for his true nature is nothing else but love."

Salvi, as a young man in his twenties, leaves Bombay for an unknown theatre of war in Europe at 16 hours on 12th of March, 1942, as an officer of the Maratha Light Infantry. After several days of voyage, the ship, *S. S. Ismalia,* reaches Port Said. From Port Said, Salvi goes to Cairo and from Cairo, after training, to Tobruk, a small port in the Mediterranean. On 20th June, 1942, commences the enemy attack and Salvi is order-

Maj. Salvi as a prisoner at the Aversa camp.

Romano who played the Good Samaritan.

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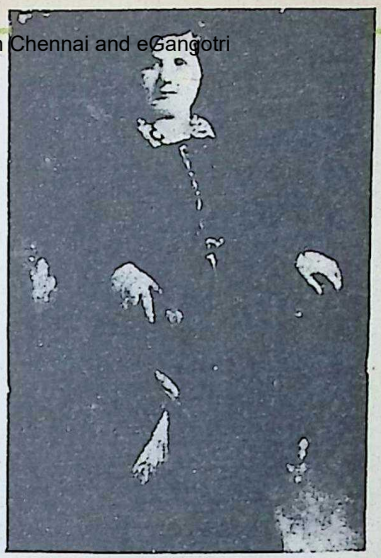
ed 'to stop further advance and push back the Germans'. In the bloody action that follows, Salvi is taken prisoner and kept in a Pop camp at a place called Derna. From Derna to Barce and from Barce to Lecce in Italy by air, from Lecce to Bari and from Bari to Aversa — the prisoners are thus moved from place to place and at Aversa, Salvi remains for a year from August 1942 to August 1943. Among Salvi's companions at Aversa are Major Kumaramangalam (later the C-in-C of the Indian Army), Capt. Yahya Khan, and Lt. Tikka Khan. Salvi is caught in an attempt to escape from the camp through a tunnel dug by the prisoners themselves and punished with solitary confinement. September 1943 brings the welcome news of the surrender of Italy and finds Salvi at Avezzeno. Salvi and four other Indians make a determined bid to escape from the camp and succeed in doing so; they find themselves in the village of San Sebastino.

The escape and the group's stay in that village for about a year with the help of the villagers at no mean risk to the latter represent the kernel of Salvi's book of adventure and human compassion at its best and noblest. Here are fine portraits of simple and hospitable village-folk — Romano, Sirio,



Adelina, who sheltered Maj. Salvi,

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Sirio's mother, Adelina and her mother, who do everything possible within their power to feed and protect the Indian soldiers. All these good souls come alive

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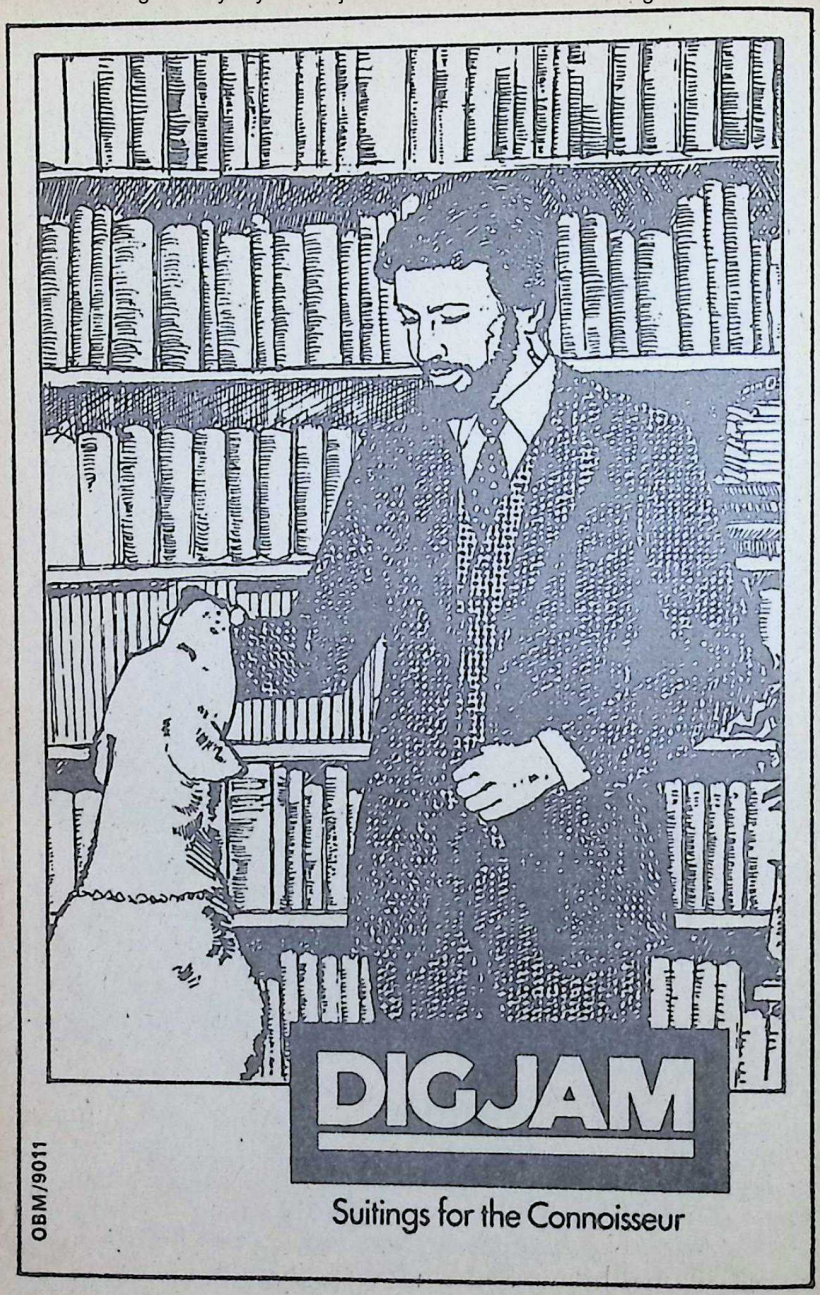

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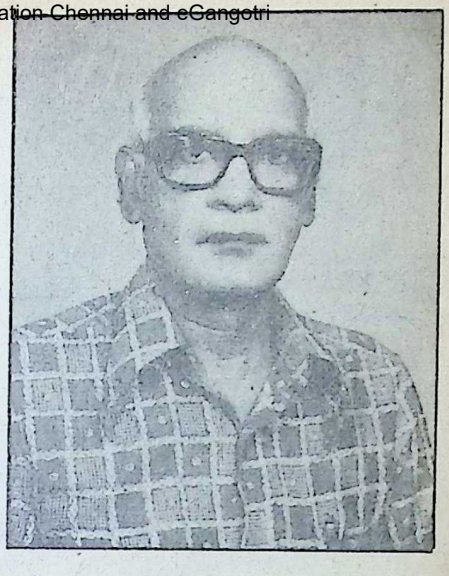
in the pages of Salvi. The Germans come to the village and sniffing the air, start on an intense search for the Indian prisoners only to fail, thanks to Salvi's own devices and the villagers' firm determination to help. Freedom comes in June, 1944 with the arrival of a unit of the New Zealand army to the village, and Salvi is asked to take charge of the village. "It was victory —victory for the allied forces, for my perseverance; for the loyalty of my companions. But most of all it was ultimate victory for those courageous souls like Romano and Adelina who willingly sacrificed their own safety just to protect me and my companions." The end of September, 1944 sees Salvi back home rejoining his kith and kin in a house, alas, without his mentor and guide, his beloved father.

Salvi's book, as Kulapati Munshi observed in a preface to the Gujarati version of the book, should be a source of inspiration to all our young men and women. Salvi's is a simple narrative but much of what he says sticks to the mind because he writes with great warmth of feeling. The style is the man.

A Bibliophile

Indian journalism in the late 'forties and early 'fifties held for young men an attraction difficult to explain in terms of the



Dr. D. Anjaneyulu

monetary rewards or the security of tenure it offered. Poor remuneration, hard conditions of work and utter insecurty were the lot of those who were drawn to it. Yet if some chose journalism for a career, there was behind their choice, in most cases, a sense of idealism. Dr. D. Anjaneyulu, familiar to our readers, was one such when he joined a Madras newspaper in 1948 after taking his Master's Degree in English literature and qualifying himself for the bar. Though, at a later stage, he changed over from hectic daily journalism to the more leisurely Government information services and retired in 1978 as News Editor of the T.V. Centre in Madras, he never stopped reading and writing, the twin passions of his life.

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HE is the cause of all our actions. We are only HIS instruments; the result is in HIS hands.

In any action the means are as important as the result.

ALWAYS do to others as YOU would wish others do to you in similar circumstances. Let your thoughts and actions be guided by Dharma (righteousness).

Don't compare yourself with those more fortunate than you and feel Sorry: be happy that you are above those less fortunate than you. Involving yourself in solving others' problems will minimise your own.

Be thrifty. Spend only on needs and not on desires you can do without. Today's waste might prove to be tomorrow's want. Avoid tastes and expenditure you cannot always afford.

Save today for tomorrow's comforts or emergencies. The future is always unpredictable. Better to save than to have to borrow.

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Dr. Anjaneyulu has a personal library which could be the envy of any bibliophile. His collection of books represents effort and expenditure spread over decades — it began with second-hand books picked up from the pavement on the road leading to the Madras Marina beach. His first wife, the late Audilakshmi, who was teaching Tamil and Telugu at the Leningrad University, helped him increase his pile of books. Alas, an unkind fate blasted that fine flower of learning and refinement.

Dr. Anjaneyulu has witten hundreds of articles and at least half a dozen books. Literary criticism and biography, particularly pen-portraiture, are his *forte*. As a young man he was an avid collector of the British Information Services handouts which he used for writing on one side. And he always had an assortment of 'steel pens' which he dipped in inks of different colours. Thanks to Khasa Subba Rao, that fine editor of the now defunct weekly, 'Swatantra' who encouraged talent, Dr. Anjaneyulu could have his manuscripts accepted straight.

At 60, Dr. Anjaneyulu is very much the young man I had known — reading voraciously and writing copiously, both with a fine sense of taste and discrimination.

Makara Sankranti

Swamiye Saranam Ayyappa! Mount Sabari in Kerala echoes with the full-throated chants of thousands of pilgrims on Makara Sankranti Day — January 14. Sankranti means 'the (apparent) passage of the sun from one rasi (sign of the zodiac) to the next following' and on Makara Sankranti day, the sun leaves the rasi Dhanus (Sagittarius) and enters Makara (Capricorn) and starts on his northward course (Uttarayana). How much time does the sun take to enter a zodiacal sign? The Devipurana tells us: "thirtieth part of the time taken by the throb of the eye of a man sitting happily at ease is called 'tatpara'; one-hundredth part of 'tatpara' is called 'truti'; one hundredth part of 'truti' is the (duration) time of the sun's passage (from one rasi into another)." There are twelve Sankrantis in a year and all of them are sacred though Makara Sankranti is held to be more sacred than the rest and is observed widely with a bath in the sacred rivers.

Comparative Literature

In his well-researched article on 'Beginnings of Comparative Literature' (see B.J. Dec. 1-15, 1983. The article was originally presented as a paper at a Delhi Seminar in 1977), Prof. R. K. Das Gupta, Director of

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the National Library, Calcutta, points out that comparative literature has been a plant of poor growth in India. So far as I know, only the Jadavpur University has a full-fledged Department of Comparative Literature. The Delhi University has introduced since 1974 an M.Phil course in Comparative Indian Literature. Thanks to the initiative of some teachers of the University of Delhi, a Comparative Indian Literature Association (CILA) has been organised with Prof. Sisir Kumar Das, Tagore Professor of Bengali Literature, as the President. The association aims at studying Indian literature as a single literature and explaining its heritage, history and inter-dependence.

The CILA, in collaboration with the Department of Modern Indian Languages and the U.G.C., has arranged an all-India Conference in Delhi from January 5 to 7, 1984. Scholars interested in attending the conference or sending papers on literary historiography, literary genres, relation between literature and social and religious movements and ideas, pedagogical problems involved in the teaching of Indian literature, including Indo-English literature may write to: Dr. Sisir Kumar Das, Programme Director, Department of M.I.L., University of Delhi 110 007.

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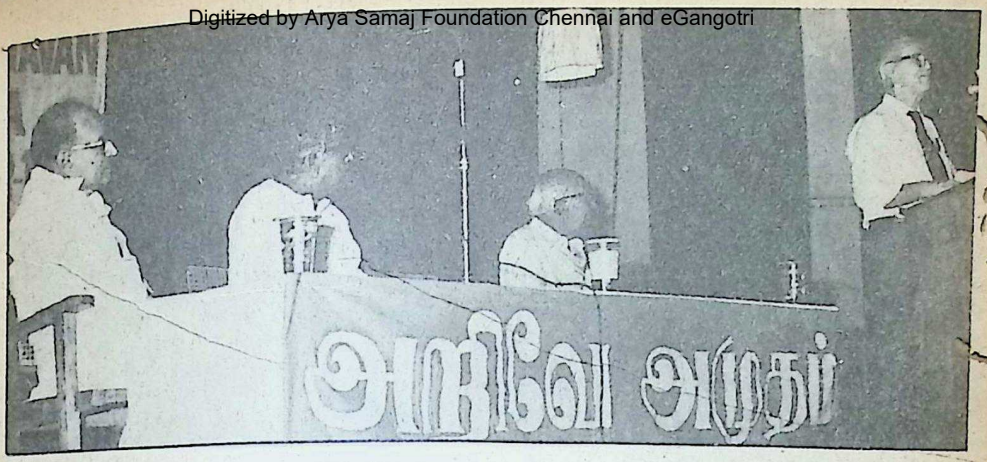

Dr. Norman Borlaug delivering his lecture on "Population and Food Supply — No Time to Relax" at the Madras Kendra.

NOTES & NEWS

MADRAS KENDRA

THE year-long Silver Jubilee celebrations of the Madras Kendra concluded on November 15, 1983. The inaugural function of the concluding programme was presided over by Shri M. Hidayatullah, Vice-President of India, on November 2. Swami Ranganathananda of the Ramakrishna Mutt, Hyderabad, graced the occasion.

There were a series of programmes from November 2 to 16. On November 5 there was a music concert by Salem Jayalakshmi. There was a classical Bharata Natyam recital

Shri Madurai Seshagopalan

Dr. Salem Jayalakshmi

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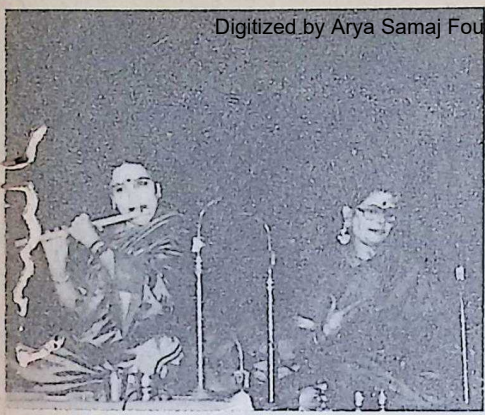

Flute recital by Sikkil Sisters

by Dhananjaya on November 7. On November 8 there was a popular Kathakali dance by the famous Quilon Kathakali Club Troupe. On Wednesday, the 9th there was a special programme for the students with the co-operation of the Indian Institute of Technology. On this occasion Prof. V. V. John, educationist, Dr. B. Ramamurthi, neuro-surgeon and Smt. Prema Pandurangan delivered lectures on various topics. On November 10 there was a symposium on 'values' with particular reference to the status of women in society organised by the Mahila Vibhag of the Bhavan. On November 11, Shri P. S. Srinivasa Rao sang devotional songs. This was followed by a flute recital by the famous Sikkil sisters.

On November 12 Madurai T. N. Seshagopalan gave a vocal music performance. On November 14 the National Integration Day was organised with a cultural programme in which parents, teachers and students of Bhavan's Mylapore Vidyalaya and Rajaji Vidyashram took part. On November 15 Shri T. N. Krishnan gave a violin recital.

On November 16 Dr. Norman Borlaug, the Nobel Laureate, delivered the Silver Jubilee Lecture on 'Population and Food supply—No Time to Relax.'

A Book Festival was also organised as part of the celebrations.

On the concluding day Tamra Patras were awarded to the following persons who have been closely associated with the Bhavan for a long time:—

(1) Shri Goda Venkateswara Sastry for conducting classes in Gita and Upanishads
(2) Sri P. S. Srinivasa Rao for teaching devotional music
(3) Sri S. Rajagopala Sarma for conducting Sanskrit classes
(4) Sri Ustad Ahmed Husain Khan for conducting sitar classes.

HYDERABAD CENTRE

SHRI SADIQ ALI, Vice-Chairman of Rajaji International Institute of Public Affairs and Administration, Hyderabad, inaugurated the Bhavan's Research and Extension Division (BRED) the new unit launched by the Bhavan's College of Communications and Management at Hyderabad, on November 2, 1983.

The first refresher course under the auspices of the Bhavan's Research & Extension Division (BRED) on 'A New Look At Marketing Management' was held on November 12th and 13th at the Bharatiya Vidya Bhavan, Hyderabad.

Shri P. V. R. K. Prasad, IAS,

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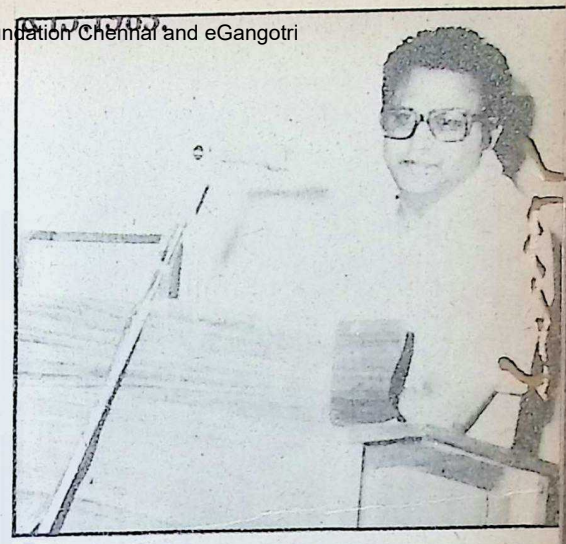
Swami Ranganathananda performing the Bhoomi Pooja

Commissioner, Information and Cultural Affairs, inaugurated. Shri M.V. Subba Rao, Executive Chairman, Bhavan's Hyderabad Kendra, presided. Shri V. H. Desai, Principal, Bhavan's College, welcomed the gathering, and explained the objects of the new venture, BRED.

To mark the event, Bhavan's College of Communication and Management also published 'Bhavan's Jyothi.'

The refresher course will be followed by a week-long extension training course for the Extension Officers of the Health Department of the State Government and then for Taluka PROs, and Asst. PROs of the Dept, of Information and Public Relations.



Shri P. V. R. K. Prasad

BHAVAN'S AUDITORIUM

THE foundation-stone for the Bhavan's auditorium at Hyderabad was laid by Swami Ranganathananda, President, Ramakrishna Mission, Hyderabad, on November 16. It is estimated that the construction cost of the auditorium would approximately be Rs. 35 lakhs and will have a seating capacity of 1,100.

Shri M. Varadarajan, Chairman and Managing Director, IDL Chemicals Ltd., has donated a sum of Rs. 20 lakhs for the construction of the Bhavan's auditorium.

Shri C. Subramaniam, Vice-President of the Bharatiya Vidya Bhavan, appealed to the people of Hyderabad to come out with their generous contribution to the project.

Shri M. V. Subba Rao, Executive Chairman, Bharatiya Vidya Bhavan, Hyderabad, welcomed the guests.

Shri Sadiq Ali, Vice-Chairman, Rajaji Institute and Shri S. L. Shakdher, Director, Rajaji

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Institute, New Delhi, was also present.

DR. D. R. PANDIT

DR. D. R. PANDIT, Professor and Head of the Department of Chemistry, N.M. Institute of Science (Bhavan's College) and Professor-in-charge, Junior College of Bhavan's College, Andheri, passed away on Nov. 1, 1983. Dr. Pandit was 59.

In the death of Dr. Pandit the Bhavan has lost a selfless worker, a brilliant Professor, an able organiser, an astute administrator and a distinguished academician.

Dr. Pandit joined the Bhavan's College as Demonstrator in Chemistry in June, 1948; was appointed Lecturer in Chemistry in 1953; became Head of the Department of Chemistry in Bhavan's College in 1965 and in 1983 he assumed the post of the Professor-in-charge of Bhavan's Junior College at Andheri. Dr. Pandit, along with his wife, Smt. Indira Pandit, gave a massive help in building up Bhavan's A.H. Wadia High School in Andheri to its present stature.

DR. P. JAYARAMAN

DR. P. JAYARAMAN, Executive Director, Bharatiya Vidya Bhavan's New York Centre, attended the Third World Hindi Conference held at New Delhi from October 28 to October 30, 1983. The conference was inaugurated by Prime Minister Indira Gandhi on October 28.

Dr. Jayaraman was a member of the Seminar Committee set up for the conference and was invited by the organisers (Government of India and the Rashtra Bhasha Prachar Samiti, Wardha) to attend the conference and to conduct the seminar on the 'Use of Hindi in the United Nations and other international organisations and its possibilities' on the 2nd day — October 29. He was also entrusted with the duty of reporting on the proceedings of the seminar. He initiated the subject of the seminar which was presided over by Dr. Venishanker Jha, former Vice-Chancellor of the Benares Hindu University. Dr. Chelisev, Institute of Oriental Studies, U.S.S.R., Dr. Kenneth Brandt, University of British Columbia, Canada and Dr. Vivekananda Sharma, M.P. Fiji, were among those who attended the seminar.

Dr. Jayaraman, while presenting his views on the subject, said that it should not be difficult to introduce the use of Hindi, the third largest spoken language of the world, in the affairs of the U.N. and the international organizations like WHO, UNICEF, IMF and the Indian banks functioning outside India but the financial requirements should be met by the Government of India and all supporters of Hindi.

Dr. Jayaraman had attended the first Conference held in Nagpur in 1975 as a delegate as well as the second Conference

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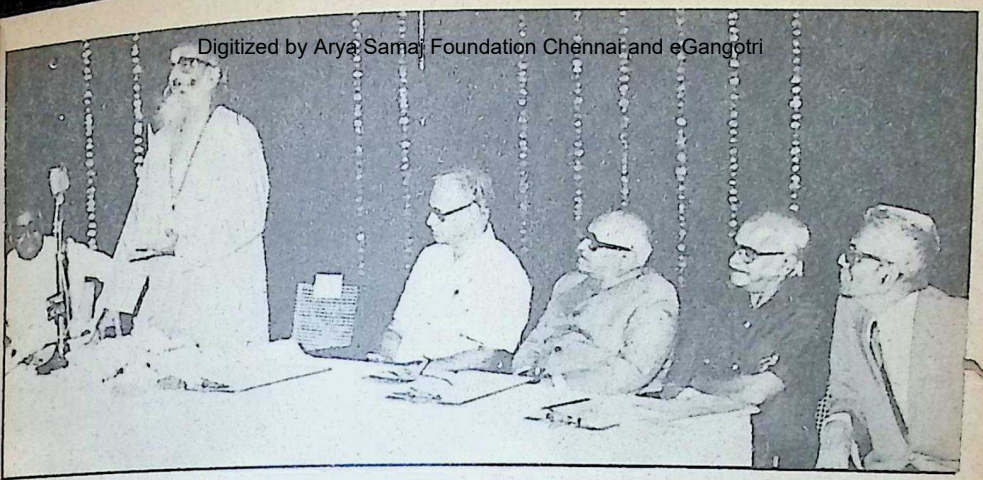

Swami Chinmayananda speaking on the occasion of the release of Major Salvi's book, 'Whom The Enemies Sheltered' at the Central Bhavan. From (L to R) Shri S. Ramakrishnan, Shri M. S. Gore, Vice-Chancellor of the Bombay University, Shri Jagdish Munshi, Major Salvi and Dr. A. N. Kothare.

in Mauritius at the invitation of the Government of Mauritius. In 1976, Mrs. Tulasi Jayaraman also attended the third conference at Delhi at the invitation of the organizers. The conference was intended to discuss the methodology for the use of Hindi as a national and international language as also to develop the language in the context of modern science and technology.

BOOK RELEASED

SWAMI CHINMAYANANDAJI released the book, "Whom Enemies Sheltered," written by Maj. R. G. Salvi, I.A.S. (Retd.) on Monday Nov. 21, 1983, at the Central Bhavan, Bombay. The foreword to this book is written by Gen. Kumaramangalam, former Commander-in-Chief of the Indian Army. This book is a heroic saga of Maj. Salvi and his comrades who escaped from a Nazi prison camp in Italy and is a harrowing tale of the untold trials and tribulations that he and his comrades experienced in the jail.

Swami Chinmayananda, in his blessings, said that this book "is indeed the saga of human love in the midst of war."

Dr. M. S. Gore, Vice-Chancellor of Bombay University, presided. Prof. A. N. Kothare, Bhavan's Educational Adviser, introduced the book. Shri Jagdish Munshi, Hon. Treasurer of the Bhavan, welcomed the guests and Shri S. Ramakrishnan proposed a vote of thanks.

R. K. KAUL, DEPUTY GOVERNOR OF RBI

SHRI R. K. KAUL, until recently Additional Secretary in the Union Ministry of Finance has been appointed as Deputy Governor of the Reserve Bank of India effective 1st October 1983. He has also taken over as Chairman of the National Bank for Agriculture and Rural Development.

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BOOK REVIEW

THE FLAGS OF CONVENIENCE by Dilip Mukerji. Writers Workshop, Calcutta, 1982, pp. 272, Price Rs. 100 (Hardback) Rs. 60 (Flexiback).

TO EACH A WINDOW by Kartar Singh Duggal. Writers Workshop, Calcutta, 1981, Price Rs. 50 (Hardbound), Rs. 20 (Flexiback), pp. 98.

DILIP MUKERJI, author of "The Flags of Convenience," saw from personal experience the lives of middle-level executives from India working overseas. This observation brought to his knowledge "rubber stamp companies" which prospered in an atmosphere "with virtually no standard on crew qualifications." Skilled labour from India, Bangla Desh and the Philippines "made the task easier." How the Asians actually run these multi-billion dollar businesses, what is the impact of these companies on developing Asian societies, these and allied questions are dealt with in this "novel of international intrigue."

The large crude carrier, **Coral Island,** has been wilfully exploded so that the management, Globe Shipping Ltd., under Max van der Peer, could claim damages from the insurance company; the captain's widow, Julian, is paid a sum double of what would have been paid, if the victim were an Asian. People from this part of the world are employed as "they work more for less wages." Max has no sense of guilt in this matter and even boasts that safety standards and Union demands are disregarded for "all that we are interested in is to move cargo from A to B by the cheapest possible means. The human part of the human being must be left put." In Pandurang Petkar (Pet) he has an assistant as ruthless as himself and as free with women. Gopal Gupta, another senior employee, is dismissed for acting in a fair way and in his place Jerry Disa is appointed and he is transferred to Jakarta much against his will. Once there, he is happy to learn from a local employee, Sukantha, how to deprive Indian officers of what little they could claim, by amending the terms of the contract they have to sign on appointment. This is the climate in which these ships operate. The "fast and fair" Max, neglecting his wife, Patricia, has developed intimacy with Catherine, a Chinese, and is looking forward to the birth of a son by her. Ships have always been his passion and he desires to purchase **Hull No. 1,** a brand new ship. But Nemesis now overtakes the man who never played fair and

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who never looked with eyes of compassion or of justice on any of his seamen. **Hull No. 1** is destroyed by fire and on the seventh day of the month, and at seven o'clock (seven is Max's lucky number) he is informed that the much looked for child is still-born. "All his expertise, talent and wit went in vain; where is the vision of happiness I saw?" he asks himself. "When the soft and mellow sun rekindled fresh activities in Hong Kong, Max dreamed a new dream of launching a new ship named after "his second wife, Catherine."

The book thus brings out in vivid detail the risks and the exploitation, the boredom and the insecurity that haunt Asians who join shipping companies of the above kind and the corruption that prevails there. It brings out the hunger for wealth, not always honestly acquired, that becomes an indispensable part of their lives and it stresses the scant regard paid to human life on the high seas.

A more careful perusal of the proofs would have eliminated the numerous misprints that one finds at many places in its pages.

Ghalib Award winner and a former Station Director, All India Radio, Kartar Singh Duggal, here presents six plays translated from Punjabi. These present a backdrop of marital unhappiness; sometimes the wife, and sometimes both the spouses, undergoing the agony of infidelity. But the plight of woman is presented to be more sad and pitiable, and she adopts, towards the end, a stance in keeping with what is expected of her by society. "Once there was a Sparrow" introduces us to a family where the husband has left home to stay with "a friend" forsaking the wife "who has given up everything for a man. My husband is enjoying himself and here I sit by myself alone, moping, crying bitter tears. What have I done? He is having a fine time and here I sit suffering the tortures of the damned," she tells the stranger who has taken shelter in her house because of the storm outside. He is a poet and short story writer whose works she has read and admired, but whom she has never met. He, too, is a married man but is willing, after a brief conflict, to stay with her for the night and to send a lie home that he cannot come because "it is pouring, and I can't get a cab." But then she, who had earlier urged him to spend the night with her, to narrate her story of deceit, cruelty and injustice, turns him out. "No, no I won't allow it. I shall be no party to another woman's betrayal. Someone has been the cause of my ruin. That doesn't mean that I am going to help you ruin the life of someone else like me. All men are the same. It is the woman who pays," she tells the stranger and turns to her child to tell it the story of a sparrow who went out in search of worms and while she was away, her husband brought home another sparrow, a new sweetheart!"

"Roopmati" takes us to the days of the Moghuls when Bez Bahadur fell in love with a Rajput maiden and she eloped with him. Later, he was defeated by Adam Khan and leaving Roopmati to her fate Bez escaped. Roopmati is now under the control of the victor who is

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under the spell of her enchanting beauty. Her companion, Malvika, advises her to accept her destiny and to receive Adam Khan for "terror stricken, nobody dare raise his head anywhere in the land." Roopmati pretends to agree to the suggestion, but while Malvika is on her way to call Adam Khan, she plays on her veena, and simultaneously swallows the diamond in her finger ring and so dies. "The Rajput daughter has given her life to save her honour," and the bewildered Adam Khan is told "Some are defeated in success.

Some find success in defeat.

Every Moghul will now have to return empty-handed."

In yet another play, "Be tween Two Men," we see the agony of Salma, who had affairs with another and who in consequence was divorced by Latif. She has married Farooq and has a son, Farid; but for the sake of her grown up daughter, Zeenat, she is now ready to return to Latif's house and asks Farooq to let Farid come to her in the vacations. Salma thus combines the twin roles of an impetuous wife going where her inconstant heart leads her, and the mature mother who recognises that her place is with her daughter. Before she has announced her resolve to return to her onetime husband, Farooq has expressed his views in unambiguous terms, of course, without imagining that they would help his wife in her decision to go back. He says: "The law should be in keeping with the times. How absurd it is that just because a mother does something wrong, she should be deprived of her children. It is most unfair, most unjust." As Parveen reminds Salma, "To a man love is a thing apart. It's woman's whole existence." In the play, "The Blind" Sajni returns to her blind and war-wounded husband leaving Kumar, after a short interval of unwifely behaviour, when her period of mental blindness gets over and when she recognises the "blindness" (pride) of Kumar also.

"The Upper Story" also speaks of the fascination cast over a wife (Raji), by a neighbouring captain and the length to which she goes to satisfy her desires. The play is a monologue and we hear the husband (He) pouring out his feelings — "She has gone to the railway station/ To bid him farewell./To consummate the end of an affair" leaving him and his daughter. "Dwelling under the same roof/ We became strangers "and yet on her return he is willing to welcome her as "for ten years we have lived under one roof/ Who can give you better understanding?"

Thus Shree Duggal has probed into the heart and soul of man and woman and showed how the family is breaking up with the forces of passionate desire over-running those of marital duty and responsibilities. The woman may return to her home and husband but the rift in the lute remains and the familial music is muted, for the crack is never fully repaired and the harmony never re-established. The plays thus present a vignette of society which is both thought-provoking and saddening.

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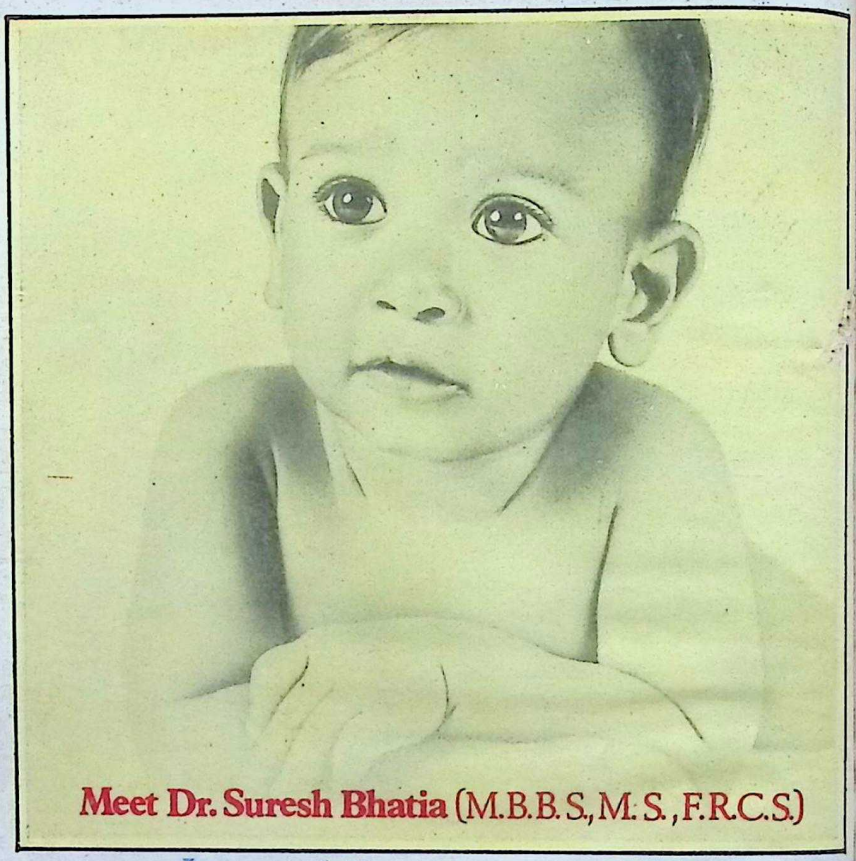

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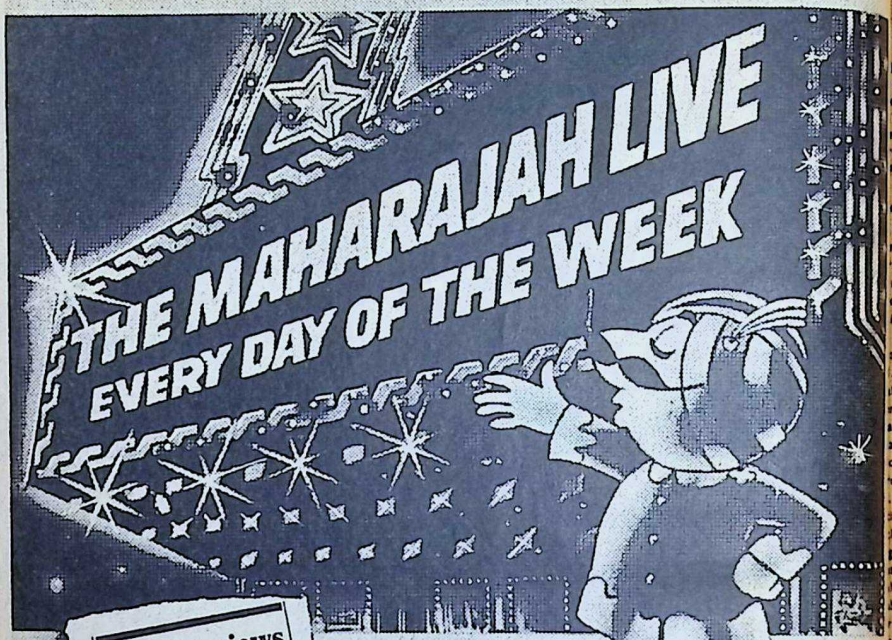

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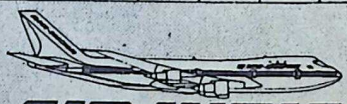

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SWAMI VIVEKANANDA
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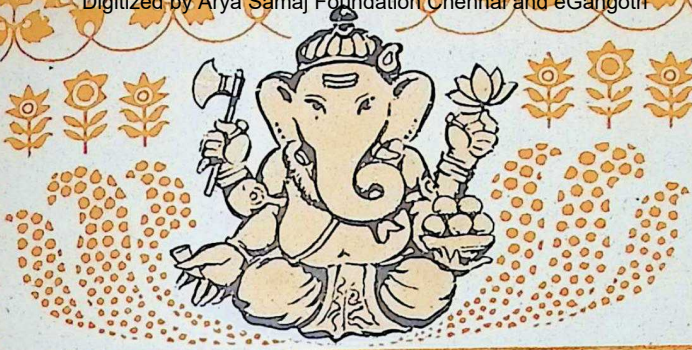

आ नो भद्राः क्रतवो यन्तु विश्वतः
Ā no bhadrāḥ kratavo yantu viśvataḥ
Let noble thoughts come to us from every side
Rigveda 1-89-i

PRAYER

मैत्री समेषु न च मेऽस्ति कदापि नाथ
दीनें तथा न करुणा मुदिता च पुण्ये ।
पापेऽनुपेक्षणवतो मम मुत्कथं स्यात्
तस्मात्त्वमद्य शरणं मम दीनबन्धो ।।

O Lord, never did I feel friendly towards my equals; never did I show sympathy towards the distressed; never did I feel glad on seeing the good; never did I go without criticising the bad; How can I be happy? Therefore, O Friend of the poor, you are my refuge.

— *Bhagavachcharana Stotra.*

BHAVAN'S JOURNAL

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FROM OUR READERS....

Preservation of our Temples

I

A temple reminds us of God who loves us and gives us a number of good things. To go to a temple to worship God is meant to purify one's mind — this is as important as food and sleep that we need. Besides, people congregating at the temple cultivate love for one's fellow-men. Prayers have a salutary effect on one's physical and mental health. I would like to offer the following suggestions for the preservation of our temples.

1. If State Governments fail to provide generous grants, the Central Government should step in.
2. Like the Bharatiya Vidya Bhavan, other institutions and missions should come forward with a project for the 'Samrakshana' of temples with generous grants and loans.
3. The temples that have surplus funds should help others that are in need of help.
4. In the educational tours arranged by schools and colleges visits to temples should be included in the itinerary.
5. It is the duty of every man of faith to set apart at least 2 per cent of his monthly income as contribution to temples.
6. With the help of grants, offerings, loans etc., every temple should try to become self-sufficient for its upkeep by organising productive activities such as tilling of land, cottage industries, and publication of religious books and periodicals.
7. Wasn't Shri Ramakrishna Paramahamsa a priest? Temple priests should make the temple a sacred place for the worship of God in the real sense of the term.
8. There should be no disputes over such issues as succes-

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sion to priesthood, property of the temple, the role of trustees etc. Accounts of the temples should be maintained properly. Every paisa should be wisely spent.

Rajkot *J. M. Rachh*

II

THIS has reference to 'Our Temples' in the regular feature 'Here & There' (B.J. Dec. 1-15, 1983).

It is a matter of sorrow to know about the present state of affairs in our temples and, in particular, the Brihadeeshwar Temple at Tanjavur which I had the good fortune to visit in 1956 at the behest of the late Shri T. T. Krishnamachari, a noted connoisseur of music and art, who at that time entrusted me with the design of the Music Academy at Madras.

The day-to-day work of the ruralfolk was bound up with temples. Association with the pleasant, joyous and memorable events at congregations at the temple courts provided entertainment and diversification to the tired mind, let alone the upliftment of the soul. Little do the movies, boxing rings and the like of today have to offer in comparison. They rather provide more of excitement, tension, sensuous satisfaction than the peace of mind that one gets from a visit to the temple.

If our temples are to survive and thrive, religion and philosophy should have a high priority in our education.

Bombay-23 *V. G. Bhuta*

★ ★ ★

Readable & Informative

Being an Associate Member of the Bhavan, consequent on joining the Journalism Diploma Course at Bhavan's College of Communications and Management, Guntur, I received the 'Bhavan's Journal' of September 16-30.

While going through the journal, I felt ashamed for having been under the impression all these one and a half decade of knowing the Journal, that the Journal is a crusader of Hindu fanaticism. What a revelation and what a contrast! Quotations from the Bible splashed here and there are really enticing. Every bit of the articles published, be it on personalities, music, science, technology, fiction, arts, literary quiz, health and even reviews is readable, informative and thoroughly enjoyable.

My wife, who teaches in a local degree college and who always reads the Bible, is all praise for the Journal. My nine year-old only son was pleasantly serious and uncommunicative till he completed "The generous mango tree". I commend the Journal to all persons professing any faith.

Hyderabad *D. John Bhaskar*

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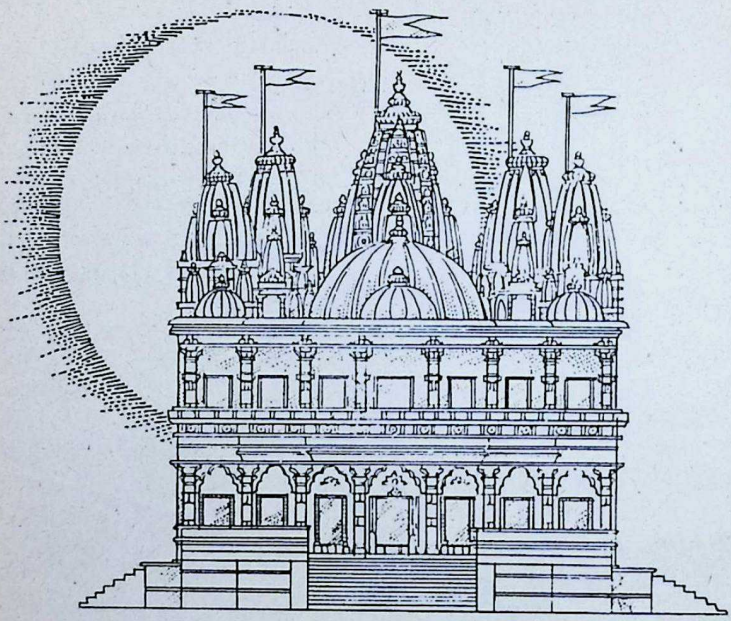
A Shrine for all Seasons, A Manor for all Mankind



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Voice of Wisdom

Shaikh Sadi of Shiraz (1194-1314 (?) A.D.) was a Sufi mystic of renown. A poet and philosopher, he was a shrewd observer of human nature. A few of his nuggets of wisdom are presented here..

In the eyes of the wise, the seeker of combat with an elephant is not really brave. Brave is he who says nothing unbecoming in wrath. A lout abused a man who patiently said: "O you of bright prospects, I am worse even than you say. I know all my faults, while you do not know them."

★ ★

Let a gem fall into the moat, and it remains the same precious stone it was; and let dust be whirled up to heaven, and it remains its base origin.

★ ★

That musk which discloses itself by its smell, and not what the perfumers impose upon us: "If a man be expert in any art he needs not tell it, for his own skill will show it."

★ ★

Whoever acquires knowledge and does not practise it resembles him who ploughs his land and leaves it unsown.

★ ★

Three things have no durability without their concomitants: property without trade, knowledge without debate, or sovereignty without government.

★ ★

The object of sending the Koran down from heaven was that mankind might make it a manual of morals, and not that they should recite it by sections.

★ ★

It is not every man that is apt at argument that is expert in business — "Many are the gracious forms that are covered with a veil; but on removing it, thou discoverest a grandmother."

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Devadas, Gandhiji's fourth son, was the Managing Editor of the 'Hindustan Times' in New Delhi. Consequently he saw his father often during the final months when Gandhiji was living at Birla House in New Delhi. He was not with him at the assassination, however, but half an hour later. The following speech by Devadas Gandhi was broadcast to the nation on February 5, 1948.

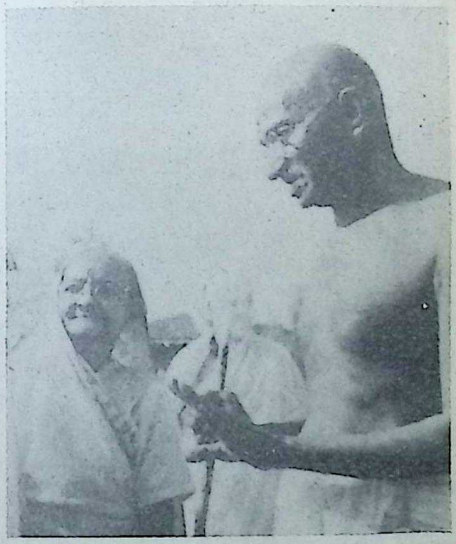
Gandhiji's Punya Tithi falls on 30th January.

A SON'S LAST VIGIL

DEVADAS GANDHI

I SPEAK as an orphan impelled to share in this special and direct way my grief and thoughts with fellow-orphans. The darkness that has descended upon us draws no distinction and I know that it is not my exclusive experience to feel suddenly blinded, both physically and metaphorically, since the evening of Friday last.

During the past few months that he was in Delhi, it was a privilege of my three-year-old boy to be lovingly fondled by Bapu. I was a complete back number and once recently he told me that he missed Gopu more than me whenever we failed to turn up at Birla House. The little urchin now draws renewed tears from our eyes when he points his lips in imitation of the way his grandfather greeted him. And yet Gandhiji's interest in the narrow domestic circle was of the meagrest, and I had long



Baa and Bapu

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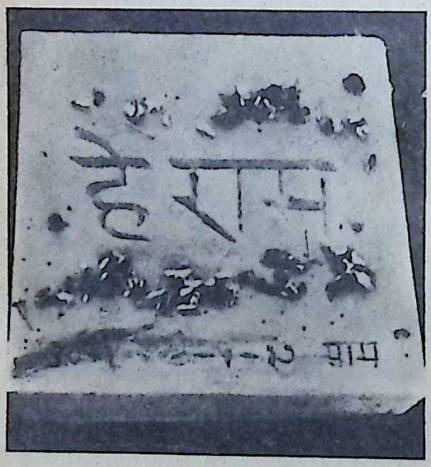
ceased to look upon him as my father in any possessive sense. He was to me a saint as much as to any of you who listen to me and I feel and see the void exactly as you do.

I. therefore, view the disaster with the detachment of one living in the North Pole and having ties neither of blood nor of race with the Great One of whose loss we are as yet but dimly aware.

When I got there nearly 30 minutes after he expired his body was still warm. His skin was always tender and smooth to the touch and naturally beautiful. As I gently pressed the arm with both my hands, there seemed nothing the matter. But there was no pulse. He lay in his usual sleeping posture on his low bed, his head resting on Aya's lap. Sardar Patel and Pan Nehru sat near him in silen and many others sobbed as th tried to chant hymns. I w late. I pleaded in Father's e for pardon, but in vain. often had he forgiven my li lapses in the past that I fon hoped he would relent this l time and give me just one lo But his lips were tightly sea and his eyes closed in eternal pose. There was a calm det mination about the expressi which seemed to say firmly t without reproach to a habitua unpunctual son: "I shall n be disturbed now."



Inscribed slab on the spot at Birla House where Mahatmaji fell at the hands of an assassin.

We kept vigil the whole of th night. So serene was the fa and so mellow the halo of divi light that surrounded the bo that it seemed almost sacrilegio to grieve or to fear death — "t incomparable friend" who Bapu beckoned, as it would no appear from the statement wi which he commenced his fast o January 13.

Poignant Moment

The most unbearably poigna moment for all of us was wh we unwrapped the shawls whi covered him and in which he h proceeded to the prayer meetin and when we removed the cloth to bathe the body in fulfilme of the religious rite. Alwa tidy to perfection in his scan

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The Mahatma's earthly possessions

dress, he was even more so that day. The outer shawl had on it the dust and the tiny blades of grass from the lawn of the prayer ground where he had been struck down. We folded it gently as I was taking care not to shake off the dust or the grass. The empty shell of one of the bullets was found in the folds of the shawl, which shows that the shots were fired at less than point-blank range. The little piece of linen with which he covered the chest and shoulders had huge patches of blood that had flowed. When all the clothes were off save the classic loin cloth and he was in view as the 'naked faqir' we all knew we could contain ourselves no longer. Those knees, those hands, with the fingers in characteristic pose, those feet were all there intact. How difficult it was to resist suggestions to have the body embalmed! Hindu sentiment would not allow it and Bapu would never forgive us if we agreed....

We sat in the tragic room round Father that night. I prayerfully, but childishly, hoped that the flesh would triumph over the three ghastly bullet wounds and that life would somehow return before sunrise; then as time went inexorably on and nothing on earth would disturb his slumber, I began to wish that the sun would never rise. But the flowers had to come in and we started to decorate the body for the final journey. I asked for the chest to be left bare. No soldier ever had a finer chest than Bapu's. Then we sat round him chanting the hymns and scriptural texts that he liked most. The crowds kept coming the whole night and in the early morning he made his last collection for the Harijan Fund as coins and notes mixed with flowers were showered by people filing past. The Diplomatic Corps with their ladies and staff did reverent obeisance. It was far from formal. They were saying goodbye to one they had met before and knew so well.

The previous night I had had one of those rarest of rare experiences, that of being alone with Bapu for a moment. It was my customary call at 9.30. He was in bed but was just finishing giving instructions to one of the inmates of the ashram

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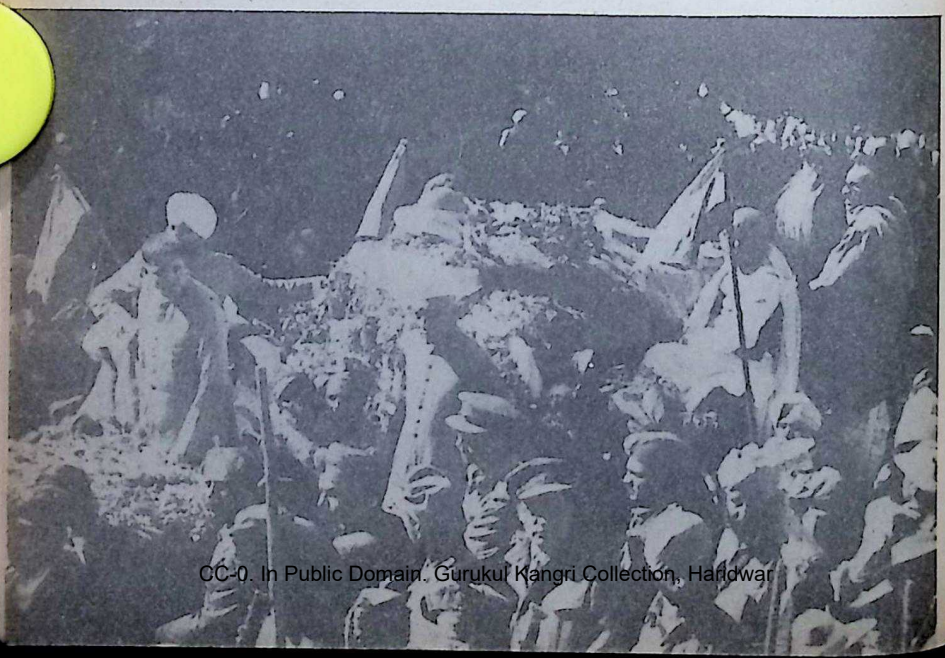
about catching an early train to Wardha. I stepped in and was greeted by "What news?" That was his way always of reminding me that I was a newspaperman. It carried a caution well understood by me. Hardly ever did he keep anything from me. He always gave me the quintessence of anything I asked about. Sometimes he did it on his own. But generally he disclosed things to me when I wished to know, on the supposition that I would ask only if absolutely necessary and that too for a purpose which had nothing to do with news in the newspaper sense. He trusted me in these matters as he would himself. I naturally had no news to give. So I asked: "How does the ship of State fare?" "I am sure." he said, "the little differences will vanish." "But," he added, "things may have to await my return from Wardha. That won't be long. The Government is composed of patriots and no one will do anything that is in conflict with the interests of the country. I am sure that they must hold together at all costs and they will. There is no difference of substance."

There was more conversation on the same lines and I would have invited the usual "crowd" even at that hour, had I tarried. So, preparing to leave, I said: "Bapu, will you sleep now?" "No, there is no hurry. You may

The gun-carriage carrying Gandhiji on the way to Rajghat. Devadas Gandhi is standing in front. Others in the picture are: Pandit Nehru, Sardar Vallabhbhai Patel and Acharya Kripalani.



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talk for some time longer if you like." As I have just said, the permission to continue conversation could not be renewed the next day.

A few days earlier, when taking my leave at night, I said I was taking Pyarelal to dine with me. "Oh, yes, of course, but don't you even think of inviting me?" he said laughing heartily, as he always did.

I do not agree that the future is dark. Who but a prophet can speak with confidence of the future. The present is admittedly dark. But the future should be bright if we work for the ideals for which Bapu lived and died. I am, therefore, not gloomy. Bapu would be entitled to call us greedy if we wished him to live in our midst for ever. We are now thrown on our own resources and must depend on our own enterprise. I would not waste time or emotion in fruitless sorrow over God's will. Bapu himself is in bliss. We no longer have his physical presence.

But his spirit will guide and help us. In his daily discourses of the past four months we have a set of balanced instructions which say almost everything that he would have had to say. We can, if we wish, quarrel and fall out. But, on the other hand, with a little effort at cohesion we may dissipate the dark clouds to find round the corner a glorious dawn. □□□

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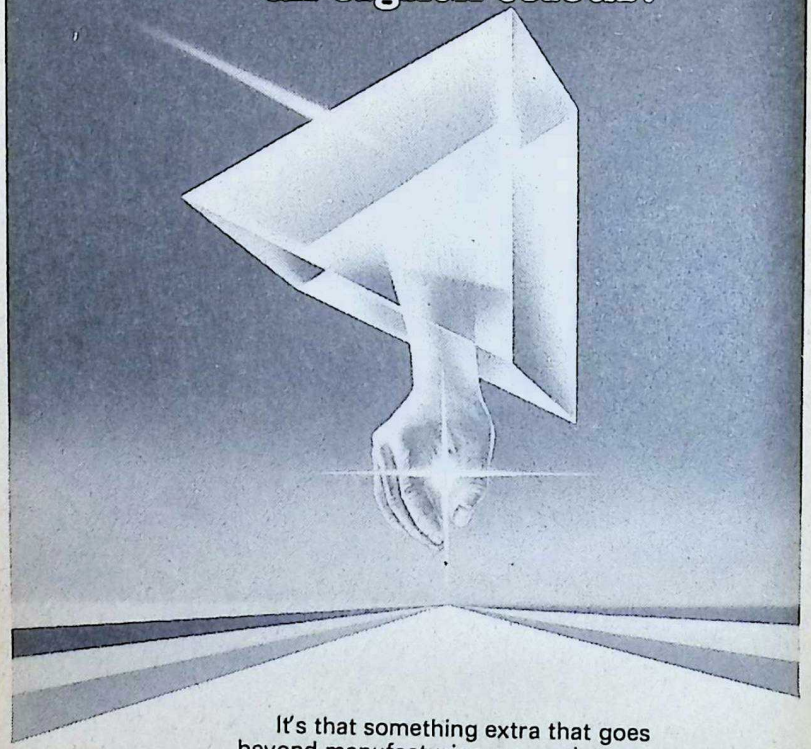

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One does not have to be a recluse to practise the virtue of ahimsa which is essentially the doctrine of self-justice, says Shri Jagdish Munshi in this article, a condensation of his lecture on "Ahimsa and Justice" delivered at a seminar organised in Delhi recently by the International Yoga Co-ordination Centre.

Ahimsa & Justice

JAGDISH MUNSHI

THE concept of ahimsa, which literally means 'negation of violence' is not new. It is age old. In the sixth century before Christ, a great enlightened soul Vardhaman, who was later known as Lord Mahavir, declared: "all living beings desire to live. Nobody wants to die. Hence it is one's duty to avoid the terrible injury to living beings."

Thus the first cardinal principle of Faith as laid down by Lord Mahavir, is the scrupulous observance of ahimsa or negation of injury to living beings. But as the theory of ahimsa evolved, it emerged as a great vow and included therein, the vows of truth, of non-stealing, of continence and of non-possession. All these vows, when practised together would result in the negation of injury to others, which is otherwise called "ahimsa".

About the same time, another

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enlightened soul, Gautama, who was later known as Lord Buddha expounded and preached the Eight-fold path for obtaining salvation. Right understanding, Right purpose, Right speech, Right behaviour, Right means of livelihood, Right effort, Right awareness and Right meditation are the Eight-fold paths. They include therein all elements of ahimsa.

The Ten Commandments that God revealed to Moses also contain the elements which contribute to negation of injury to others or ahimsa. Not to kill, not to commit adultery, not to steal and not to covet others' possessions are among the Ten Commandments.

Patanjali, in his Yogasutra, refers to ahimsa as the prime abstinence which can lead man to the spiritual goal. The other four abstinences are truthfulness, non-stealing, continence and non-possession. These are the 'yamas' or abstinences which a person desiring spiritual goal must practice. It will be noted that the abstinence of ahimsa is given priority over the other four abstinences. In fact, the practice of ahimsa naturally leads a person to the other 'abstinences' referred to above, and these other four abstinences become a necessary corollary to ahimsa and become a part of it.

Ahimsa is not just a concept to be found in the philosophical or religious treatises. Mahavir preached the Gospel of Ahimsa to millions of people and initiated thousands of disciples into this way of life. Jains, Buddhists, Hindus, Muslims and Christians all over the world, preach and practice religious principles which lead to ahimsa. The word 'Islam' itself means 'Peace.'

What then is ahimsa? It could be defined as the negation of injury in thought, word and deed towards every living being, in all ways and at all times The other abstinences of truth, non-stealing, continence and non-possession become adjuncts to the basic imperative of ahimsa. Patanjali therefore rightly says that "established association with ahimsa would lead to all-round abandonment of enmity." Thus in the course of its evolution, ahimsa has attained such a high spiritual concept that it has become the very basis for man's spiritual goal.

In recent years, India produced another great enlightened soul, Mahatma Gandhi, who not only preached ahimsa but put its principles into practice and achieved miraculous results. According to Gandhiji, "the principles of ahimsa would be hurt by every evil thought, by undue haste, by lying, by hatred, and by wishing ill to anybody." He felt that without ahimsa it was not possible to seek and find the

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truth. Thus "ahimsa and truth are two sides of the same coin." But Gandhiji also warned that in the practice of ahimsa "there would be many a torture and agony even before you are within a measurable distance of the goal of ahimsa." Gandhiji was a practical idealist. He felt that ahimsa was not meant only for saints and sadhus but also for the common man. It was a law of self sacrifice, of conscious suffering, distinct from meek submission to the evil-doer.

Justice

Now with this concept of ahimsa, where does 'justice' come in? Justice in its literal sense means "The quality of conforming to the principles of reason, to generally accepted standards of right and wrong and to stated terms of law, rules and agreements." It is the rightfulness and lawfulness of a claim. Wharton's Law Lexicon defines justice as "the virtue by which we give to every man what is due to him as opposed to injury or wrong. This Justice also negates injury and wrong. In its narrower sense, justice pertains to courts of law, and is confined to decisions based on sound general principles: principles which do not conflict with the intentions of the legislature or with sound principles recognised by authority, whereby conflicting rights and duties are balanced; the guilty does not escape the law and the innocent is not unduly harassed.

But the concept of 'justice', in relation to 'ahimsa' has to be much wider than its limited connotations set out by the legislature or by courts of law. In its wider meaning 'justice' takes precedence over the law. Philosophers believe that each individual aspires to seek perfection so as to fulfil Nature's purpose of making him. Everything therefore is good which makes for such perfection and everything is bad which hinders it. In this achievement of perfection the individual finds happiness. Pain and sorrow follow when this endeavour to find perfection is frustrated. This is where 'justice' comes in, for the interest of one individual does not necessarily coincide with the interest of another individual or with the interest of mankind at large. If an individual can pursue his ideals of perfection without interfering with the pursuits of other individuals or the pursuits of mankind at large, there would be no need for any rules of justice. Principles of reason and practical wisdom would serve all purposes. But this being impossible, rules of justice have to be framed so that the endeavour to find perfection can be suitably regulated among those who seek it. The rules of justice would allow every individual to share hap-

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piness to the best possible measure. The rules of apportionment or sharing of perfection are the rules of justice which give every individual his own without interfering with the rights of others. Thus justice determines the sphere of individual liberty in pursuit of individual perfection and confines the liberty of mankind within a delimited sphere of liberty for every man. Within this sphere, the individual is left free to seek his own perfection in accordance with his own wisdom and ability.

It has been pointed out that if an individual can so pursue his ideas of perfection or happiness so that he does not interfere with the rights of others to seek perfection, there would be no need for any rules of justice. Such an individual can, by his own self-discipline or conformity with the principles of reason and practical wisdom, live a life which will negate injury to others. In other words, this is where 'ahimsa' comes in; because 'justice' is an essential part and an important aspect of 'ahimsa'. The vows of 'ahimsa', truthfulness, non-stealing, continence and non-possession are all vows which lead to self-justice, whereby the individual can conform to the principles of reason and practical wisdom and thereby negate injury to others. The doctrine of 'ahimsa' is therefore essentially a doctrine of 'self-justice'. The Eight-fold paths of Lord Buddha are all paths which lead to self-justice. The Ten Commandments also lead an individual to self-justice. If an individual does not bear any evil thought, or do things by undue haste or lie or wish ill to anyone, he is training himself in ahimsa and paving his way towards self-justice. Ahimsa, therefore, in relation to 'justice' is 'self-justice'. An individual well-versed in 'ahimsa' does not need any rules of justice because by his own regulations and discipline he negates injury to others.

No doubt, the training in self-justice would involve considerable self-sacrifice and conscious srffering. This, however is the only path that can help man to overcome enmity. Training in self-justice is not meek submission to evil. If an individual keeps away from evil or submits to it, he is not conforming to the principles of self-justice. Ahimsa or self-justice is always associated with truthfulness which is the other side of the same coin. Untruth has to be resisted at all costs even if it causes a momentary or apparent injury to the other person. Self-justice has to be associated with truth, for without its association with truth, self-justice has no meaning. There are moments or occasions in life where one has to abide by truth and put his foot down and resist untruth or evil even if it apparently hurts others. It is

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only when you fight untruth through ahimsa that truth wins. Thus self-justice has to be associated with truth at all times and in all manner.

What about self-justice for the common man? Here, the training in self-justice is as difficult as the training in ahimsa. There can be several instances in the life of an individual where apparently innocent-looking conduct involves the highest principles of self-justice and goes a long way to achieve the ultimate result of abandonment of enmity. If, for example, a person trains himself to think, speak and act on the basis of 'what is right' and not 'who is right', this seemingly innocent training can itself involve principles of self-justice and its practice can achieve wonderful results. Only experience can prove this fact. Let me cite an example: During my visit to Japan, as an Indian trustee of a Japanese religion," Tenrikyo," I found that a young man of 30 years, who was asked to look after us, was making, what we felt, excessive expenditure over us. We told him that he should at least seek the permission of his superiors before incurring such expenditure. The young man only smiled. When we complained about this to his senior, the Senior told us: "He has been entrusted to look after you. No one can interfere with his decisions. If he makes mistakes, he will learn." This statement, though sounding very simple, encompasses a very important principle of self-justice. If every senior individual thinks, speaks or acts in these terms and stops interfering with the work entrusted to a junior, the junior will become worthy of the trust and learn by mistakes. If this small principle is adhered to all over the world, what a great revolution it would cause to our social life!

These are some of the instances of self-justice for the common man. Innumerable such instances can be cited whereby practice or discipline in self-justice can negate injury to others and overcoming of enmity. The words 'please' 'sorry' and 'thank you' are not words in vain. When used with sincerity, they help negate injury to others.

Thus ahimsa, in relation to self-justice, is not a mere ideal to be found in essays and treatises, but one whose principles can be adopted by the common man in everyday life. In our day to day life, if these principles of ahimsa in relation, to self-justice are practised and adhered to, it can bring about harmony at all levels. □□□

He is the greatest among men who keeps up his promise, be it good or sinful.

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Privilege and Monopoly

DR. V. K. R. V. RAO

GANDHI's objection to the extension of machinery was not based only on its relevance to unemployment in countries with surplus labour or its cramping effects on human personality even in the countries which had shortage of labour. He was also influenced by the implication of machinery and large-scale production on social justice. He was convinced that, under mechanised industry, the many will be exploited for the benefit of the few. "I can have no consideration for machinery which is meant to enrich the few at the expense of the many", he declared. "Nor would there be any room in his picture of Indian independence for machines that would concentrate power in a few hands." Answering in the affirmative a question whether he was opposed to machinery "only because and when it concentrates production and distribution in the hands of the few," Ganlhi replied: "I hate privilege and monopoly. Whatever cannot be shared with the masses is taboo to me."

Gandhi also regarded large industries and mechanisation of economic activity as tending to lead to imperialism. "Industrialisation is, I am afraid," he said, "going to be a curse for mankind. Exploitation of one nation by another cannot go on for all the time. Industrialisation depends entirely on your capacity to exploit; on foreign markets being open to you and in the absence of competitors ..... And if the future of industrialisation is dark for the West, would it not be darker still for India?"

Gandhi was so impressed by the inevitable tendency of industrialism to lead to imperialism that he apprehended: "Don't you see that if India becomes industrialised we should need a Nadir Shah to find out other worlds to exploit, that we shall have to pit ourselves against the naval and military power of Britain and Japan and America, or Russia and Italy? My head reels to think of these rivalries. Echoes from the Marxist and Leninist world of the link between capitalism and imperialism and the basic connections between industrialism and capitalism were evidently resounding in Gandhi's ears.

□□□

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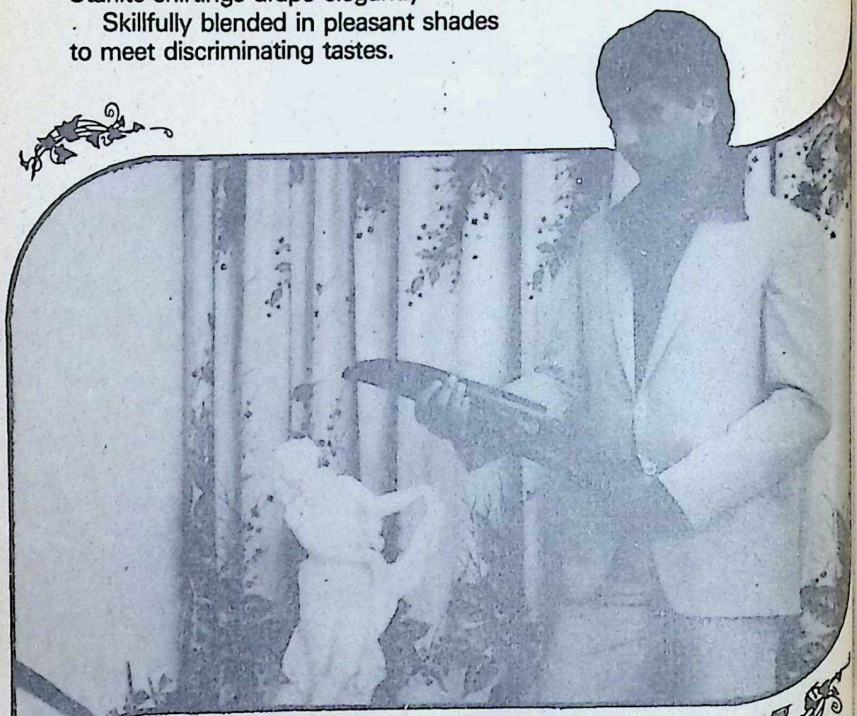

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HERE & THERE

V. S. R. K.

Gandhiji & the Gita

JANUARY 30 is the day of the martyrdom of the Mahatma. There are few men in history like him who have had a transforming influence so profound on the lives of people so great in number and so varied in their cultural background and religious outlook. Besides being the leader of a nation that was groping its way from the darkness of slavery to the light of freedom, Gandhiji showed us by precept and example the way to a better life as individuals. Maybe he was not seer in the line of Sri Ramakrishna and Sri Ramana. His concerns were wider, functioning as he did on two planes, the *Vyavaharic* and the *Paramarthic*. Nothing is more illustrative of this dual role than his interpretation of the *Bhagavad Gita*, 'the Book of Life' as he called it. Every moment of his life was a 'conscious effort to live the message of the *Gita*.'

Gandhiji's first acquaintance with the *Gita* was through Edwin Arnold's 'Song Celestial' in 1888-89. He studied the *Gita* mainly in Gujarati translations and attempted his own translation when he felt an urge to do so. He completed the work on his translation in Gujarati at Kosani in Almora on 24th June, 1929. Confessing to only a 'limited knowledge' of Sanskrit, Gandhiji wrote it for 'the women, the commercial class, the so-called shudras and the like who have little or no literary equipment, who have neither the time nor the desire to read the *Gita* in the original, and yet who stand in need of its support.'

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In trying to understand the *Gita,* Gandhiji relied heavily on Tilak's 'great work', the 'Gita Rahasya'. But he drew his own conclusions on certain basic assumptions of his own; one of them was that the *Gita* is not a historical work and that Vyasa's *Mahabharata* points not to the *necessity* but the *futility* of physical warfare. Gandhiji looked upon the Krishna of the Gita as an imaginary picture of perfection drawn by a poet-seer. According to him, the message of the *Gita* is 'renunciation of the fruits of action.' I cannot do better than quote Gandhiji himself by way of explaining this view.

"This (renunciation) is the centre round which the *Gita* is woven. This renunciation is the central sun, round which devotion, knowledge and the rest revolve like planets. The body has been likened to a prison. There must be action where there is body. Not one embodied being is exempted from labour. And yet all religions proclaim that it is possible for man, by treating the body as the temple of God, to attain freedom. Every action is tainted, being ever so trivial. How can the body be made the temple of God? In other words, how can one be free from action i.e. from the taint of sin? The *Gita* has answered the question in decisive language: "By desireless action; by dedicating all activities to God i.e. by surrendering oneself to Him body and soul."

Gandhiji goes on to say that in order that knowledge, which learned men possess, does not run riot, *Gita* insists on devotion as its necessary accompaniment. The true devotee is one who is jealous of none, who is a fount of mercy, who is without egotism, who is selfless, who treats alike happiness and misery. In other words he answers to the description of 'Sthita Prajna', the man of secure understanding, in verses 54 to 61 of Chapter II of the *Gita.* Gandhiji affirms that he who follows the central teaching of the *Gita* is bound to follow truth and ahimsa. "When there is no desire for fruit, there is no temptation for untruth or *himsa.*" Shri Mahadev Desai, who has appended an excellent commentary to Gandhiji's 'Anasaktiyoga', points out that according to the *Gita,* the ideal man is he "whose sins are wiped out, whose doubts are resolved, who has mastered himself and who is engrossed in the *welfare of all beings*" (V-25).

Gandhiji uses the image of a a broken barge to drive his message home.

"We must completely surrender ourselves to Him in a spirit of utter self-effacement.

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It is for God to take our broken barge across the stream, but it is for us to plug a hole in its bottom, or, if water gets into the boat, to throw it out. In that case, the barge will keep floating, despite the hole. But it will float only when there is God's hand behind it. I would, therefore, say that man must make an endeavour, and for the result depend on God's Grace."

If Gandhiji's interpretation of the Gita — work in a spirit of detachment and devotion — had a tremendous appeal to a people of a country, straining at the leash, it should be of equal relevance today when "things fall apart; the centre cannot hold."

A Noble Profession

Smt. Shalini Kamat of the B.Y.L. Nair Hospital and Smt. K. S. Sharma of the KEM Hospital have been selected as the best municipal-trained nurses in Bombay. That timely recognition of talent and service to fellowmen serves as a spur to greater effort is known to everyone but it often happens that it comes either too late or not at all in many cases. One has only to remember Lord Chesterfield's belated recognition of Dr. Johnson's work on the dictionary or, nearer home, of the life of the *Tamil Koel* Subramania Bharati. Countless are the mute

inglorious Miltons in diverse fields.

Among the professions, nursing has remained the Cinderella — here is an avenue of service which calls for great self-sacrifice and total dedication. A soft word, an understanding smile, timely help — to how many thousands of the suffering humanity have not these come as a blessing, an experience to remember?

The nursing profession has come a long way since the opening of the Nightingale Training School for Nurses in 1860 in England. From the simple 'Job-analysis' of nursing duties that Florence Nightingale outlined, the work of the nurse, with the developments in bacteriology and advances in surgery, requires not only knowledge and skill but makes enormous de-

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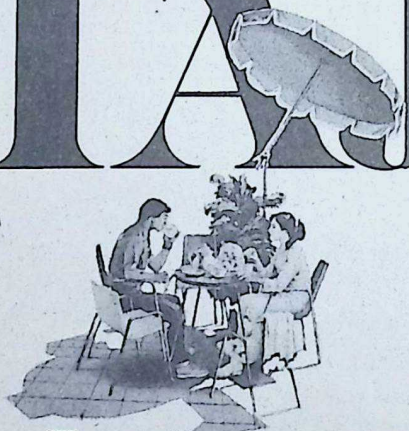
Ah! TAJ



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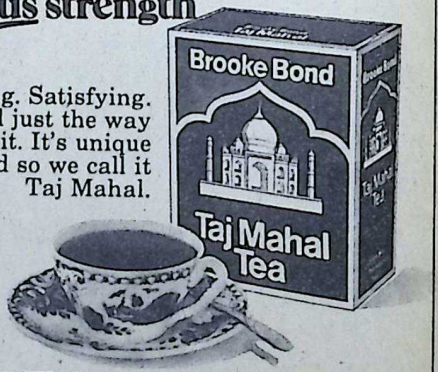

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Brooke Bond Taj Mahal Tea

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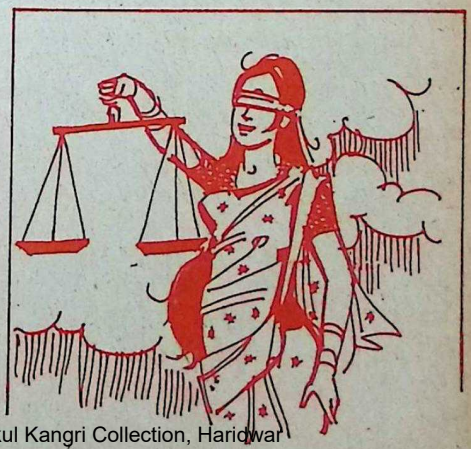
mands on her (or his) resources of patience. Proper education and training followed by adequate remuneration and facilities for a decent living are the essentials that any civilised society should provide for the 'woman with a healing touch.'

We are, however, generally not a grateful lot. Look at the way Lytton Strachey painted the Lady With A Lamp, Florence Nightingale, in his 'Eminent Victorians' "The Miss Nightingale of fact," says Strachey "was not as facile fancy painted her. A Demon possessed her. New demons, whatever else they may be, are full of interest. And so it happens that in the real Miss Nightingale there was more that was interesting than the legendary one; there was also less that was agreeable." With all his iconoclastic zeal, does Nightingale come out of it all beaten and bruised? I think not.

Words, Usage and Abusage

The Supreme Court was recently involved in a semantic argument. The case concerned a petition against the election of our President, Gyani Zail Singh. Webster's dictionary, Black's Law Dictionary, Words and Phrases and Corpus Juris Secundum gave 'consent' as one of the meanings of 'connivance' and Their Lordships had no doubt about that. But, they added, 'a petitioner in an election petition cannot plead in-terms of synonyms' and as such 'connivance' cannot be taken to mean the same thing as 'consent.'

Those of us who have a great deal to do with the English language in our day-to-day life know how much trouble words can give. A poet like Keats despaired of using the right word when the dove of inspiration sat over him and the 'dull brain perplexes and retards." We experience this perplexity and retardation even when we seek to express our humdrum thoughts, not to speak of such exalted ones as those of Keats. "Language," says G.H. Vallins, "is, at best, an imperfect instrument. Only we try to make it as perfect as possible by studying and, as far as we are able, putting into practice certain rules



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and principles that govern, or seem to govern, it."

The dictionary, of course, needs to be our constant companion. But it is not always that we get light from it, and a single dictionary doesn't seem to be sufficient when, for instance, the precise meaning of a word like 'mind' eludes us. And the dictionary cannot solely be relied upon with Eric Partridge ('The Concise Usage and Abusage) and H.W. Fowler ('A Dictionary of Modern English Usage' revised by Sir Ernest Gowers) nudging by our side. One way out of all this trouble is to resort to Basic English, confining ourselves to the use of a few hundred words. But then we miss a whole world of fresh delights, of words rich in vitality, suggestion and allusion and idoms colourful with their historic accretions.

When you come to think of it, there appears to be no substitute for intensive and extensive reading of the choice and master spirits of every age. Reading them helps you to express your thoughts, much better than what you would have done with your poor equipment. But then there is the risk of being charged with pluming yourself and strutting about like the vain jackdaw. That need not worry us as one of our masters of English prose tells us:

"A man who has succumbed early to the witchery of the printed word can no more choose his reading than he can choose his parents; there is an unseen destiny at work shaping these things. And when you have read and re-read a book which has taken your fancy some of it inevitably sticks — like burrs. In course of time you find yourself unconsciously appropriating choice bits and making them part of your currency ..... Literature is full of instances of those who have made themselves great stylists by playing the sedulous ape. Not the least of their attraction is their rich allusiveness. Just as the master-artist of the Harikatha suggestively sings a snatch and leaves it to his expert second to manage the matter to a rounded perfection, so the man who knows when to quote and when to stop quoting can draw on the entire range of

T. M. P. Mahadevan

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world's literature to provide the background music."

"NA VEDAHAM"

I owe the following anecdote to the popular Tamil weekly 'Kalki'. Some twelve years ago, when the late Dr. T. M. P. Mahadevan's sixtieth birthday was to be celebrated, the Paramacharya of Kanchi Mutt was approached for a message. The Acharya, who was observing silence, showed by gestures that the name 'Mahadevan' be read in the reverse. It read: 'Na-vedaham' The Acharya insisted on reading slowly splitting NA and VEDAHAM. The scholars, who had gone to him, understood in a flash that the Acharya was hinting at the passages in Part II of Kenopanishad.

'Na Vedaham' means 'I know not'. Dr. Mahadevan's life-long quest was after the knowledge of Brahman in the advaitic tradition. If anyone had asked him if he had known Brahman, he would have answered, "No, I know not." "It is known not as an object but as pure self-awareness intuited in and through every mode of thought," 'pratibodha-viditam.' The Paramacharya was probably suggesting that Dr. Mahadevan was on his quest and at 60, was at the stage when he could only say "I know not." □□□

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UNIVERSAL RELIGION

SWAMI VIVEKANANDA

Swami Vivekananda's 121st birthday according to Hindu Calendar falls on January 24.

AT the beginning of this century (the nineteenth century) it was almost feared that religion was at an end. Under the tremendous sledge-hammer blows of scientific research old superstitions were crumbling away like masses of porcelain. Those to whom religion meant only a bundle of creeds and meaningless ceremonials were at their wits' end. For a time it seemed inevitable that the surging tide of agnosticism and materialism would sweep all before it. Many thought the case hopeless and the cause of religion lost once and for ever.

But the tide has turned and to the rescue has come what? The study of comparative religions. By the study of different religions we find that in essence they are one.

The proof of one religion depends on the proof of all the rest. For instance, if I have six fingers, and no one else has, you may well say that it is abnormal. The same reasoning may be ap-

Swamiji in 1897

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plied to the argument that only one religion is true and others are false. One religion only, like one set of six fingers in the world, would be unnatural. We see, therefore, that if one religion is true, all others must be true. There are differences in non-essentials, but in essentials they are all one. If my five fingers are true, they prove that your five fingers are true too.

I find in the study of the various religions of the world that there are three different stages of ideas with regard to the soul and God. In the first place, all religions admit that, apart from the body which perishes, there is a certain part or something which does not change like the body, a part that is immutable, eternal, and never dies. We — the essential part of us — never had a beginning and will never have an end. And above us all, above this eternal nature, there is another eternal Being without end — God. People talk about the beginning of the world, the beginning of man. The word 'beginning' simply means the beginning of the cycle. That which has a beginning must have an end. Wherever the beginning of creation is mentioned, it means the beginning of a cycle. Your body will meet with death, but your soul, never.

Along with the ideas of the soul we find another group of ideas in regard to perfection. The soul in itself is perfect. The New Testament admits man as perfect at the beginning. Man made himself impure by his own actions. But he is to regain his old nature, his pure nature. Some speak of these things in allegories, fables, and symbols. But when we begin to analyse these statements we find that they all teach that the human soul is in its very nature perfect, and that man is to regain that original purity. How? By knowing God.

We find that all religions teach the eternity of the soul, as well as that its lustre has been dimmed, but that its primitive purity is to be regained by the knowledge of God. What is the idea of God in these different religions? The primary idea of God was very vague. The most ancient nations had different deities — sun, earth, fire, water. Among the ancient Jews we find numbers of these gods ferociously fighting with each other. Then we find Elohim whom the Jews and the Babylonians worshipped. We next find one God standing supreme. But the idea differed according to different tribes. They each asserted that their God was the greatest. These races tried to prove it by fighting. The one that could do the best fighting proved thereby that its God was the greast. These races were more or less savage. But gradually better and better ideas

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took the place of the old ones. All those old ideas are gone or going into the lumber room. All those religions were the outgrowth of centuries, not one fell from the skies. Each had to be worked out bit by bit.

Next came the monotheistic ideas: belief in one God who is omnipotent and omniscient, the one God of the universe. This one God is extra-cosmic; he lives in the heavens. He is invested with the gross conceptions of his originators: he had a right side and a left side, and a bird in his hand, and so on and so forth. But one thing we find, that the tribal gods have disappeared for ever and the one God of the universe has taken their place — the God of gods. Still he is only an extra-cosmic God. He is unapproachable; nothing can come near him. In the New Testament it is taught, 'Our Father who art in heaven — God in the heavens separated from men. We are living on earth and he is living in heaven.

Farther on we find the teaching that he is a God immanent in nature; he is not only God in heaven, but on earth, too. He is the God in us.

In the Hindu philosophy we find a stage of the same proximity of God to us. But we do not stop there. There is the non-dualistic stage, in which man realizes that the God he has been worshipping is not only the Father in heaven and on earth but that 'I and my Father are one'. He realizes in his soul that he is God himself, only a lower expression of him. All that is real in me is he; all that is real in him is I. The gulf between God and man is thus bridged. Thus we find how, by knowing God, we find the kingdom of heaven within us.

In the first, or dualistic, stage, man knows he is a little personal soul — John, James, or Tom — and he says, "I will be John, James, or Tom to all eternity, and never anything else." As well might the murderer come along and say, 'I will remain a murderer for ever." But as time goes on Tom vanishes and goes back to the original pure Adam.

The different stages of growth are absolutely necessary to the attainment of purity and perfection. The varying systems of religion are at bottom founded on the same ideas. Jesus says the kingdom of heaven is within you. Again he says, 'Our Father who art in heaven'. How do you reconcile the two sayings? In this way. He was talking to the uneducated masses when he said the latter, the masses who were uneducated in religion. It was necessary to speak to them in their own language. The masses want concrete ideas, something the senses can grasp. A man may be the greatest philosopher in the world but a child in reli-

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gion. When a man has developed a high state of spirituality, he can understand that the kingdom of heaven is within him.

Thus we see that the apparent contradictions and perplexities in every religion mark but different stages of growth. And as such we have no right to blame anyone for his religion. There are stages of growth in which forms and symbols are necessary; they are the language that the souls in that stage can understand.

The next idea that I want to bring to you is that religion does not consist in doctrines or dogmas. It is not what you read or what dogmas you believe that is of importance, but what you realize. 'Blessed are the pure in spirit, for they shall see God,' yes, in this life. And that is salvation. There are those who teach that this can be gained by the mumbling of words. But no great Master ever taught that external forms were necessary for salvation. The power of attaining it is within ourselves. We live and move in God. Creeds and sects have their parts to play but they are for children, they last but temporarily. Books never make religions, but religions make books. We must not forget that. No book ever created a soul. We must never forget that. The end of all religions is the realizing of God in the soul. That is the one universal religion.

If there is one universal truth in all religions. I place it here, in realising God. Ideals and methods may differ, but that is the central point. There may be a thousand different radii, but they all converge to the one centre and that is the realisation of God, something behind this world of sense, this world of eternal eating and drinking and talking nonsense, this world of false shadows and selfishness. There is that beyond all books, beyond all creeds, beyond the vanities of this world, and it is the realization of God within yourself. A man may believe in all the churches in the world, he may carry in his head all the sacred books ever written, he may baptize himself in all the rivers of the earth; still, if he has no perception of God, I would class him with the rankest atheist.

And a man may have never entered a church, or a mosque, nor performed any ceremony, but if he feels God within himself and is thereby lifted above the vanities of the world, that man is a holy man, a saint, call him what you will.

As soon as a man stands up and says he is right or his church is right and all others are wrong, he is himself all wrong. He does not know that upon the proof of all the others depends the proof of his own.

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Chronology of Events In Swami Vivekananda's Life

1863 (JANUARY 12)
Born of Shri Vishwanath Datta and Bhuvaneshwari Devi in Calcutta — called Narendranath Datta.

1879
Joined Presidency College, Calcutta.

1881
First meeting with Sri Ramakrishna on the suggestion of Principal W. W. Hastie. Asks Sri Ramakrishna: "Have you seen God, Sir." The Master replies: "I see Him just as I see you here, only in a much intenser sense."

At the second meeting with Sri Ramakrishna, Narendranath undergoes a mystical experience at the touch of the Master.

1886 (AUGUST 16)
Death of Sri Ramakrishna.

1886
Sets up along with the disciples of Sri Ramakrishna the Baranagore Math midway between Dakshineshwar and Calcutta.

1888
Sets out on a visit to various places of pilgrimage in India — the beginning of his **Parivrajaka** life — visits Varanasi, Vrindavan and Hathras.

1889
Visits Varanasi, Ghazipur.

1890
Journey to Bhagalpur, Vaidyanath, Almora and Rishikesh.

1891 (JANUARY)
Journey to Delhi.

1891 (FEBRUARY)
Journey to Alwar, Jaipur, Khetri, Ahmedabad, Junagadh, and different places in Gujarat.

1982
Journey to Bombay, Poona (stays with Lokmanya Bal Gangadhar Tilak) Belgaum, Goa, Bangalore, Trivandrum, Ramanathapuram, Kanyakumari. Meditation on Vivekananda Rock.

"At Cape Camorin, sitting in Mother Kumari's temple, sitting on the last bit of Indian rock, I hit upon a plan. We are so many sannyasins wandering about and teaching the people metaphysics — it is all madness.

Did not our Gurudeva use to say: 'An empty stomach is no good for religion?' That these poor people are leading the life of brutes is simply due to ignorance. Suppose some disinterested sannyasins, bent on doing good to others, go from village to village disseminating education and seeking in various ways to better the condition of all, down to the chandala, through oral teaching and by means of maps, cameras, globes and such other accessories, can't that bring forth good in time? We as a nation have lost our individuality, and that is the cause of all the mischief in India. We have to give back to the nation its lost indivi-

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duality and raise the masses". Journey to Madras (meeting Alasinga Perumal) Hyderabad, Khetri.

1893 (MAY 31)
Departure from Bombay to America to attend the session of the World Parliament of Religions at Chicago.

1893 (SEPTEMBER 11)
Addresses the World Parliament of Religions at Chicago: "We believe not only in universal toleration but we accept all religions as true. I am proud to belong to a nation which has sheltered the persecuted and the refugees of all religions and all nations of the earth".
"It is an insult to a starving people to offer them religion. It is an insult to a starving man to teach him metaphysics".

1893 UPTO DECEMBER
Lecture tour in the U.S.A.

1894
Lectures at Detroit, Chicago, Boston Baltimore, Brookylyn.

1895 (FEBRUARY TO JUNE)
Classes in New York. "Rajayoga" dictated to Miss Waldo.

1895 (OCTOBER)
Visits England and gives lectures in London.

1895 (DECEMBER)
Returns to New York.

1896 (FEBRUARY)
Vedanta Society of New York started.

1986 (APRIL 15)
Leaves for London.
Meet Prof. Max Mueller who remarked: "It is not everyday one meets with a disciple of Sri Ramakrishna Paramahamsa."

1896 (DECEMBER 16)
Departure for Europe and India.

1897 (JANUARY 26)
Arrival at Pamban, Tamil Nadu, India.
Reception at various places in Tamil Nadu.

1897 (FEBRUARY 28)
Reception in Calcutta.

1897 (MAY 1)
Ramakrishna Mission founded.

1898
Journey to Almora, Amarnath.

1899
Returns to Calcutta.
Establishes the Ramakrishna Mutt.

1899 (JULY 31)
Arrival in London.

1899 (AUGUST 26)
Arrival in America, Lectures in New York, Chicago and other places.

1900 (AUGUST)
Attends the Congress of History of Religions in Paris.

1900
Visits Egypt, Turkey and returns ot India (Dec. 9).

1901
Meets Tilak and other national leaders at the Indian National Congress Sessions in Calcutta.

1902 (JULY 4)
Passes away.

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So far as they are not exclusive, I see that the sects and creeds are all mine, they are all grand. They are all helping man towards the one real religion. I will add, it is good to be born in a church, but it is bad to die there. It is good to be born a child but bad to remain a child. Churches, ceremonies, and symbols are good for children, but when the child is grown, he must burst the church or himself. We must not remain children for ever. It is like trying to fit one coat to all sizes and growths. I do not deprecate the existence of sects in the world. Would to God there were twenty million more, for the more there are, the greater field there will be for selection. What I do object to is trying to fit one religion to every case. Though all religions are essentially the same, they must have the varieties of form produced by dissimilar circumstances among different nations. We must each have our own individual religion — individual as far as the externals go.

I will tell you a story. A lioness in search of prey came upon a flock of sheep, and as she jumped at one of them she gave birth to a cub and died on the spot. The young lion was brought up in the flock, ate grass, and bleated like a sheep. It never knew that it was a lion. One day, a lion came across this flock and was astonished to see in it a huge lion eating grass and bleating like a sheep. At his sight the flock fled and the lion-sheep with them.

But the lion watched his opportunity and one day found the lion-sheep asleep. He woke him up and said: "You are a lion."

The other said, 'No' and began to bleat like a sheep.

But the stranger lion took him to a lake and asked him to look in the water at his own image and see if he did not resemble him, the stranger lion. He looked and acknowledged that he did. Then the stranger lion began to roar and asked him to do the same. The lion-sheep tried his voice and was soon roaring as grandly as the other. And he was a sheep no longer.

My friends, I would like to tell you that you are mighty as lions. □□□

ORIENTAL HYPERBOLE

Writing to the Prince of Khetri, Swami Vivekananda said in 1894:

> **"I have not words enough to express my gratitude to you. The Oriental hyperbole alone expresses the depth of Oriental gratitude: 'If the Indian Ocean were an inkstand, the highest mountain of the Himalayas the pen, the earth the scroll, and time itself the writer, still it will not express my gratitude to you'."**

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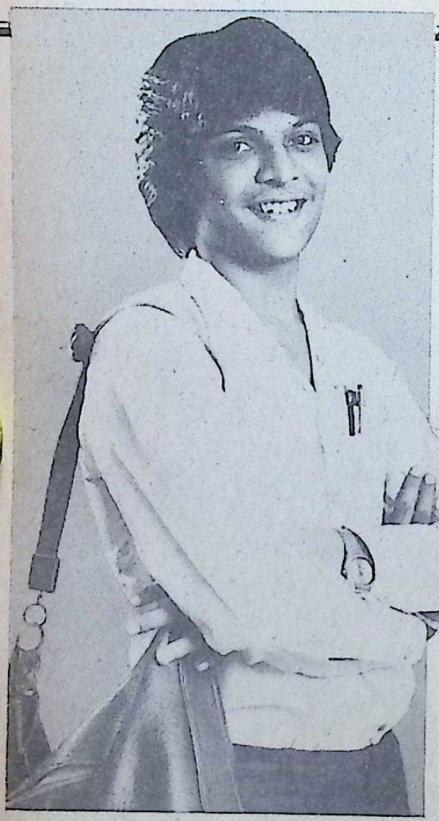
A young man's privilege



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UNIVERSAL PRAYER

ONE has to remember that virtue is not to be practised for the sake of happiness; happiness may follow as a result of virtue.

This becomes explicit in Plato's idea of justice.

Plato knew that left to themselves the senses would lead man to indulgence in pleasure instead of directing him to the good. Passions, therefore, must always be under the guiding principles of reason. Passions are not to be eliminated but controlled and directed.

Plato wanted a harmony which is "the beauty and health of the soul, the supremacy of the divine part in man over the lower impulses." This is a re-echo of the Vedic ideal of perfection.

The Vedic Rishi would not allow either a licentious freedom to the senses or an ascetic suppression of them. He earnestly prayed for both material welfare and spiritual good, Abhyudaya and Nihs'reyas, and wanted to put life on a firm moral and spiritual basis. The ancient seer never approved of a bi-section of life into secular and sacred but aspired for all good things in life. This explains for the presence of a good number of petitional prayers in Vedic literature. Behind such a prayer lurks the feeling that it will get for them what they need. Also present are the two feelings that are a counterpart of each other, namely — consciousness of one's creatureliness and God's omnipotence.

Our consciousness of oneself as finite, says Descartes, implies the consciousness of God as infinite. Thus petitional prayers are addressed to the Great Giver.

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"O God, bestow on us the emotions which flow from him, best treasures, the efficient mind, and spiritual lustre, the increase of wealth, the health of bodies, the sweetness of speech and fairness of days" (Rig Veda II.21.6).

There are also hymns which glorify corporate life. 'May all beings look upon me with the eye of a friend. May I look on all beings with the eye of a friend. May we look on one another with the eye of a friend. (Yajurveda XXXVI.18).

Not that the petitional prayer is the only form which we find in the Vedas. The Vedic Rishi has transcended the stage of petty needs and longs for communion with the highest. And such prayers for communion are strewn in the Vedas quite liberally. "Intense spiritual aspiration, the emotional contemplation of an ideal, is a kind of prayer"[1]. Union with the highest is the ideal, and the longing for it is expressed in the form of prayer. "May our parents and our fellowmen live in joy and peace. May we attain all glory and illumination with an everlasting vision of the Spiritual Sun" (Atharva Veda I.31.4).

The perfected saint becomes an embodiment of universal love and benevolence. His prayer is a verbal expression of the benign Because he has apprehended at first hand the one Reality everywhere, the difference between individual welfare and social welfare vanishes. His spiritual altruism is the natural consequence of his equanimous vision. Such a prayer for universal welfare is quite rejuvenating.

"Let those that are already happy", prays the Rishi, "continue to be happy, Oh immortal Indra; Let them not be tainted with sorrowful sin. Pray, be gracious towards us, your devotees, and endow us with sufficient strength and vigour" (Rig Veda V.31.13).

Further, an humble and affectionate prayer to Rudra says: "May all men in this world live in happiness absolutely free from any kind of disease and with mind full of righteousness and devotion " (Yajurveda XVI.4).

So powerful is the grip of auspiciousness on the mind of the seer that he wants to sweep the world clean of all that smells of evil — physical in the shape of pain, psychological in the form of agony or moral in the form of sin.

"May we hear with our ears, Oh gods, what is good and auspicious. Oh ye adorable ones, may we see with our eyes what is good and auspicious. May we, with firm limbs and bodies, enjoy the divinely ordained term of life by offering prayers and

1. J. B. Pratt: The Religious Consciousness, p. 329

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praises to you" (Rig Veda I.89.8).

"Untainted by disease, distress or sin, and endowed with a devout mind and an intuitive vision, may we, human beings, be blessed, Oh Surya, the light creative, with your ever rising vision continuously day by day. May we, all human beings be blessed Oh Surya, with the ever rising vision of your Supreme light, illuminating and blissful wherever the eyes are cast" (Rig Veda X.37.7,8).

There are also other prayers in the Vedas where it is difficult to separate the propitiatory element from the thanks-giving element. These prayers are addressed to various gods who are credited with having showered auspicious things on the devotee. "Obeisance to the light of the Supreme Brahman that illumines the shining gods and has been existing even before the gods came into existence. The gods who first visualised the supreme light of Brahman said that a mystic who gets the vision of the supreme light shall be able to control all the shining divinities". (Yajurveda XXXI. 20, 21). "Glory to Rudra who makes his devotees sinless. Oh Rudra, keep us happy with that benign body of yours, which is calm, which is beneficial in all seasons, which destroys bodily pain and which removes all sorrows accruing from this worldly life" (Yajurveda, XVI.49).

This prayerful attitude to the Divine more which is the fount of spiritual bliss is also obvious in the following prayer: "Salutation to Him who bestows joy and bliss, salutation to Him who is the very abode of happiness and bliss, salutation to Him who is the gracious helper and to Him who is ever more and more benign" (Yajurveda XVI.41).

SUPERB LITERARY HERITAGE

India's immense linguistic diversity and the rich traditions conveyed by your languages are among the glories of Indian culture. Even since the translations of the Sanskrit classics reached Europe in the 18th century, we in the West have been aware of and inspired by India's superb literary heritage. Since then more and more of your literature, ancient and modern, has taken its rightful place beside our own, broadening our knowledge, deepening our understanding and adding to our delight. In this, the poetry of India has occupied a place of particular honour.

—Mrs. Margaret Thatcher,
British Prime Minister,
on Nov. 28, 1983,
at the Gyanpith Award
function in New Delhi

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Having reached the spiritual summit the only business of the mystic is to confer benefaction on mankind. At this stage no prayer can remain individualised as the individual is lost in the Universal. Prayer thus necessarily takes the universal form. The social counterpart of such universal outlook presupposes a spirit of cooperation or doing everything with one mind.

"Come ye, all of you. Come together on the basis of the spiritual word, enthused with the power of spirit to the Lord of the lustrous world, who is the sole venerable guest of the people. He, the ancient Lord, is desirous to approach and guide his new followers. All paths lead unto Him only. He is verily the One" (Atharva Veda VII.21.1).

Come ye togther; be harmonious in conversation and let your minds be of one accord, just in the manner in which the most venerable gods assemble together and enjoy harmoniously in their respective positions' (Rig Veda X.191.2).

It is interesting to note that what the wise men insist on is not the sameness of only outward actions but sameness and unity of purpose. Psychological harmony, in their opinion, would automatically lead to harmony in action.

We are further told: "Let all of you have one prayer, let your assembly be cohesive, let your minds and thoughts be one. Now I prescribe a common prayer for all of you and offer also one oblation to Agni on behalf of all of you." "Common be your aim, united be your hearts; of one accord be your minds, so that all of you may live together happily and peacefully" (Rig Veda X. 191.3,4).

The Rishi does not stop at the stage of mere prayers. He is confident that his prayers will come true. "The efficacy of certain public prayers depended on their being offered by the right persons."[1] By 'right' we do not here mean the 'medicine men' or men of priestly class but those who have seen God face to face and whose only concern on earth is for the betterment of the world,

Thus a gracious promise is held out to mankind: "I bless you wtih the union of hearts and minds and drive away hatred from your hearts. Love ye one another with the same warmth as a cow loves the calf which she has borne. Be not parted. Live a noble and dignified life. Behave with prudence and care, and moving under a common yoke thrive ye together, speaking friendly, sweet words with one another. I will make you all have but one common aim and act with one mind. With your common desire, I make you all have one aim; be of one mind

1. W. B. Selbie : The Psychology of Religion, P. 213

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with one leader to follow. Like Devas who have been preserving their immortality may you ever have a heart full of love at all times" (Atharva Veda III.30. 1,5,7).

Centuries later, Tukaram gave vent to exactly the same feeling when he said that he had achieved the end of his life and he now lived only for the benefaction of the world. "I shall sing the praises of God and gather together his saints..... I have come to illumine .... I shall carry all of you to the other shore. I came as the sole bearer of the stamp of God to carry you over in God's name."

In fact these Vedic prayers are minute yet powerful seeds of the the tree of love which exfoliated later into the Bhagavata and saintly literature in all parts of India.

The central thread of Vedic philosophy can well be stated to be the attaintment of that highest peace which accrues from the bliss of Brahman. After wishing peace to heaven and sky, earth and water, plants and trees, gods and Brahman, the Vedic Rishi wishes peace to all and then peace unto peace itself. After fervently wishing peace to everything the Rishi thinks that, after all these remain only verbal expressions of peace. What he longs for is a serene communion with God. The very word Shanti must cease to be uttered but must give way to that living, enveloping and sanctifying Parashanti — the highest peace which is the apex of bliss. □□□

TURN..? WHITHER...? TO....?

by

CHANDRAKALA A. HATE
(Foreward by Dr. Raja Ramanna)

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AND THEIR BRANCHES

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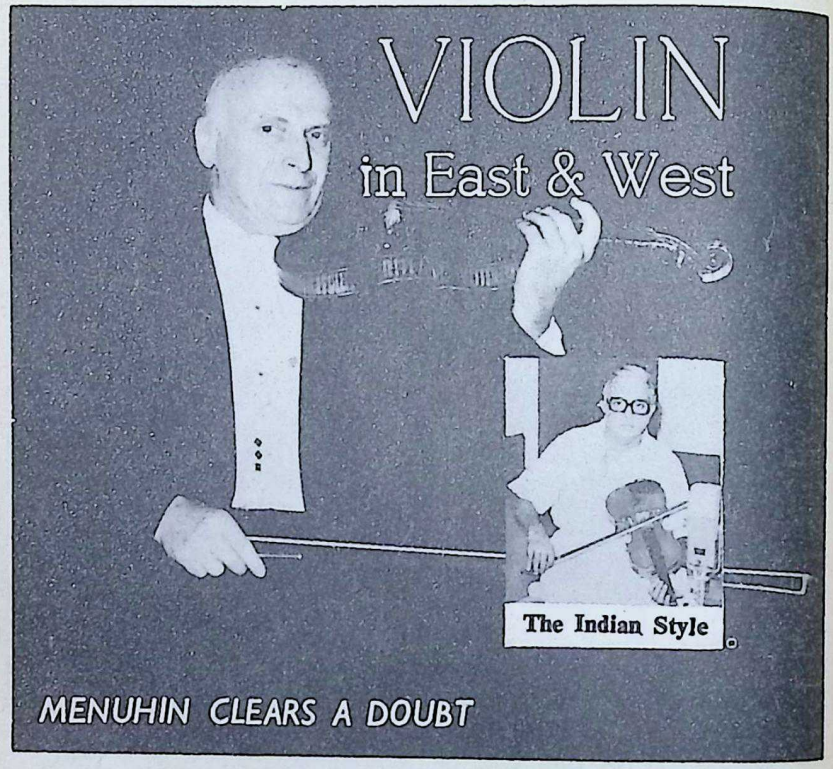
Shri Yehudi Menuhin was the first Chairman of the Bhavan's Kendra in the U.K. He is now one of our patrons. He has agreed to give a benefit concert for raising funds for Bhavan's New York Centre.



Shri T. C. Satyanath, wellknown to our readers, wrote to the violin maestro Yehudi Menuhin on a technical point concerning the playing of the violin in India and in the West. While the Indian violinist is able to produce the **gamakas** *by his manner of handling the violin, his Western counterpart is unable to do so, as he has to play with fingers vertically falling on the finger-board. The letter written by Shri Satyanath and Shri Menuhin's reply are reproduced here. Readers may refer to Shri Satyanath's article on violin. (Bhavan's Journal, Sept. 16, 1981).*

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Siddarth Building,
2nd Main Road,
Cochin — 682 003 S. India

17th October 1983.

Dear Mr. Menuhin,

I had very much wanted to telephone you last night and ask you a question in the 'Phone In' programme on the BBC and I greatly appreciated the patient and thought-provoking answers you gave to those callers who were fortunate enough to get through to you. Alas, with the exception of the caller from Bombay, I doubt whether anyone in this country would have succeeded from any other city in this country.

The question I would, have liked to ask you, and there is none more qualified to answer this, is:

"In India, the violinist sits cross-legged on the floor resting the scroll end of the violin on the inside of the ankle or 'on the big toe or some other toe'! Now, this enables the free movement of the wrist which is so necessary to produce the gamaka-s, *which form the essence of classical Indian music. (And the Carnatic musicians have particularly mastered this instrument in the South).*

"The violinist in Western music is somewhat impeded in this respect because, while the main weight of the violin is held between the chin and the collar bone, his left hand, to a certain extent supports the playing finger-board end between his thumb and the first finger. I personally, find it very difficult to play Hindustani or Carnatic music in this posture.

"Is there any possibility that the posture in which Western music is played has been responsible for the lack of emphasis or the complicated glissando movements in the great compositions of the past and the present and the predominance of a variety of 'stoppings'?

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I do not know where this letter will reach you but I would be most grateful if you could find time to send me a reply.

With warm regards,

Yours sincerely,
(Sd) T. C. Satyanath

16, Muswell Hill Road,
Highgate, London N6 5UG
24th November, 1983.

Dear Dr. Satyanath,

Thank you for your good letter of 17th October which has been forwarded to me by the BBC. I am so glad that you enjoyed the programme.

Certainly each technique is suited to a particular style of music; thus the cross-legged Indian violinist fits into the picture and into the free technique of those gamakas *and a tradition of classical music unaffected by the keyboard. Our music is very closely allied with the keyboard and, as you say, the posture also has the fingers falling vertically onto the finger-board. Our music and our stance is, in fact, alien to the perfection of the glissando technique as it exists in Indian music. However, I feel it is a very useful exercise and we can probably learn a great deal from each other in matters of technique. I have always admired the accuracy of pitch and ability to play in tune of Indian violinists and all Indian musicians unencumbered by the fuzz of the keyboard harmonies.*

With kind regards,

Yours sincerely,
(Sd) Yehudi Menuhin

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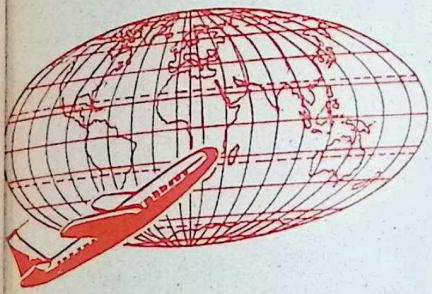
A. V. TILAK MEMORIAL
PRIZE-WINNING ESSAY - 1983



The Contemporary World

CH. BHAVANI SHANKAR RAO

A student of the Institute of Correspondence Courses. Osmania University, and is in the II Year B.A.

Prize Winner

IN order to appreciate the contemporary world order one may have to go back a little to the recent past events, which brought about drastic changes in the social, cultural, political, economic and military affairs of the world. The Second World War fought between the Axis and the Allied Powers came to an end in 1945 with the surrender of Japan in the East and the utter defeat of Germany in the West resulting in the victory of the Allied Powers. Even though the Allied Powers fought together, they had no common aims and ideologies. Russia had always been suspect in the eyes of the rest of the Allied Powers, because of their differing ideologies. Their military alliance was at best a makeshift arrangement aimed at defeating their common foe, the German Nation and its supporters.

Once the World War came to an end, the cracks in the Allied Powers' united front began to surface with the result that very soon they split up into two opposing camps — Russia leading

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one camp and the U.S.A. leading the other. The struggle for supremacy over the world thus began between them and continues to this day unabated.

The rivalry between these two opposing blocks stems primarily from their ideological difference — the bloc led by the U.S.S.R. being known as the Socialist bloc and the other led by the U.S.A. as the Capitalist bloc.

Even before their victory, the Allied Powers envisaged the establishment of a world organisation for ensuring security and peace in the world. The deliberations of the Allied Powers in this particular direction culminated in the establishment of the United Nations Organisation effective from 24th October, 1945. The signatories to the Charter were originally 51, comprising member States of both the Power blocs. The present membership is 158.

The U.N.O. consists of a General Assembly and a Security Council besides a few other organs. The General Assembly consists of the member-states each having one vote, decisions being made by a two-third majority. The Security Council originally consisted of 11 members. This number has been raised to 15 subsequently. A significant feature of the Constitution of the Security Council, which has had its impact on very many world events, is that the Big five, the United States of America, the United Kingdom of Great Britain and North Ireland, the U.S.S.R., China and France, are permanent members with the rest elected on a non-permanent basis for a fixed term. Each member has one vote. The Security Council is responsible for the maintenance of international peace and security. Decisions, however, cannot be made without the affirmative vote of each of the Big Five. As events have proved this Vote power has been exercised profusely checkmating many desirable measures in the Council.

A significant feature of the victory for U.S.A. is that after the war it decided to shed its isolationism in international affairs. The Republican National Post War Advisory Council declared itself against isolationism; the U.S. Senate passed the Connally and Fulbright resolutions for post-war co-operation with other nations of the world. This measure gave ample freedom to the U.S.A. not only to co-operate with other nations in the post-war reconstruction but also to embark on the venture of expansionism in the political, economic and military fields all over the world.

U. S. Interventionism

Another significant result of the War is that at the end of it almost all nations found themselves completely exhausted,

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shorn of their material resources and man-power. Since the U.S.A. remained unaffected by the ravages of the War to a great extent, it was in a position of substantial strength to assist other nations in their reconstruction work. During the war it had developed its armaments industry, forging highly sophisticated weapons. It considerably improved its agriculture and was sound enough not only to extend genuine help to other nations but also to browbeat and compel them to follow it in all spheres of its interest. The lopsided growth of armaments industry also compelled the U.S.A. to explore markets for it. Hence, right from the conclusion of the War the U.S.A. has been trying to involve itself in the internal affairs of other nations, either in the name of co-operation and help or in the guise of commerce and political pressure.

The Socialistic bloc, too, had its own ambitions of expansionism. Almost all the nations of this bloc were ravaged by the War. The greatest challenge from the U.S.A. was its nuclear weaponry. They had already seen its devastating effect on the soil of Japan, Russia, however, took the lead not only in the reconstruction of their war-ravaged economy, but also in catching up with the U.S.A. in the industry of armaments, including nuclear weapons. Russia broke the chains of gravity by sending a small ball weighing 83.6 Kg. into the outer space on October 4, 1957. Then on April 12, 1961 Russia made history by sending Yuri Gagarin into the orbit circling the earth in just 108 minutes. These amazing feats stung the U.S.A. into action. They took up the challenge and succeeded in catching up with Russia in the race of supremacy in outer space. They could put man on the moon and bring him back to the earth. The rivalry is becoming more and more acute. The experiments and the progress being made by these Super Powers are definitely momentous in unravelling the mysteries of Nature; but the rivalry between the two blocs, each arming itself to the teeth forebodes catastrophy for mankind. "Space is becoming a weapon in the hands of the Super Powers to blast whatever peace is still left in the troubled world", observed a newspaper recently.

The Toll of War

The War which ended 38 years ago was truly global and the destruction it brought about was terrible and unprecedented. More than 110 million were drafted into the armed forces from the 61 participating countries accounting for 75 per cent of the earth's population. It is reported that for the first time in the history

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of war the number of civilians killed exceeded fatalities at the front reaching the shocking figure of 28 million." Yet, the Super Powers do not seem to have learnt any meaningful lesson out of all this. It is ironical that in the name of peace they are feverishly engaged in preparations for war both on the earth and in the outer-space.

The after-effects of the War forced the colonial powers to release their hold over the colonies. In their power-game the Super Powers have been wooing and bullying these and other smaller nations with a view to extending their hegemony over them. The U.S.A. created the NATO to checkmate the power-game of the Warsaw-pact countries headed by Russia. The manoeuvres of these two blocs are keeping the whole of Europe on tenterhooks. As a natural corollary to these hectic exercises some small and developing nations came together two decades ago under the banner of the Non-aligned Movement (NAM). At present it has about 100 members. The aim of this movement is to remain un-aligned with either of the Super Powers. On a closer analysis, it becomes obvious that most of them are not and cannot afford to be non-aligned. Almost all of them are in some manner or other dependent for their progress and security on one or the other of the Super Powers. At the moment it has neither the political will nor the deterrent means to stand up against the Super Powers. It is at best a pacific organisation with pious hopes for a better world order. These smaller nations are beyond doubt feeling suffocated amidst the intriguing power politics of the day.

Shri A. V. Tilak, son of Dr. Venkoba Rao and Dr. (Mrs.) Parvati Devi of Madurai lost his life in a road accident in Bangalore on October 24, 1981 at a young age. In memory of their beloved son, the parents have made an endowment of Rs. 15,000 to the Bhavan for holding an annual essay competition open to students in the age group of 18-25. The student, whose essay is adjudged the best, is given a cash award of Rs. 500/-. The Bharatiya Vidya Bhavan expects youngsters in large numbers to take part in this annual essay competition.

Hectic Activity

The recent decades have been witnessing hectic activity in the diplomatic, political and economic spheres besides the field of defence which the small nations wish to strengthen. The world

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SRIKRISHNA TEMPLE, GURUVAYUR (Kerla)

Guruvayur temple is one of the most renowned temples in India. It is 29 Kilometres from the nearest railway station Trichur (Southern Railway). The presiding Deity is Sree Krishna, celebrated for His captivating child-like sports and exploits, the Divine cowherd of Brindavan and Author of the Bhagavat Gita. The deity known as Guruvayurappan is worshipped by a wide, over increasing circle of devotees. The boons He bestows are miraculous and countless. By worshiping Guruvayurappan one can achieve not only his desires but also secure Moksha at the end.

Pooja Timings : 3 A.M. to 12-30 P. M.
4-30 P.M. to 9-30 P. M.

Offerings :

The costliest offering on the schedule is Udayasthamana pooja. It consists of 21 special poojas and costs above Rs. 8000/-. The other important offerings are Laksha Deepam Rs. 3,000/- Ahassu Rs. 1500/-, Mamaskaram Rs. 1200/-, Athazham Rs. 1000/- and Feeding of Elephants. Rs 1250/- Some of the common offerings are briefly described below :—

Thulabharam : Devotees pray for favoures from the Lord and in return vow to gift to the temple articles such as sugar, fruits, milk, butter etc. equal to their body weight.

Annaprasam : The child is fed for the first time with the rice offered to the Lord to protect against starvation.

Marriage : The couple exchange garlands and rings from the Kalyanamandapam in front of the temple for a happy married life.

Krishnanattam : The story of Lord Sreekrishna in Sanskrit depicted in a services of eight separate dance dramas.

Accommodation for pilgrims : Devaswom Panchajanyam Rest House having 105 rooms. Rate : Double Room Rs. 30/-, Family suite Rs. 60/-, Devaswom Satram having 114 rooms. Rate : Single room Rs. 10/-, Double room Rs. 20/-, Rooms having 3 beds Rs. 25/-, 4 beds Rs.30/- 5 beds Rs. 40/-.

Free Satram : Service charge Re. 1/-. Cloak Rooms, cum comfort station Re. 0.50. Prasada Oottu (Free food to 150 pilgrims) is given by Devaswom daily. In addition, poor feeding is also done daily.

Important Festivals :
Ashtami Rohini — Birth day of Sreekrishna (August — September)

Guruvayur Ekadasi (December) : The Ekadasi celebrations begin 30 days in advance Chembai Music festival is conducted during the last four days of the Festival.

Annual Ulsavam (February & March) : The Festival last for 10 days. The most remarkable features of the festival are Anayo ham (Elephant race) in the inaugural day, the grand Ulsavabali on the eight, the Pallivetta on the ninth and the Arattu on the final day.

Elephant Camp at Punnathurkotta : The Devaswom is maintaining 36 Elephants of its own. The Elephants are stationed at Punnathurkotta which is 4 K.M. from Guruvayur. Pilgrims are permitted to visit the place and see the elephants.

Other Institutions :—Museum (Various articles offered to the Lord are kept here).
Library and Reading room.
Publication Division
Kalanilayam consisting of Krishnattam Dance Drama troupe.
Vadya Vidyalayam : Training given to students in temple musical instruments.
Free Hospital.
First grade College, High Schools, ano English Medium School.
Gosala consisting of milch cows.

General : The administration, control. and management of the temple are vested in Guruvayur Devaswom Managing Committee constituted under the Guruvayur Devaswom Act 1978.

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has been witnessing a marvellous advancement in science and technology bringing about changes in the very pattern of the *modus vivendi* of Man. He is no more his own master. He has become a slave of his own creation, the machine. Communal frenzy, racial hatred and sectarian feuds have become common and acute. In various pockets military interventions and espionage activities are rampant. By the ever-expanding industry of diverse character and frequency of nuclear explosions and other experiments, the ecological balance of the world is threatened.

Several of the rivers of the world and the seas have now come to be so contaminated as to exterminate all life in them. The strained relations between neighbouring States in various pockets of the world, the sporadic conflicts between some of them, the declining law and order situation, political murders and foul exercises in upsetting established governments have their own pernicious effect on the security of life and property of the common man in the contemporary world. Added to this phenomenon, the population explosion is bound to impede the prosperity of nations.

To sum up, the present state of confusion and insecurity stems from ideological rivalry, national and racial chauvanism, economic expansionism and inordinate thirst for military supremacy — pursuits mistaken for higher values of life. This uncontrollable drift in the human affairs of the contemporary world can by no means be stemmed except by dispassionate and sane thinking on the part of the Super Powers. Complete disarmament and absolute non-interference in the affairs of other States is the *sine qua non* for the establishment of peace and amity in the comity of nations. More than one event has categorically proved during the last 38 years that the U.N.O. has not been able to do much.

Let us hope that the very invincibility of the Super Powers shall checkmate their efforts at destroying each other and with them the whole world.

□□□

All persons possessing any portion of power ought to be strongly and awfully impressed with an idea that they act in trust and that they are to account for their conduct in that trust to the One great Master, Author, and Founder of Society.

—Edmund Burke

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Radhamadhavam-2

24

"Singing sorrowful songs in praise of Thee, who art the solace of those in misery; meditating on Thy beautiful face with a full heart, thrilling with joy; O! Why should I, having enjoyed the **Atma-rasa,** live on thus without my Lord, like a **Chakravaki** bird, in separation?

25

"My heart is emptied of all objects by enjoying the ambrosia of Thy pure form. Having the firm conviction that Thou art the one attributeless Principle, the cause and background of all movable and immovable objects that are seen, including myself, I place this heart at Thy Feet.

26

In the heart the seed of the Absolute, watered by the ambrosia of eternal happiness, grew into the celestial tree, **Krishna-Paramatma.** This tree is showering ripe fruits, fulfilling the desires of devotees in **Vrindavana.** Alas! **Vrindavana** has now become a void without Him. Likewise, while in that enjoyment, I also have been suddenly left without support.

27

"O Child of **Nanda!** In **Vrindavana,** listening to the music of Thy beautiful words, combining the honey of knowledge and the sugar of love, my heart blossoming with freshness in pure bliss, I was happy with Thee night and day in that bliss. Alas! I am all alone now, mournfully seeing this **Vrindavana** as a desert.

28

"**Krishna,** seated in a bower, on a cool stone strewn with fragrant flowers and tender leaves, would play sweet music. These cows blissfully enjoyed it, while licking the honey of Thy Lotus-feet of **Chit.** Like me they are now crying in distress, unable to see Thy divine face.

29

"The sweet melody of the parrot is gone from the nest of

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Nirvana. The **Omkara** flower, showering drops of honey-syllables of **kaivalya** mantras, has wilted and faded. Gone is the ultimate fruit of Vedantic thought, the essence of all my love, the moon of **Vrindavana, Balagopalakrishna.**

30

"O virtuous **kokila!** Eating tender mango leaves, your sweet singing puts the **vina** to shame. You attract and merge the entire world into **Atma.** Have you heard **Govinda's** ambrosial music?

31

"O fawn! Enjoying the music of the flute radiant with Absolute Bliss, absorbed in the great intoxication of its sweetness, did you see **Balakrishna,** blue like the **marataka** stone, pure glory itself, anywhere in **Vrindavana,** the abode of bliss for devotees?

32

"O my **mandara** tree, fulfilling the wishes of all, you showed your intense love by offering Him a cool shade of tender leaves, fruit dripping with honey, fragrant flowers, and a cool breeze every evening. Have you seen Him with the glorious brilliance of the blue-coloured bee?

33

"O flower vine! You are blessed to be in this holy garden. Even though you have another's support, are you swaying here and there, with your head bent low in sorrow like me, miserable without the touch of His sacred hand, the hand of the Absolute?

34

"O blessed breeze! Wandering about blissfully through the Gangotri, laden with the fresh fragrance of flowers; are you coming to me, O sacred one, having enjoyed the fragrance of my **Govinda's** sweet Lotus-face?

35

"O honeybee! Did you see the sacred Lotus-face of my cloud-coloured one, the sacred Lotus-face of **Balakrishna** glorifying the essence of the sweetness of Prema, the divine Lotus-face I see mirrored in my mind? Oh, no! You have not seen that Lotus-face. If you had, would you go searching for honey to other flowers?

36

"O cows! Have you seen the beautiful Lotus-face of **Yogesa,** beyond the reach of great **yogins,** sought after by the four **Vedas,** whose very nature is blessing the world; my Lord, my very **prana?** Have you seen Him, who cared for you with tender love?

37

"O mango tree! I have always seen you laden with flowers and fruit in this forest. Have you become **Krishna** Himself? Has your bark become soft yellow silk? Have the beautiful parrots who chirp happily, giving joy to the ears, taken the form of **Govinda?** Are my eyes blessed with the ultimate fruition of their existence?

38

"I see the sky, birds, animals, trees, vines, flowers, moving and stationary objects, as well as their background and cause, and myself, as **Balakrishna.** I am reaching the state of **Nirvana,** Pure Bliss; I am being transformed.

39

"Are these teardrops of Bliss on my eyelashes, motionless,

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like dewdrops on fresh blade of grass? Are my **pranas** and sense organs coming to rest? Am I reaching union with **Krishna-Paramatma** in this flower garden, which is **Brahma** Itself?

40

"The Lotus-face — **Chit** — dripping honey, the peacock feather, the garland of flowers and leaves, bangles, armlets, the sacred hand, the divine corner of the eye, flute, red **gopi**-mark on the forehead, red lotus-feet, eyebrows and ears — all these suddenly rise in my inner eye.

41

"Thou art residing within my heart, ever installed there. Yet I have been searching outside for Thee, wandering about, asking each and every object about Thee. Perhaps such forgetfulness, delusion and madness of the mind arises from the old habit of the outward-going eye.

42

"**Krishna-Paramatma's Prema**-form, seen by the inner eye, manifests in the temple of the body; happiness overflows from this enjoyment, knowledge and experience. Waves flashing with the brilliance of a thousand suns are rising in the sea of light of the jewel **Chit**; plunging deep, am I losing my stand?

43

"While merged in the enjoyment of this rare bliss of **nirvikalpa**, in this nectar of **ananda**, not knowing anything, have my eyes opened of themselves? Is this sweet, majestic and divine radiance flashing through the eye? **Vismayam!** Wondrous!

44

"How much more blissful it is to see Thy form with the inner eye! Now that this perception has suddenly become more intense, I want nothing else. Whatever is seen outside is most useless and meaningless. I see that Thou alone art ever existing, full to overflowing in me.

45

"Blissful to the ear, sweetest of the sweet, music of a unique string, an ambrosial sweetness never heard before, sound of a divine bell, full, peaceful, soft, incomparable, the beauty of pure **Brahma**, gentle and intense, this sound caressing my ear is also my Lord Himself.

46

"Whatever is seen with the eyes, all sounds that are heard, whatever rises in the mind, whatever is said, known or done and everything else art Thou — the One, appearing separate as many, near and far, gross and subtle, existence and non-existence and the eternal Beyond.

47

"I feel faint and weak, powerless to function. My heart is aching and burning in a state of uncertainty. The whole world is becoming completely dark. Attachment to the body is dropping away. In a daze, I see the luminous sprouting of **Chit**. I am fading and losing myself.

48

"My tongue and eyes parched, my heart aching and burning, my body getting weak, powerless to function — thus the **jiva** is suffering in darkness. A change is coming over me. I am going beyond **vasanas, karmas** and all bondage. I am peacefully becoming one with the Absolute." □ □ □

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Colloquium on Ethical and Spiritual Values:

APPEAL FOR SUGGESTIONS

My dear Readers,

Please see the Minutes (printed separately) of the first preparatory meeting held in Bombay on September 13, 1983 for the colloquium on Ethical and Spiritual Values.

In formulating a programme of action, it is desirable to concentrate our attention on two or three pivotal areas. It is suggested that the following subjects may be taken up for an indepth discussion: (1) HOME (2) EDUCATION and (3) CITIZENSHIP.

HOME is the primary unit of any society. A happy and harmonious home is the foundation of a good society.

Our ancient tradition and culture provided the norms for the proper functioning of a family. Unfortunately, those values are breaking down, in the context of developments that are taking place in the present-day society. Urbanisation and industrialisation have created new challenges to a harmonious home life. The relationships between husband and wife; parents and children; and the place of aged parents in a home, are all getting distorted. How to meet these new problems, and create a new atmosphere, should be one of our main concerns. This is also related to the atmosphere in which the young children grow.

EDUCATION prepares the future generation to face the problems of life. Today, the situation is such that, instead of education solving the problems of life, education itself has become

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a complex problem. A solution to current problems is a value-oriented system of education, which should begin from the primary school stage. This requires serious consideration, and formulation of educational reforms for adoption.

CITIZENS make or mar the society. Therefore, inculcating in the citizens, a consciousness of their rights and duties, is a must, if we are to get over the violence, indiscipline and corruption that have crept into the society.

It is a small minority, who are responsible for many of the ills. But they are able to dominate, because others prefer to be passive spectators without standing up to and against the evil forces. It is necessary, therefore, to bring back moral and ethical values into public life, which can happen only on the basis of enlightened and responsible citizenship. How to be a catalyst and to spark off a movement for this purpose, are matters for deep and serious consideration, by all.

I would like to state here what Prof. V. V. John mentioned at the first preparatory meeting: "Every programme of action should have a dimension, where a single individual, a group, or a small institution should be able to take up the work. Reforms begun with the individual groups, of like-minded persons, could bring about a significant change in the condition of society."

We are planning a second preparatory meeting, of 20 to 30 people, at the Ramakrishna Mission, Hyderabad, to discuss the three important subjects viz., (a) HOME, (b) EDUCATION, and (c) CITIZENSHIP on March 23, 24, 25, 1983. Swami Ranganathanandaji has agreed to make all the necessary arrangements.

The object of the exercise is to evolve some practical, concrete and constructive programmes, which can be taken up by individuals, groups or institutions.

Please do think over, and send your suggestions with regard to the three items, to the Editor, Bhavan's Journal.

Yours sincerely,

C. Subramaniam

Vice-President of Bharatiya Vidya Bhavan and Chairman, National Colloquium on Ethical and Spiritual Values.

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MINUTES OF THE PREPARATORY MEETING HELD ON SEPTEMBER 13, 1983, FOR THE COLLOQUIUM ON ETHICAL AND SPIRITUAL VALUES

Against the sordid backdrop of widespread violence, rampant corruption, growing indiscipline, progressive erosion of ethical and moral values and unscrupulous professional practices, a Preparatory Meeting to consider the steps to be taken to meet the challenges of the day was convened by the Bharatiya Vidya Bhavan, on September 13, 1983 at the Indian Merchants Chamber, Bombay.

The meeting was intended to draw up a programme for a more detailed discussion at a later stage by a larger gathering representing all sections of the people.

The meeting was attended by 38 invitees representing a cross-section of intellectuals, social workers, educationists, religious leaders, journalists and politicians (list attached).

The meeting authorised Shri C. Subramaniam, who chaired the Preparatory Meeting, to constitute a group consisting of 10 to 15 persons to draw up a programme of action for the larger meeting to be held at a later stage.

Shri C. Subramaniam in his welcome speech, referred to the All India Colloquium on Ethical and Spiritual Values as the Basis of National Integration held in Bombay under the sponsorship of the Bharatiya Vidya Bhavan in collaboration with the Ramakrishna Mission Institute of Culture, the Gandhi Smarak Nidhi and the Sanskrit Vishwa Parishad from December 30, 1966 to January 2, 1967. He said that, although the colloquium was attended by eminent personalities and by about 500 scholars and thinkers from all segments of national life and although vital discussions took place embracing diverse fields of national activity, owing to unforseen circumstances including the passing away of Kulapati K. M. Munshi, effective follow-up measures could not be undertaken. The overall position since then had declined. The issues discussed at that time were all of tremendous topical importance and it was vital to resume the effort on a national basis. Shri Subramaniam wanted the meeting to formulate a plan of action within a definite time-frame.

Shri Girdharilal Mehta, President of the Bharatiya Vidya Bhavan, whose message was read out by Shri S. Ramakrishnan, Bhavan's Executive Secretary, after Shri Subramaniam's introductory remarks, said that double-think and double talk should be spurned and that our private and public life should be guided by the Gandhian principles of truth and non-violence.

Swami Ranganathananda, Senior Monk of the Ramakrishna Order, stated that Whenever he addressed meetings in educational and other institutions, he had discerned a basic agreement on the need for fostering ethical, moral and spiritual values in a world making rapid strides in scientific and technological fields.

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Swami emphasised that the student community should be made to realise that mere success alone was not enough and that it should be combined with character. In India there was enough spiritual inspiration that would make for a healthy social life.

Dr. R. R. Diwakar, noted Gandhian, pointed out that we must have a vision of humanity. The problem of humanity could not be solved by violence but only through negotiations and reconciliation of conflicting interests and view-points. "The strength of India lies in its culture and it is this culture that should be inculcated in the youth of the country."

Rev. Simon Pimenta, Archbishop of Bombay, said that there were three causes, social, economic and religious for the present malaise. It was necessary that our education should be value-oriented. As people copied their leaders, a fastidious pattern of selection of leaders with emphasis on integrity and character should be made imperative.

Dr. Dastur Navroz Minocher Homji, Parsi High Priest, said that all efforts should be made to eradicate spiritual poverty. "Nothing is politically right that is morally wrong. If politicians could follow this, so many of our difficulties could be overcome".

Prof. V. V. John, well-known educationist pointed out that every programme of action should have a dimension, where a single individual, a group or a small institution should take up the work. Reforms began with the individual Groups of like-minded individuals could bring about a significant change in the conditions of society.

Swami Gananda of the Ramakrishna Ashram, Kaladi, exhorted the leaders, especially the teachers, to set an example in their own lives, so that others would receive an impetus and inspiratioin to emulate them.

Dr. M. S. Gore, Vice-Chancellor of Bombay University, said that the major area in which we could find a solution to the current problems was the system of education itself and a value-oriented education should begin even from the primary school stage.

Shri V. S. Page, former Chairman of the Maharashtra Legislative Council, and Chairman, Bombay Gandhi Smarak Nidhi, pointed out that there was no conflict at all between rationality and spiritual values.

Swami Siddhinathananda of the Ramakrishna Order suggested that books like Rajaji's 'Mahabharata' and V. S. Srinivasa Sastri's 'Ramayana Lectures' should be popularised. Ballets on the Ramayana could be good media for moral elevation. For any scheme of work, men and money were required and one source of help that could be tapped for the purpose of a better moral order would be the band of retired men.

Shri Madhu Mehta, Convenor, Hindustani Andolan, wanted the problems of the day to be tackled not in a half-hearted way but with a firm determination.

Acharya Vasant Nargolkar said that we must strive for a revolutionary transformation of the present social and economic order. He wanted an organisation of thousands of volunteers for this purpose.

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Shri Ramakrishna Bajaj said that education should claim priority in any scheme to improve the present national situation.

Shri Nittor, Srinivasa Rao, former Chief Justice of the Karnataka High Court, wanted clear-cut guidelines to be laid down for meeting the present-day challenges.

At this stage, Swami Ranganathananda deplored the translation of the word 'secularism' into Hindi as "Dharma Niraperksha Rashtra." He could not think of a Rashtra without dharma. He proposed that secular state could be translated as "Sarvadharma Samabhava Rashtra."

Shri C. Subramaniam also clarified that the word 'Secularism' meant equal opportunities and status for all religions, the government having no religion of its own.

Shri K. T. Chandy wanted a re-statement on "the purpose of creating wealth." The important realities of life were wealth and power, and politics had become a blind pursuit of power. In attempting a re-statement of our moral values we should indicate the place of wealth and power.

Dr. V. Subramaniam, former Finance Minister of Maharashtra, said that all efforts should be made to eradicate corruption by individuals refusing to grease the palm for immediate gains.

Pandit Gopalacharya, noted scholar, pointed out that morality or 'neeti' was part of religion. 'Neeti' must be made a compulsory subject in our educational system.

Dr. Usha Mehta, social worker, and Secretary, Bombay Gandhi Smarak Nidhi, emphasised the need for changing the Hindi translation of the word 'secular' as pointed out by Swami Ranganathananda and Shri C. Subramaniam.

Shri M. V. Kamath, veteran journalist, pointed out that corrupt acts and corrupt politicians should be identified and named. In any programme of action to deal with the present situation it was necessary to involve the youth.

Dr. P. Sreekumar, Hon. Secretary of Bhavan's Cochin Kendra and an eminent neuro-surgeon, suggested that small task-forces should be created to carry the message of moral revolution in society. Three was a need for the revival of the spirit of Sarvodaya.

Shri V. Ramanathan former General Manager of Southern Railway, pointed out that even in countries like Indonesia it was realised that there could be no morality without religion. In Thailand, every person had to lead the life of an ascetic for at least one year in his life. This had had a wholesome effect on the general level of living. He agreed with the suggestion of an earlier speaker that the services of retired people could be utilised for bringing about the desired changes in society.

Prof. Damodar Sardesai, educationist, stressed the need for condemning corrupt men. There should be a directory of organisations and individuals which should be drawn upon whenever there was a moral issue to be considered.

Shri Govindrao Deshpande, wellknown sarvodaya worker stressed the need for a common value system. He pointed out that technology "cannot be treated as neutral." He wanted a concrete programme of action for the implementation of any

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action programme for which his services were available.

Summing up, Shri C. Subramaniam said that a vigorous and pragmatic programme should be drawn-up and implemented to rekindle the pre-independence spirit and to bring back the inspiring national vision enshrined in the Preamble to the Constitution of our Republic.

Priority should be given to a synthesis of science and spirituality. Once that synthesis took place the fruits of technology coming out of this synthesis would be completely different from what was available today. The proposed programme of action should include steps to bring about religious harmony. People should give up the worship of mammon and conspicuous consumption. The main source of corruption was our electoral system which should be eradicated.

The most important area of action was education. "We should put forward a programme of action with regard to education at all the three levels — primary, secondary and the collegiate including the professional."

The suggestion of Shri Ramakrishna Bajaj to authorise Shri C. Subramaniam to constitute a small working group (mentioned at the beginning) for the purpose of drawing up a programme of action was unanimously accepted.

The meeting ended with a brief benedictory speech by Swami Ranganathananda.

LIST OF INVITEES

1. Swami Ranganathanandaji.
2. Shri C. Subramaniam.
3. Shri Pravinchandra V. Gandhi.
4. Dr. Dasturji Navroze Minocher Homji (Parsi High Priest).
5. Most Rev. Simon Pimenta, Archbishop of Bombay.
6. Shri Charandas Megji.
7. Dr. Shrikrishna of Kaivalyadama Nature Centre.
8. Shri K. T. Chandy, Trivandrum.
9. Dr. P. Sreekumar of Bhavan's Cochin Kendra.
10. Justice Shri Nittor Sreenivasa Rao.
11. Dr. N. K. Maheshwari.
12. Prof. V. V. John.
13. Shri M. V. Kamath.
14. Shri Govindrao Deshpande.
15. Shri Arvind Deshpande.
16. Dr. D. R. Sardesai.
17. Dr. Aloo J. Dastur.
18. Shri Madhu Mehta.
19. Smt. Indira Doctor.
20. Shri Vasant Margolkar.
21. Smt. Kusum Nargolkar.
22. Dr. V. Subramaniam, M.L.A.
23. Shri V. Ramanathan, Author.
24. Shri N. Anantharaman.
25. Pt. Gopalacharya R. Mahali.
26. Shri R. V. Murthi.
27. Swami Siddhinathananda.
28. Shri Ramakrishna Bajaj.
29. Shri Ramu Pandit.
30. Shri V. S. Page.
31. Swami Gananda of Kaladi.
32. Dr. Usha Mehta.
33. Dr. R. R. Diwakar.
34. Prof. M. S. Gore.
35. Shri J. H. Doshi.
36. Shri C. A. Mehta.
37. Fr. Alfred J. Pereira.
38. Shri G. S. Pohekar.
39. Shri S. Ramakrishnan.

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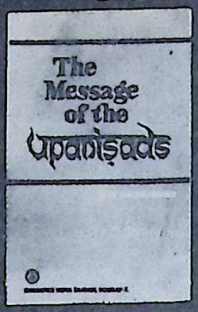

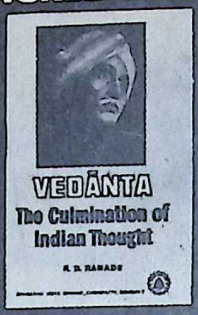

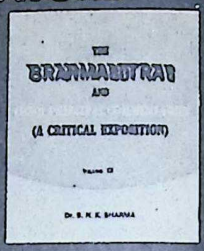

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Environmental News and Abstracts-3

PROF. P. K. KAPADIA

October 16

The Citizen's Report on The State of India's Environment, published by the Centre for Science and Environment, will shortly be available in Hindi. Pre-publication price Rs. 80 and post-publication price: Rs. 100. Write to: Environment Cell, Gandhi Peace Foundation, 221/3, Deen Dayal Upadhyaya Marg, New Delhi-110 002.

(**Note:** The original title in English, 'The State of India's Environment 1982 — A Citizen's Report', edited by A. Agrawal, R. Chopra and K. Sharma, is available with Centre for Science and Environment, 807, Vishal Bhawan, 95, Nehru Place, New Delhi-110 019 (pp. 192, Rs. 125). Reviewed at length by Biman Basu in Science Reporter, June, 1983).

'Vanishing Forests of Maharashtra' by Col. B. L. Verma is available free from AFPRO, C-17, Community Centres, Safdarjung Development Area, New Delhi 110 026. 'The Endangered Hills — A Status Report' produced by SOCLEEN and Somaiya College of Science (pp. 18, Rs. 10) is available from Society for Clean Environment, 606 — E, Garden Resort, Sion-Trombay Road, Chembur, Bombay 400 071. 'The Gas Chamber of the Chambal' by V. T. Padmanabhan (pp. 68, Rs. 3) is a model study of job health hazards and environmental pollution caused by rayon silk mills and is available with Regional Secretary. PUCL, MP; A-38, Housing Board Colony, Shankar Nagar, Raipur, M.P.

—Claude Alvarez in Indian Express

Brazil is a scene of deadly drought which has claimed 250,000 lives this year. A five-year dry spell has turned a huge tract into a wasteland. Infant mortality rate is 250 per 1000 live births and looting of stores and warehouses for food in towns has started on a large scale.

—The Times of India (AP)

The FAO has prepared detailed information on 137 forest food and fruit trees, many of them previously unknown. Many of them are found to be suitable for cultivation in arid zones. An example is the carob (Ceratonia siliqua L) which produces edible pods, rich, in protein and sugar, suitable for fodder and human consumption. It is now being extensively planted in Cyprus and Greece in place of the fast growing eucalyptus and pine species in the Mediterra-

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nean reforestation projects. There is need of preserving and using, not destroying, forest trees, both for their food and ecological value and also for their long-term importance as a source of genetic material.

—The Times of India (INFA)

A new process of extracting twice as much paper pulp out of the same amount of wood as that yielded by existing methods, using only about a third of the energy, had been developed by a Swedish firm. The process is claimed to be much cleaner and less polluting.

—The Times of India (PTI)

October 17

Britain's Prince Philip, President of the World Wildlife Fund, made a special trip to Hong Kong to help raising funds to save the giant panda from extinction. Only 1000 pandas remain in the wild in their native China. A few survive outside China in zoos. Efforts to breed them in captivity have rarely been successful. There is a serious crisis in the panda world due to sudden flowering and dying of arrow bamboo, their only preferred item of diet, which is now at the end of its life cycle. Seeds would take two to three years to produce new plants. Attempts are being made to persuade the animals to use sugar-cane, apples and other kinds of bamboo as their diet.

—Indian Express (Reuter)

Nutrient Film Technology (NFT, U.K.), a revolutionary method to grow crops without using land, provides a simple means of cultivating any crop during any season even under adverse environmental conditions. The crop-beds are installed 70 cm above the ground and connected through supply pipes with an overhead tank with plant nutrients. Nutrient/water supply proportion is controlled by a desk-top computer, which is attached to the tank and the plants, ensuring minimum irrigation. The Chairman of the Gujarat State Mineral Development Corporation said that the method would be a boon for farmers of Saurashtra, where there were acute irrigation problems and most of the soil was rocky.

—The Daily (UNI)

West German forests are dying fast as a result of acid rains. The main pollutants in acid rain are sulphur-dioxide emitted from power stations and factories that burn coal, and nitrogen oxides from car exhausts. The polluted rain eats into leaves or washes out minerals from the soil, making trees highly susceptible to disease. Larger power stations and taller chimneys spread the sulphur dioxide wider, well beyond industrial centres. Emissions of nitrogen oxides from car exhausts have increased in recent years due to higher efficiency motors as compared to the older model engines. Laws have recently been acted to compel power stations to halve sulphur emissions in next five years, but environmentalists led by the 'Green' party believe that too little is done too late and that 'it will take 10 years before they begin to have effect, by which time our forests will be dead.'

—The Daily

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A solar energy complex has turned Saudi Arabia into world's biggest user of sun's energy according to the Director of the Saudi National Centre for Science and Technology. The joint Saudi-U.S. project will provide light to remote villages and supply the desalination plants at the Red Sea port of Yanbu with power.

—The Times of India

October 18

In the event of a nuclear holocaust, the Swiss believe that they can survive through a network of special shelters complete with hospitals, radio stations and special food. Some five million shelters have by now been built, topping with a giant hideaway deep in the Sonnenberg mountains to house 22000 people who can stay underground for two weeks with all facilities including a prison and a morgue!

—Indian Express (Reuter)

The use of organic manure is necessary in addition to chemical fertilizers; otherwise the soil would deteriorate and although such manure is available in large quantities in and around Bombay-Thane region, the transport charges are very heavy. Thane Zilla Parishad has, therefore, decided to give a subsidy to small land holders for transporting organic manure to their fields.

—The Times of India

October 19

India is expected to go in for semi-commercialisation of polymetallic nodules, which contain manganese, cobalt and nickel, from the sea bed by the year 1990, according to the Director General of CSIR and it would be possible to collect 100 kg of nodules per day by next year and one tonne per day by 1985.

—Indian Express

Engineers India, a public sector undertaking, has submitted a plan of coal flurry pipeline — from Dhanbad to Bhatinda, 2000 km — to the Planning Commission for approval. The system involves carrying coal (260 million tonnes annually) and equal quantity of water through the pipeline and would solve the problem of coal transportation.

—Indian Express

October 21

In a report by a British scientist, Shri David Whiting, it is pointed out that there is growing concern about destruction of crops, particularly paddy, by pests which are normally eaten by frogs. A majority of farmers he surveyed in India confirmed that removal of frogs has led to agricultural losses. The major victim of the demand for frog legs, a luxury food in the U.S. and Europe, is the largest of the species — Rana tigrina — the Indian bull frog. At a meeting of the Indian Board for Wildlife, the Department of Environment conceded that removal of fresh water frogs from agricultural fields does cause a disturbance in the ecosystem and leads to increased use of pesticides and hence it has banned trapping of frogs between April 15 and August 15 and processing and export of frog legs between June 15 and August 15 every year.

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The Department has also cleared two projects — to study the adverse effects of removal of frogs from nature and to study the possibilities of frog culture. The Indian Board of Wildlife endorsed the Department of Environment's suggestion that captive breeding of frogs be encouraged.

—Indian Express

Smt. Rita Ganguli, an avid nature lover and an active worker with the Bombay Natural History Society, has chosen the richness of India's bird life as the theme of her exhibition of paintings displayed at Bombay. Her watercolours, mostly on silk, have captured nature's vibrant colours and depicted in delicate detail are hornbills, quail, partridges, snipe, flycatchers, kingfishers, falcons and pheasants. She has also illustrated ornithological publications for Thomas Press and the India Book House.

—Sherene Vakil in Indian Express

Burning of fossil fuel is the major source of carbon dioxide added to the atmosphere. This gas lets sunlight enter the atmosphere and heat the earth but inhibits the escape of heat radiation back into the space. This warming due to the build-up of carbon dioxide in the earth's atmosphere is known as the 'greenhouse effect'. In a recent report by the Environmental Protection Agency (EPA) of the U.S., people are warned of the imminent and inevitable effects of this greenhouse warming which will begin to occur between 1990 and 2000 and that they shall have to learn how to live with them. In the next century there will be major changes in climate patterns, like wide seasonal swings that could bring extremes of heat or drought or rainfall, with disrupted food production and significantly higher coastal waters because of melting of polar ice caps as the temperature increase in these areas will be three times as large as the average global temperature increase of 2 degrees centigrade by the year 2040 and 5 degrees centigrade by 2100. Changes by the end of 21st century could be catastrophic. Not even a total ban on the use of fossil fuels could do more than delay the warming effect but by a few years. A soberness and sense of urgency should underlie our response to this inevitable global calamity and innovative thinking, strategy building and proper planning are needed to explore the advantage of climate changes where they appear and to minimise the adverse effects.

—The Times of India (by arrangement with 'The New York Times' News Service)

(**Note:** Readers will find a science fiction book entitled 'Heat', written by Arthur Herzog and published by Pan Books Ltd., 1978, quite interesting and thought-provoking in this connection).

Gentleness brings victory to him who attacks, and safety to him who defends. Those whom Heaven would save, it fences round with gentleness.

—Lao Tzu

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NOTES & NEWS

SHRI ANJAM MADHAVAN NAMBOODIRIPAD FELICITATED

SHRI ANJAM MADHAVAN NAMBOODIRIPAD of Guruvayoor was given a warm felicitation on Sunday, December 11th in Bombay.

Shri Anjam Namboodiripad has the distinction of conducting more han 400 'saptahas' (a seven-day discourse on Srimad Bhagavatam) in 30 years.

Swami Chinmayananda, who was the chief guest, spoke appreciatively of Anjam's bhakti and his extraordinary powers in communicating with people through his 'saptahas.'

A cheque for Rs. 51,000/- was presented to Anjam by Swami Chinmayanandaji on behalf of the Reception Committee.

There were several speakers on the occasion including Dr. V. Subramaniam, former Finance Minister of Maharashtra and Shri S. Ramakrishnan, Executive Secretary of the Bharatiya Vidya Bhavan. Shri Ramakrishnan said that Anjam and Swami Chinmayananda were minstrels of God. When intelligence matured and lodged itself securely in the heart, it became wisdom. When that wisdom was integrated in life and issued out in action, it became devotion. Knowledge that became mature was spoken of as devotion. Knowledge which did not get itself transformed into devotion was useless tinsel. Anjam through his Bhagavata Saptahas, had helped people realise the value of devotion.

Shri Ramakrishnan also recalled how a stomach ailment had transformed Shri Anjam into a great devotee of the Lord of Guruvayoor.

VEDIC PRAYERS ON CASSETTE TAPES

THE Bharatiya Vidya Bhavan has a proposal for bringing out in the form of cassettes all that is best in our scriptures, **srutis** and **smritis** and stotra literature.

Shri N. K. Somani has come forward with a donation of Rs. 25,000/- for bringing out the first ten cassettes.

In the first phase 100 cassettes at a total estimated cost of Rs. 2.50 lakhs will be brought out. Similar contributions for units of ten are welcome.

BANGALORE KENDRA

DR. NORMAN BORLAUG, Nobel laureate, delivered a lecture on "The role of Agriculture in Economic Development" on Nov. 17, 1983.

Welcoming the guest, Dr. G. V. K. Rao, Chairman of the

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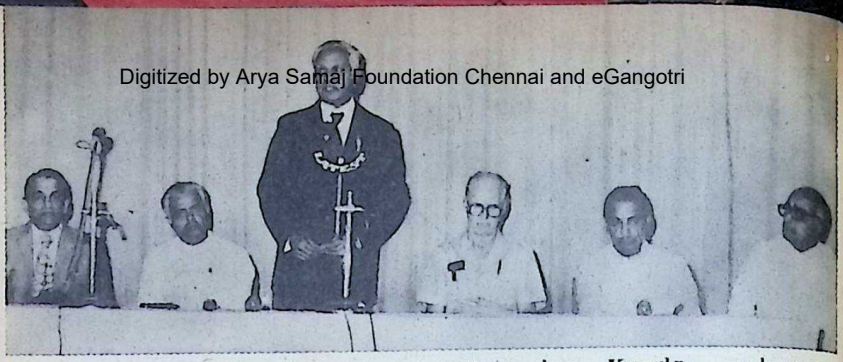

Dr. G. V. K. Rao, Chairman of Bangalore Kendra, welcoming the guests: (L to R) Shri S. R. Venkatachalam, Hon. Secretary, Shri B. L. Gawda, Minister for Agriculture, Karnataka, Dr. Norman E. Borlaug, Shri Ramakrishna Hegde, Chief Minister of Karnataka, Shri S. Ramakrishnan, Executive Secretary, Bharatiya Vidya Bhavan.

Bharatiya Vidya Bhavan, Bangalore Kendra, explained in brief the contribution of Dr. Borlaug to agricultural research and in particular to the increase in wheat production in the world. Dr. Borlaug, he said, was a great friend of India and had done much for the Green Revolution.

The Chief Minister of Karnataka, Shri Ramakrishna Hegde, who presided over the function, stressed the importance of agricultural development in the country as it was basic for the overall economic progress. The Chief Minister presented a brass grain bowl to Dr. Borlaug.

The Chief Minister of Karnataka, Shri Ramakrishna Hegde, presenting a grain bowl to Dr. Norman Borlaug.

Dr. Borlaug said that in order to augment food production in developing countries including India, farmers should be assured of credit, reasonable prices for their produce, marketing and transport facilities.

Referring to the Indian food situation, he said, India, unlike many other countries, was indeed fortunate as it was blessed with adequate water resources which, if properly managed could increase food production several fold. There should be scientific, technological and political will for maximising food production through modern agricultural practices.

Earlier, Shri S. Ramakrishnan garlanded Dr. Borlaug and Chief Minister Ramakrishna Hegde.

Shri S. R. Venkatachalam Hon. Secretary of the Bangalore Kendra, proposed a vote of thanks.

MADRAS KENDRA

THE Government of India, Department of Environment, re

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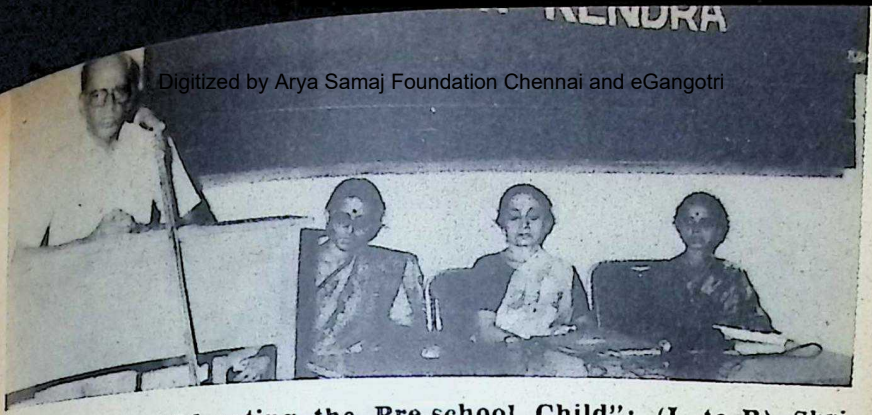

Workshop on "Educating the Pre-school Child": (L to R) Shri P. Chitran Namboodiripad (Programme Co-ordinator talking on "Objectives of the Workshop), Smt. Vijayalaxmi Madhavan (Co-Chairman), Prof. A. P. Sarada (Chairman), and Dr. G. Pankajam.

cently organised a nation-wide poster painting competition on the theme of Wild Life Protection. Many children of Bhavan's Rajaji Vidyashram participated, and the paintings of two of them were selected. We offer our warm congratulations to the tiny tots.

TRICHUR KENDRA

THE Trichur Kendra organised a workshop on 'Educating the Pre-School Child" on Nov. 20, 1983. There were many participants from different colleges of the country. Dr. K. P. B. Nair, Chairman of the Bhavan's Trichur Kendra, welcomed the gathering and Shri Chithran Nambudiripad outlined the aims and objectives of the workshop. There were two eight-hour sessions; the discussions that followed touched on every aspect of the theme.

The Kendra proposes to compile and document the proceedings of the workshop and publish the same in book form.

NAGPUR KENDRA

A LECTURE on 'Mental Peace' by Dada Vaswani was organised on Oct. 14 under the auspices of the Nagpur Kendra of the Bhavan. The speech was most thought-provoking and scholarly.

On Nov. 2, Diwali was celebrated by the Bhavan's school children who put up a short lively cultural programme, in the

Nagpur Kendra: Children of Bharatiya Vidya Bhavan singing. (L to R): Shri Ronald Mendonca and Mrs. Mendonca, Mrs. Asha Maheshwari, Executive Chairman of Bharatiya Vidya Bhavan and Mrs. Bhagwaghar.

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presence of Smt. Rita Mendonca and Shri R. H. Mendonca. Smt. Rita Mendonca gave away certificates to the children who had participated in the 'Light a Light Competition' organised by the National Association for Blind, Nagpur.

SCHOLAR FROM HUNGARY

DR. (MRS) ILDIKO PUSKAS, Reader of Indian History of Eotvos University, Budapest, visited Bharatiya Vidya Bhavan on Friday, Nov. 18, 1983.

Prof. B. R. Kulkarni welcomed her on behalf of the Bhavan.

She showed keen interest in the Bhavan and its activities, particularly in its publications on Ancient Indian History. She said that books on Indian history were very popular in Hungary and would have a good market.

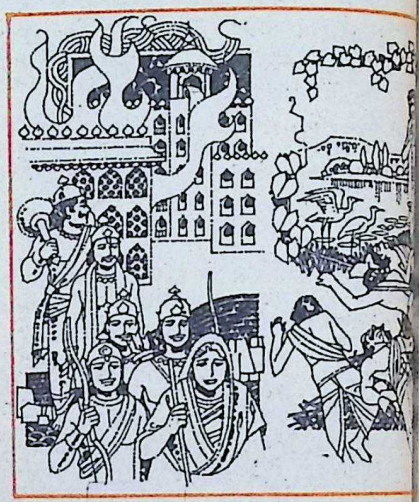
An avid reader of Bhavan's publications, she appreciated their production standard and authenticity.

Dr. Puskas was taken round the various departments of the Bhavan including the library and Book Sales Division.

Dr. Puskas's itinerary includes Pune, Mysore, Madras and many other places of historical importance before she goes back to Hungary.

BENEFIT CONCERTS

A BENEFIT sitar recital by Pandit Ravi Shanker and a dance performance by Dr. Padma Subramaniam have been arranged by the Bhavan's Vallabhram Mehta Public School at Baroda to augment resources for the expansion of the school. The functions will take place in the last week of February 1984. Three years ago, Pandit Ravishanker gave a benefit concert and the proceeds of which were utilised for building, rooms suited for children in KG classes. He again visited our Baroda school last year.



RAJAJI'S MAHABHARATA IN JAPANESE

RAJAJI'S 'Mahabharata' has been translated into the Japanese language in three volumes and the first volume of 5,000 copies was published three months ago in Tokyo. All the copies have been sold out. Volumes 2 and 3 have now been brought out.

LONDON KENDRA

USTAD AMJAD ALI KHAN gave a benefit programme for our London Centre on Nov. 17. A great artiste, he spoke in appreciative terms about Bhavan's work.

Amjad Ali Khan's singing of the ragas 'Misra Khamaj' and 'Behag' were very impressive and kept the audience spell-bound.

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BOOK REVIEW

PUNJABIS, WAR AND WOMEN — short stories of Gulzar Singh Sandhu. Edited by Marcus Franda, Heritage Publishers, New Delhi, 1983, pp. 272, Price Rs. 75.

ARCADES TO A DOME by Shernavaz Buhariwala, Somaiya Publications Pvt. Ltd., Bombay, 1983, pp. 202, Price Rs. 80.

Dr. Marcus Franda, currently Senior Associate for Asia of Universities Field staff International and Director of the Institute of World Affairs in Salisbury, Connecticut, has edited this book about Shree Gulzar Singh Sandhu to give some idea of Punjabi literature. It comprises four essays by eminent writers (Kulwant Singh Virk, Sant Singh Sekhon, Surjit Singh Dulai, Marcus Franda) and a selection of his short stories translated from Punjabi. Sandhu is considered to be a fit subject for entry into the world of Punjabi short story. He contributed to this genre of literature during such little time as he could get while working as Director of Basic Literature and in other capacities. Most of his stories are based on real life incidents. They speak of a dynamic society on the move and of his great stress on the need of humanity, character and sense of dignity in individual lives; 32 stories have been anthologised and these deal with Punjabis, War and Women. The themes are ordinary and easily understandable. In one story, Dilawar discovers his sister's accomplishments only when Surinder, a youth, appreciated by everyone in the village, passes through their lane for her sake (The Topper). Hypocrisy is exposed as when Ramzan turns out his wife Bano and Saleem pretends to be unconcerned when they learn of her having been a victim of someone's lust during her years of innocence; all their earlier talk of love was insincere. "How am I involved in your concerns about what is serious or not?" Saleem asked. ("Coward"). Bakhtawar Singh has retired from the army and has outlived his children and wife. He has grown old but there is no self pity. "I can still suck sugarcane; I can carry fodder home from the farthest field; only my eyes have let me down. But that is how the world goes. What do I need keen eyes for now, target practice?" he tells a sympathetic inquirer. ("A Tree in the Wilderness"). Prof. Bansal meets a favourite student of his years after she left college and is reminded of the deep interest she had evoked in him in the past. This unsettles him and his wife finds him in this state and so tries to bring him back to normalcy. One thing leads to another and she confesses to her interest in a lover before her marriage; this had been told to him many times but to-day after his accidental meeting with Sushma, this had the effect of relieving him. "His wife saw his face flush and shine" (Idyll). Chanan has given refuge to Fatma during the communal riots of 1947. "The human beasts had almost drained the life out of her". But her mother and the Lambardar's

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son objected to the intimacy and she had to leave. Chanan has not reconciled himself to the separation when news comes that his bullock has died. "Chanan sat despondent. His mind was blocked — he was not thinking of anything now. Then, all of a sudden he started crying and laughing together." Thus these and other stories express both what is typically Punjabi and also what is ingrained in human breasts.

We see behind these stories the agricultural terrain, the social taboos, poverty and courage, meanness and great passion and can appreciate the Punjabi locale as it rises from these pages.

The book also traces the main currents of Punjabi literature from Waris Shah through Dhani Ram Chatrik, Ishvar Chandra Nanda, Sujan Singh, Bhai Vir Singh, to the present day and is thus useful to any seeking to know more about it.

* * *

E. M. Forster was one of those men of culture who used the Novel to explain his attitude to it. Freedom and Humanism were important to him and how significant, can be seen from "Arcades to a Dome" wherein M. S. Buhariwala attempts to show their impact on various characters and situations as they appear in his six novels. He had lived through varying cultures in his early days and had given the name "Sawstonian" to that which prided itself on narrow respectability, as Wells had named it "Bladesover."

Dr. Buhariwala here, taking resort to Forster's novels, comments upon his humanism which wanted to harmonize the world and which adopted towards the end, Waltman's creed: "Lo, Soul, seest thou not God's purpose from the first?

The earth to be spanned, connected by network — by naming his work, "A Passage to India". His first novel, "Where Angels Fear to Tread" introduces us to Mrs. Herriton, the voice of convention-conforming, "the voice that is more concerned with seeing good, rather than with doing good." This voice meets another from Italy (Gino, Lilia) but Sawston proves the stronger! In the next novel, it is Rickie Elliot who shares the Sawston experience. "The Longest Journey"). A view into the human heart is the theme of his next work, and this "symbolizes Forster's humanistic end," in a personal and individual context. "Howard's End" deals with it in a family context, through a conflict between the forces of Art (The Schlegels) and those of Industry (The Wilcoxes). "The hidden station", his posthumous "Maurice", is "an impassioned plea for understanding in a perverse society which insanely denies an essential part of the human inheritance." And so we come to "A Passage" where India is the hero, India where the East and West meet; it is a passage through "Space and Time terminating only at the horizon where Time merges into Eternity, and where awaits the Comrade Perfect." Forster implies that the Universe is a unity in which everything has its place; it is the perfect work of God. Imperfection is caused by man — not by God.

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Thus we go through his novels and see Forster's humanistic view reachout to wider limits over-riding man-made barriers of class, creed or convention, in his keen desire to connect.

The doctoral dissertation, thus, serves a useful purpose in furthering our appreciation of one of the most refined men of our times who spoke out bravely for freedom and gave two cheers for Democracy

—**Dr. M. N. Pandia**

THE LONE BOATMAN AND OTHER POEMS: By Laxmi Narayan Mahapatra (Allied Writers, 233, Tagore Park, Moden Town, Delhi-110009. 1982. Rs. 7).

BHUMA: By Laxmi Narayan Mahapatra (Translated from Oriya by Prof. Asit. Vijay Publications, 776, Daryabad, Allahabad-3. 1983. Rs. 10).

A PROLIFIC poet, Laxmi Narayan Mahapatra is firmly anchored in the rich tradition of Indian culture. For instance, his 1977 publication is significantly titled **Rta and Other Poems.** Wandering in strange seas of self-doubt, Mahapatra explores the nature of man and his place in the cosmic order through the telescope of symbolism. The title poem of **The Lone Boatman and Other Poems** projects man trying to survive against all odds in the louring atmosphere of human affairs. The sea image helps Mahapatra to mark the gusts of hope and despair that strike the sensitive human heart. Again and again man takes birth and continues his existence, but what is the purpose of it all? 'The Boatman of Chitra' symbolises the Divine who cannot be comprehended. The devotee can do naught but surrender.

"I know only
You are an old boatman, a
veteran.
You row my boat
from a firm stance
of your invisible post
concealed behind
an opaque screen —
I hear only
Your strong voice from
within."

Nature unveils many truths to the poet and at the same time places before him several conundrums. However, Mahapatra always takes a long view spanning space and time and ever sees the light at the end of the dark tunnel.

Bhuma is a long poem, a sustained intertwining of questions and affirmations spread through 136 pages of close print. What is the meaning of man's terrestrial sojourn? The title could be interpreted as Mother Earth, all patience, watching and helping man through the several aeons of evolution. Mahapatra's poem brings on to the stage almost all the major characters close to the Indian consciousness: Arjuna, Krishna, Siva, Savitri, Ballalsen, Jayadratha, Buddha, Shwetaketu and a host of others. Mahasweta and Amrapali too appear with their defiant beauty while sad Gowthami searches for a handful of mustard seeds to reanimate her dead son. **Bhuma** is an inexhaustible quiver of questions and the answers have to come from within one's self. There are some beautiful passages of sincere artistry though the poet seems to have overworked the word, 'phone'. And he could

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have avoided inelegant word play such as

"When they stripped you
in the court of kuru
Krishna gave you a strip
of sari."

The adventure of Mahapatra's poetic consciousness may be faced with perils, he may need to revise carefully before rushing into print, but he is bound to 'arrive' for he has ideas to convey, a language that is dipped in classics and enthusiasm that is tempered by gentle humility.

UNIVERSE OR YOGA Kaviyogi P. Pandiyan (Sayeeda Publications, 21, Sardar Jang Garden, Tank Street, Madras-14. 1983. 5 dollars).

CHRIST Krishna Srinivas (Poets Press, 118, Raja Street, Seethapathinagar, Madras-42. 1983. Rs. 5).

ROOPALI Dinesh Chibber (Writers Workshop, 162/92, Lake Gardens, Calcutta-45. 1983. Rs. 30).

A VERBAL barrage generated by nibblings in Saiva Siddhanta, **Universe or Yoga** has twelve 'cantos', spread over thirty-two pages of sparse print. The centre does not hold and jabberwocky confusion is the result of this "Belching from Soul's unclimbed Peak." The reader gropes in vain for a line to illumine what is dark within him, and all he gets are lists of names and passages of purple wordage.

The life of Jesus Christ is a great subject, but one prefers the King James version to Krishna Srinivas's lucubrations that torture the English language into "Gentlemned and Angelled," "mind edenned" and "futured years." For the rest, it is a harmless pastime to retell the greatest story ever told and express the wish for a new heaven and a new earth.

"A Resurgence,
Born of endurance
will bloom
over gloom
of fading reign
of orgied men
And the good and the wise
will surely rise —
All rhapsodied
And paradised."

It is with a sense of relief that one turns to Dinesh Chibber's simple, descriptive poems written in unpretentious English. A monastery, sick man on the bed, spring, a nightingale: the evocation is adequate. Chibber never overworks an idea even if it be the tempting business of sex-act. Poems like 'words' and 'Parallel Economy' mark a mood that are vital for a poet, a compassion that underlines the touch of tears in things mortal. Finally, the silent fury in 'Tank Assault' which is a scathing indictment of the war machine created by the inhumanity in man:

"Brown clouds of dust
Mark the tanks
Hurtling across plains
The whine of diesels
Straining under peak-loads
Fire orders edged with
static
Come tersely through
headphones
Well rehearsed drills
Blend men and machines.
Roving bands of violence.

—**PREMA NANDAKUMAR**

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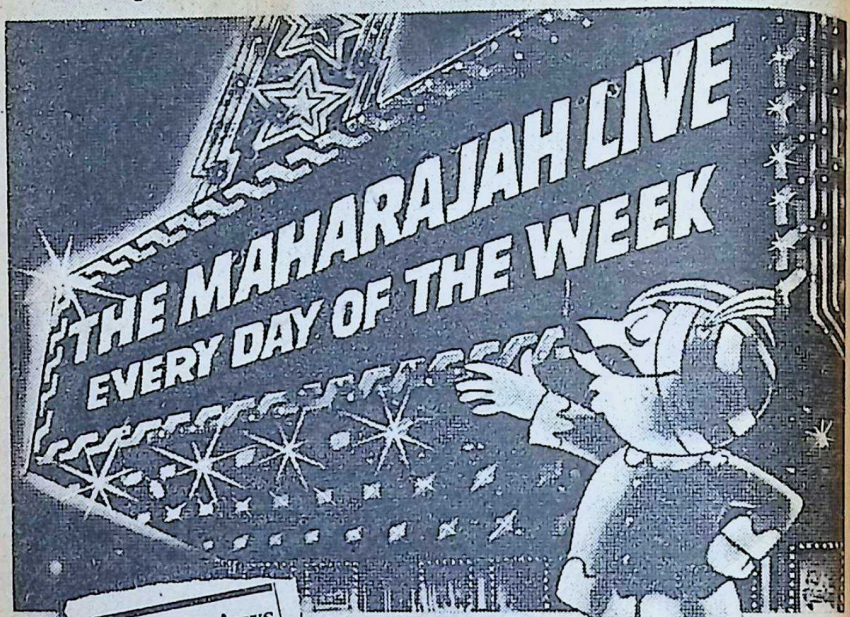

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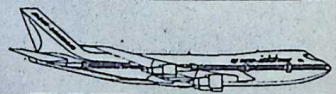

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FRONT COVER :
PRAYER
Trans: G. S. Satyan

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आ नो भद्राः क्रतवो यन्तु विश्वतः

Ā no bhadrāḥ kratavo yantu viśvataḥ

Let noble thoughts come to us from every side

Rigveda 1-89-i

PRAYER

यथा शिवमयो विष्णुरेवं विष्णुमयः शिवः

यथाऽन्तरं न पश्यामि तथा मे स्वस्तिरायुषि ।

यथाऽन्तरं न भेदाः स्युः शिवकेशवयोस्तथा ।।

Just as Vishnu is of the form of Siva, so Siva is of the nature of Vishnu. Let me have the fortune in life whereby I do not perceive any difference, whereby there will be no difference, no distinctions between Siva and Kesava.

—SKANDOPANISHAD

Yajur Veda—Taithriya

BHAVAN'S JOURNAL

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FROM OUR READERS . . .

Feeling of pleasure and pain in plants

In the issue of Bhavan's Journal November 16-30, 1983, I read the very nice article on Acharya Jagadishchandra Bose who demonstrated that "all plants, just like human beings, possess the power of response." (p. 29) "With the help of an instrument devised by himself, Bose showed the presence of such feeling of pain and relief in the plants." (p. 30).

It may interest your readers that our ancients had known this fact through insight and philosophical thinking. The present *Manu-Smriti* (a work of not later than 2nd century B.C., based on a very ancient *Manu-Samhita* coming down perhaps orally from the Vedic times) (see *Cultural Heritage of India*, Vol. II, p. 335 ff., Pub. Ramakrishna Calcutta), after recounting the creation of the universe and the various types of beings within it, including different species of the plant world, says with regard to plants (I.49):

तमसा बहुरूपेण वेष्टिताः कर्महेतुना ।
अन्तःसंज्ञा भवन्त्येते सुख-दुःख समन्विता॥

"The Jivas inhabiting the plant world due to their Karma, being enveloped by the veil of Tamas (inertness) in many forms, have the feelings of pleasure and pain but their consciousness is inhibited inwardly (hence not expressed outwardly)." (I.49).

It is just like the electric light within an opaque medium which is confined within and is not seen from outside. Even as one can see the light within by making a small hole in the medium, similarly through delicate instruments one can record the feelings of plants, which Acharya Bose creditably accomplished.

Calcutta *Swami Mukhyananda*

J. C. Acharya Bose

The B. J. issue of November 16-30, which carried the article

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'Acharya Jagdishchandra Bose: His Life and Work', provides valuable information. Please publish this type of articles in every issue. Shri B. N. Murthy's article 'Brahmotsavam at Tirumala' has also impressed me. Why should you not introduce some competition for the readers?

Kothagudem *Md. Shafiuddin*

On Dr. Chandrasekhar

Dr. Shanta Raghurajan's article on Prof. S. Chandrasekhar is well-written. In fact, it is one of the two or three perceptive articles which have appeared on Chandrasekhar in our journals and newspapers. However, an unfortunate error has crept into the article. Chandrasekhar was born on October 19, 1910 and left India for (Trinity College) England at the age of 19 (not 21) in 1930. He became a Fellow of Trinity in 1933. Incidentally, the photographs are impressive.

Madras-10.

—A. Ranganathan

On London School of Economics

I am grateful to you for your very instructive and sensitive piece in the Bhavan's Journal. (Here and There, B.J. Dec. 16-31 1983). There is only one correction that I have to bring to your attention. Apart from Amartya Sen, Partha Dasgupta is at present a Professor at the London School of Economics and Meghnad Desai has just been promoted as Professor of Economics.

Ahmedabad

—I. G. Patel

A Noble Profession

Thank you very much for your congratulations.* I don't want to write much about me but I only pray God that he should always help me to help others.

Bombay-71

—Shalini Kamath

B. J. Jan. 16-31, 1984

Sangoram's Essays

Shri K. D. Sangoram's essays on 'Pathway to God in the Vedas' are replete with esoteric (Divine) thoughts explained with apt illustrations in a simple, grand and lucid language. Surely the less learned and the novice will reap benefits never heretofore offered.

Delhi *Bodh Raj Chopra*

Comparative Literature

I have read Prof. R. K. Das Gupta's wide-ranging article on comparative literature with keen interest — very knowledgeable and sensitive and mature.

Madras 28 *D. Anjaneyulu*

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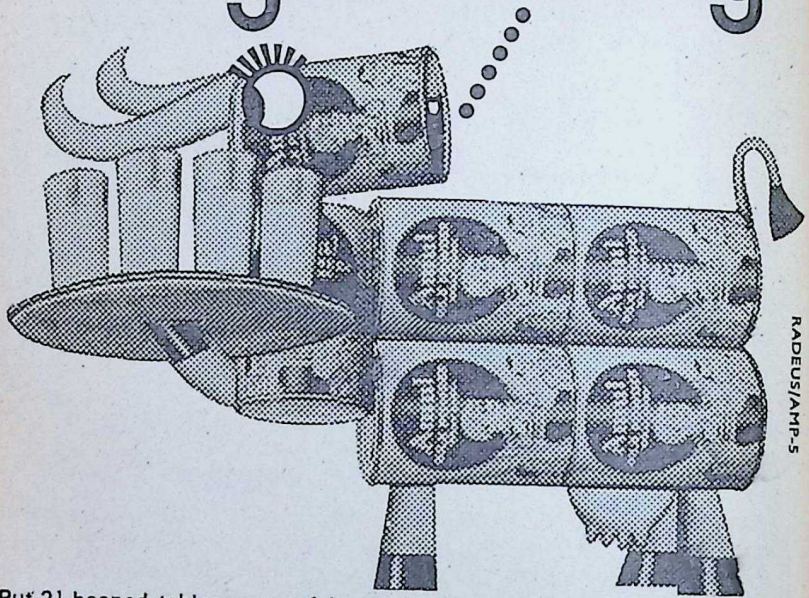

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Voice of Wisdom

Tiruvalluvar, the legendary Tamil saint whose wisdom sayings known as Tirukkural are popular even today, was a householder saint who is believed to have lived some 2000 years ago. Very little is known about his life.

Who lives domestic life with grace,
With heavenly gods will find a place. ★ ★

No greater treasure, the world contains
Than woman who chastity maintains. ★ ★

Of blessings great, there's none we know,
As offspring, who their wisdom show. ★ ★

The joy of a loveless life is such
As trees in deserts blooming much. ★ ★

Even to drink sweet nectar is not right
When guests unfed wait within sight. ★ ★

No painful want can ever reach,
Those who're to all of pleasant speech. ★ ★

Though so small, the timely aid,
Is greater than the world so wide. ★ ★

Like fortune, guard your self-control;
No greater gain to living soul. ★ ★

Right conduct is true nobility on earth;
The want of it is true ignoble birth. ★ ★

Blame, hatred, fear and sin; these four,
Haunt him who invades another's house. ★ ★

It's always good to forgive ill,
To forget it is better still. ★ ★

Speak bitter words in one's presence,
You may; but slander not in absence. ★ ★

They live who live without a blame;
They don't, who live without a name. ★ ★

Excerpted from "Tirukkural." Translated into English verse by Kasthuri Sreenivasan, a Bhavan's book.

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FROM THE EDITOR

Dear Readers:

After a long gap of time this personal note.

With the grace of God, blessings of the godly and your goodwill, Bharatiya Vidya Bhavan has now an international stature as a premier educational and cultural institution.

The "BHAVAN'S JOURNAL", as a pioneer cultural fortnightly, has survived the sweeping tide of commercialism. It has found increasing acceptance among people belonging to different faiths. This testifies to the popularity of the magazine which is now in its 30th year of publication.

We are keen on making available to our readers a Journal that is richer in its contents. Towards this end, we have decided to add many more features, especially those that appeal to women and children, from the issue dated 1st April, 1984. We are striving for excellence and wish to make the Journal a delight to the entire family.

With the abnormal rise in the cost of inputs like newsprint and ink, we find it difficult to sell the Journal at the subsidized price of Rs. 1.25. Reluctantly we are increasing the price to Rs. 2/-, from the issue of April 1-15, 1984.

It is our prayerful hope that you will continue to give us your support to carry on Bhavan's work, which is God's work, of propagating India's ageless culture.

S. RAMAKRISHNAN
EDITOR.

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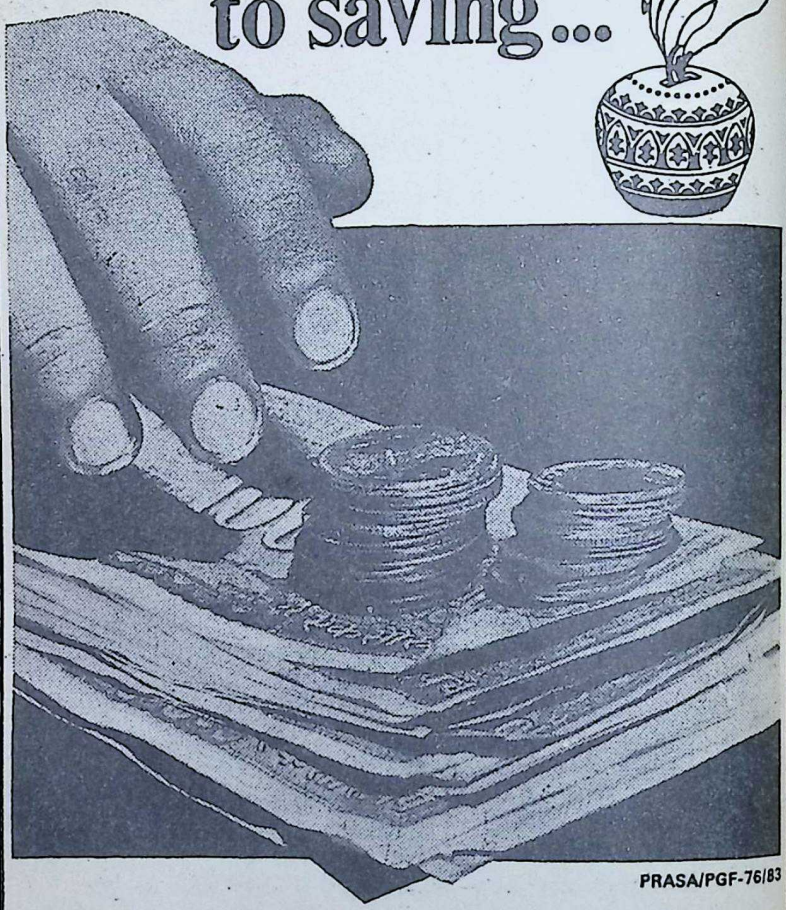
The first step to saving...



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Swami Dayananda, who upheld the Vedic culture in its true essence, died on October 30, 1883 a little more than 100 years ago.

Upholder of Vedic Culture

MAHARSHI DAYANANDA SARASWATI

SWAMI TATHAGATANANDA

SWAMI Dayananda was a man of great courage and strength. A horse-carriage drawn by two uncontrollable horses was stopped by him with one hand. He snatched away a naked sword from out of the firm grip of his enemy and broke it into two. Once a bigoted Hindu threw a living cobra at his face, but it was caught and killed by him. He began his preaching in north India, not like a soft-spoken man promising to bring heaven to his audience, but 'he was', to quote Romain Rolland, 'a hero of the Illiad or the Gita with the athletic strength of a Hercules, who thundered against all forms of thought other than his own, the only true one. He was so successful that in five years (1863-68) north India was completely changed.' He was an eloquent speaker, having an 'unrivalled knowledge of Sanskrit and the Vedas'. Dayananda proved more than a match to

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WHAT DOES 'SATYARTHA PRAKASHA' CONTAIN?

'Satyartha Prakasha' was published by Maharshi Dayanand Saraswati in 1882. It has been translated from Hindi into English by Dr. Chiranjeeva Bharadwaja. This translation was published by the Arya Samaj, Madras, in 1932.

The book consists of two parts, the first part covering ten chapters and the second covering four chapters. Maharshi Dayanand deals exhaustively with the various aspects of life, right from childhood, and Dharma with reference to the Vedas and the treatises of the law-givers like Manu and Parasara and the Upanishads and the Gita. The book is conceived in the form a series of questions and answers and the Maharshi, whenever he makes an observation, supports it with statements from the Sruti and the Smritis.

300 pundits at Banares in 1869. They showed their impatience by ex-communicating Dayananda.

Dayananda (1824-83), originally known as Mula Sanker, was born of a well-to-do Saivite brahmin family of the Sarasvata class of Kathiwar. His father was strictly orthodox, having an overbearing attitude over others. Dayananda grew up under the rigid brahmin rule. After having the sacred thread at the age of eight he meticulously observed the orthodox obligations of a brahmin boy — vows of brahmacharya, chastity, purity, poverty and the daily recitation of the Vedas, etc. But, at the age of 13, an incident shook his faith in orthodoxy. While keeping vigil during Shivaratri he saw, to his great shock, that the offerings to the deity were being consumed by a mouse. This caused him to doubt the omnipotence of Shiva, and his faith in idol worship was gone forever.

In his eighteenth year the death of his dear sister, and subsequently that of his uncle, led him to lead an introspective life devoted to solving the mystery of life, death and after-life. This entire period (from age 13 to 18) he was in constant struggle with his father, who would not allow his son to break the sacred tradition of his orthodox family. At the age of 19, while preparations for his marriage were being made, he silently left home to avoid a forced marriage. He was caught and kept under guard. He quietly left home forever in 1845 and never met his father again.

Promise To Guru

For fifteen years Dayanand travelled widely, studying philo-

*Swami Tathagatananda belongs to the Vedanta Society of New York.

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sophy, visiting holy shrines, discoursing with learned scholars, taking part in religious debate and speaking 'only' in Sanskrit throughout this period. He wore the gerua cloth of a Hindu monk and assumed the name Dayananda Saraswati after having been initiated into Sannyas by a monk, Paramananda, belonging to the Saraswati order. After years of searching, Dayananda at last in 1860 found his true spiritual mentor in a blind and old guru, Swami Virajananda of Mathura, a great Vedic scholar and grammarian. Notwithstanding his blindness from infancy, Virajananda had acquired a great mastery of the scriptures, and this he taught to Dayananda for about three years from 1860 to 1863; and before they parted he exacted from Dayananda a solemn promise to devote himself to the sacred mission of rescuing the Vedas, of improving the condition of the country, and propagating the Vedic faith.

From 1863 Dayananda kept himself busy preaching. In Calcutta (December 15 to April 15, 1873) he wanted to have a religious understanding with Keshab Chandra Sen, the renowned Brahmo leader. They could not agree on any common ground for mutual cooperation. Dayananda could not give up the two cardinal principles — infallibility of the Vedas and the doctrine of transmigration. These two doctrines distinguish the Arya Samaj from the Brahmo Samaj. But Dayananda was indebted to the Brahmo Samaj for two very important suggestions — 'wearing regular clothes' and 'speaking the language of the masses'. He accepted both of them. He gave up delivering lectures in Sankrit in favour of the simple Hindi of the masses.

For fifteen years Dayananda travelled widely, studying philosophy, visiting holy shrines, discoursing with learned scholars, taking part in religious debate and speaking "only" in Sanskrit throughout this period.

In passing, it may be related that Dayananda appreciated very much the samadhi of Sri Ramakrishna, who went to pay a visit to Dayananda when he was in Calcutta. He was moved very much to witness the illuminated state of Sri Ramakrishna and paid a glowing tribute to his high saintly qualities.

In 1874 Dayananda was in Bombay in close contact with the Prarthana Samaj. It was here that he founded in 1875 the Arya Samaj. But the signal success of this movement was in the Punjab, and Lahore be-

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came the hub of their activities. He made a tremendous impact in north India. At Allahabad in 1874 he wrote *Satyartha Prakasha*, "Truth Manifest", written in Hindi and setting forth most of the guiding principles of the movement.

At Ajmer Dayananda publicly denounced the Maharaja of Jodhpur for his immoral life, and he died in such a condition that led to the suspicion of his being poisoned. This was on October 30, 1883.

'He was a Luther', says Romain Rolland, 'fighting against his own misled and misguided Church of Rome'. His clarion call — 'Back to the Vedas' — gave a new dynamism to a moribund Hinduism. He declared the Vedas — 'India's Rock of Ages' — are the eternal source of our education of youth, manhood and nationhood. 'He was a kind of Indian Elijah or John the Baptist', who

SWAMI DAYANANDA SARASWATI

Kulapati K. M. Munshi

OF the modern Masters, Swami Dayananda Saraswati is the first in time.

He had no attachment, no personal life, no fear. He braved poison and snakes and the knife of the assassin. He faced abuse, calumny and violence with undaunted courage and a spotless life. He had no malice, but his flaming indignation was like scorching lava, which burnt up untruth and the things that stifled the soul of India.

The Swami's wonderful gifts were brought under the direction of one idea, to restore the primitive Aryan strength and virility to Indian culture. He was learned beyond the measure of man. He was a master of thundering eloquence. Ceaselessly he worked, travelling all over India, radiating intense creative vigour; a powerful human dynamo, physically, mentally and spiritually.

He was the first among moderns who lived and taught others to live up to the permanent values of our culture.

He gave us the first programme of cultural re-integration, most of which has now been associated with nationalism; removal of caste distinction and untouchability; equality of women; highest scientific education grafted on an education essentially Indian; the use of a national language and the pursuit of Sanskrit as a predominant national influence; repudiation of Westernism; reorganisation of life on a basis of freedom as in Vedic times and sturdy resistance against foreign rule and alien culture.

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Turning Points in Dayananda's Life

1824

Born at Jivapur village in the town of Tankara, 23 miles north of Rajkot, Gujarat. Father — Karshanji Lalji Tiwari, also known as Amba Shankar. Named Dayashankar, also known as Dayaram Mulshankar (Mulji).

1829

Education in Vedic lore begins after the investiture of the sacred thread.

1838

On a Sivaratri Day young Mulshankar, keeping vigil at a Siva temple, falls to wondering about idol worship. "Thoughts upon thoughts crowded upon me, and one question arose after the other in my disturbed mind. Is it possible — I asked myself — that this semblance of man, the idol of a **personal** God that I see bestriding his bull before me, and who, according to all religious accounts, walks about, eats, sleeps and drinks; who can hold a trident in his hand, beat upon his **damaru** drum, and pronounce curses upon men — is it possible that he can be the Mahadeva the Great Deity, the same that is invoked as the Lord of Kailash, the Supreme Being and the Divine hero of all the stories we read of him in his Puranas?" He posed the question to his father and was not satisfied with the answer given by his father who tried to 'enlighten' him.

1846 (AT THE AGE OF 22)

Slips away from home 'in search of **moksha**' Caught by his father at Siddhapur in the clothes of a sanyasin and taken back home.

1847

Escapes from home again. Studies Vedanta at Baroda. Initiated into Sanyasa (in the order of Dandis) by Purnananda Saraswati of the Sringeri. Math who gave him the name of Dayananda Saraswati. Studies yoga under Yogananda.

1848

Proceeds to Sinor to study grammar.

1854-55 (30 YEARS)

Goes to Hardwar to attend the Kumbha Mela but concentrates on yoga at the Chandi temple, four miles away. Repelled by Tantric practices. Visits several places associated with Shiva worship.

DEC. 1855-MARCH 1856

Studies treatises on Hatha Yoga and gets interested in **nadis** and **chakras.**
Pulls out a corpse from the Ganges near Garhmukteshwar to find out the truth himself about the **vital** centres. "I then carefully examined the heart and compared it with the descriptions in the books. I did the same with the head and the neck. I came to the firm conclusion that there was

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not the slightest similarity between the texts and the corpse. I then tore the books to pieces and threw them into the river with the remains of the corpse."

1860 (NOVEMBER) (36 YEARS)

Arrives at Mathura — studies Sanskrit grammar under Virajananda (1779-1868) for three years (i.e. upto April, 1863). The **blind** guru demanded of the pupil a specific gift as **Guru dakshina.** "I want from you a new kind of **dakshina.** Promise me that you will, as long as you live, devote everything, even give up your life, to the propagation in India of the books of the rishis and the Vedic religion. I will accept from you the fulfilment of that promise as my **dakshina.**" Dayananda agreed.

1863-1866

Visits Gwalior, Ajmer etc., before returning to Mathura, becomes a public preacher and teacher.

1867

Kumbh Mela again at Hardwar. Preaches against idol worship, Puranic legends, incarnation myths, sects and holy rivers.

1872

Visits Calcutta — gives up speaking in Sanskrit and starts preaching in Hindi. Begins wearing ordinary clothes instead of the robes of an ascetic.

1874

Completes his magnum opus 'Satyarth Prakasha'. Visits Bombay.

1875

Founds the Arya Samaj.

1877

Lahore becomes the headquarters of the Arya Samaj.

1882

Founds the Gaurakshini Sabha or 'Cow-Protecting Association' publishes 'Gokaruna-nidhi'.

1883 (OCTOBER 30) (AGE 59)

Passes away.

MAIN TEACHINGS

(i) There is one God only. He alone is to be worshipped; and he must be worshipped spiritually, not by images.

(ii) The four Vedas are God's knowledge, They contain all religious truth, and also all science, at least in germ. They are the eternal utterance of God. There is nothing temporary or local in them.

(iii) The Vedas teach transmigration and karma.

(iv) Salvation is emancipation from transmigration.

IMPORTANT WORKS

(1) Satyartha Prakash
(2) Veda Bhashya
(3) Rigvedadi Bhashya Bhumika

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was impelled to draw our panel-ed attention to the Vedic beatitude. Like Luther, he embarked upon a heavy crusade against the superstitions of his people. The Arya Samaj launched a vigorous movement to bring about all-round reformation in Hinduism. Dayananda encouraged the cultivation of faith in one God. He opposed polytheism, idolatry and animal sacrifice. He denounced the caste system, untouchability, child marriage, purdah and female backwardness. 'All these combined to crown the proselytizing efforts of the Arya Samaj with phenomenal success all over northern India.'

Dayananda undoubtedly proved a dynamic force in Hindu society. His appeal to the masses, which was attended with splendid success, was an eye-opener to all reformers, social, religious and political, and the social and educational work done by him and his followers has achieved solid results.' His pioneering work was continued after his death by his followers.

The lofty moral and spiritual ideals of this militant and aggressive monk will leave its great impact on us and will certainly inspire us to emulate and uphold the Vedic culture in its true essence. □□□

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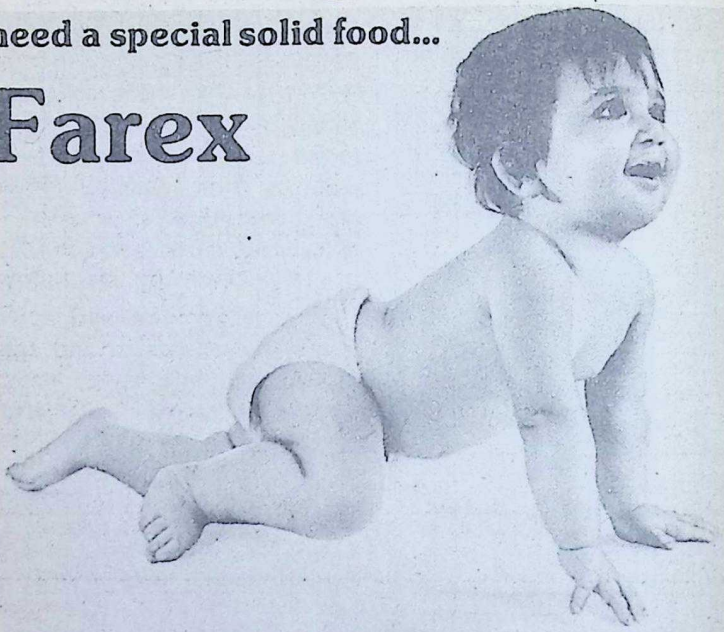

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Moral Preparation

K. D. SANGORAM

A HOUSE is cleaned of cobwebs and is redecorated for a visit of an important guest. Per chance the guest may not turn up, but the host knows that it is risky to allow things to be topsy-turvy and in a state of unpreparedness. Will not the visitor be unhappy? Will he not even go back? Tulsidas has already warned us that God Narayana may visit us at any time in any guise. A conscientous householder will always keep everything ready with the expectation and hope of the guest making his apperance any moment. So does an earnest aspirant. He makes his mind, body, intellect and speech pure by giving up vices and beautifies his soul by developing virtues. So eternal vigilance is the price we have to pay for not missing divine grace. This constitutes moral preparation and it makes a devotee worthy of the lofty nearness of the Divine.

Mind and its control

First and foremost it is man's mind which needs purification. It is endowed with tremendous speed and an unobstructed entrance to the remotest corner of the universe. Assisted by sense-organs, it goes on desiring a myriad objects; it thinks its own thoughts and spins its own doubts. In a word, it is engaged in all activities except the one that will lead one Godward. Hence the necessity of curbing its activities, imposing controls on it, and putting it on the proper track. Thus the prayer of the sage Pracheta Angirasa runs, "My mind is engaged in a thousand and one activities. Oh, instigator of the mind! vanish from

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my sight go far far away. See that the goddess of evil does not cast her shadow here. My mind touches innumerable objects. Men ought to desire only that which is auspicious and obtain the blessings of elders. I crave for a blissful sight of Vaivasvata" (Rig. Veda X. 164. 1-2). "Some of your speculations are auspicious while some are inauspicious. You can contain all thoughts within you". (Atharva Veda VII. 43.1). This Mantra refers to a very peculiar characteristic of our mind. It wishes for all pleasurable things and even works under the delusion that it has got all that was longed for. This is just day-dreaming or wishful thinking. At the same time it entertains ideas which even its worst enemy would shudder to think of. Thus sometimes it is at the peak of a mountain while the next moment it is at the bottom of a vale — all by imagination. Thus some of its words are auspicious while others speak of ill omens.

It is well-known that the senses are turned away from God because they are immersed in objects that provide pleasure and the mind usually keeps their company. But such is the uncontrollable force and fickleness of the mind that perhaps purifying the senses may become easier than keeping the mind steady. "My ears long to hear the voice of God and my eyes long to see that flame of light lodged in the heart. But the mind wanders in yonder regions. What words should I speak and what thoughts should I entertain?" (Rig Veda VI 9.8).

The first task an aspirant is faced with is to make the mind steady by arresting its unhindered wanderings. The wanderings will come to an end if its thirst for objects disappears; and so cleansing the mind of its greed comes to be the initial concern of everyone. "If a devotee off and on sweeps clean his mind, Soma will get for him an invaluable gift of jewels." (Rig. Veda IX. 47.4). The jewel stands for spiritual experience and that can be had only by a spotless mind. "Drive away diseases and agonies from us; destroy the wicked people; and purge our mind of evil ideas. Oh, Adityas, keep us away from sin. Take the vengeful aggressor far from us, correct our thoughtlessness and make hatred evaporate from our minds. Bless us with joy and peace which will free a committed sinner from his black motives." (Rig Veda VIII.18.10-12). There is also a prayer for the removal of three types of evil — moral, psychological and physical. (Rig Veda X. 128.1).

Company of the good

Spiritual literature in every land recommends company of the good as an antidote to mind's

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evil thoughts. Saints and sages exert their influence on the minds of ordinary men so that the latter are ashamed to sin in their company. "Both Indra and Vayu are welcome guests; and so I invite them amidst us. All our friends will be filled with wholesome ideas in their company." (Rig Veda X. 141.4). "Let all gods with noble minds assemble here for the celebration of the sacrifice. To the presiding deity of the sacrifice who is as if the eye or mouth or supporter of the sacrifice, I offer oblations with the power of my speech, power of audition and power of mind." (Atharva Veda II. 35.5). With such a welcome bent of mind spiritual life becomes possible.

The cleansing of the mind, however, is done not by removing evil thoughts but by filling it with sacred ones. Mind's very nature is to entertain ideas and it is virtually impossible to empty it of dirty thoughts. It must have some ideas on which it goes on feeding for it abhors a vacuum. So trying to clean the mind of the debris of unhealthy ideas is an exercise in futility, so long as no good ideas are provided for it to sport with. The most profitable way is to feed it with virtuous reflections. Thus the common prayer of saints for going beyond the mind must be understood in this positive way. The expressions Amana or Amanaska, (metamorphorsing mind into no-mind), Manolaya, or Manamagna-Yoga (absorption of mind into itself) or Unmana (transcending the mind) may not imply the negative concept of a vacant mind but implies concentration of mind on God. Deep meditation may lead to less and less mental modifications when the mind becomes steady.

The cleansing of the mind is done not by removing evil thoughts but by filling it with sacred ones. Trying to clean the mind of the debris of unhealthy ideas is an exercise in futility so long as no good ideas are provided for it to sport with.

Therefore, the first step is to divert mind's energies from its usual pleasure-seeking machinations and direct them towards pious cognitions. Though the mind is fickle, it is also amenable to discipline; though it is leasure loving, it also loves high ideals. Many Mantras indicate the deep insight of the Vedic Rishi into the nature of mind, its enormous fund of energy, and the possibility of harnessing that energy for doing any kind of job.

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In fact, what modern psychology terms sublimation, the Vedic seer called turning Godwards. "Oh Soma, make our mind holy, wise and dutiful. You are great and let us delight in the warmth of your heart as cattle in green pastures." (Rig. Veda X. 25.1).

By far the most beautiful passage for the rechannelisation of mind's energies is the cluster of Shivasankalpa mantras. Really speaking, this cluster does not refer to the monkeyish pranks of the mind at all, but mentions only its vast capabilities of performing many good deeds. The mind referred to here has undergone austerities and is completely sublimated and ennobled. We get here a picture of the wonders it can work when properly educated. It is almost enthroned and we feel that we are reading about the exploits of a well-groomed mature intellect and not about the proverbially unsteady mind. Only the perorative refrains तन्मे मनः शिवसंकल्पमस्तु reminds us that the stanzas refer to the mind. Here, if anywhere, we see how mind can almost become no-mind of super-mind.

"That which traverses long distances while awake as also during sleep, that which is the light of lights, may that mind of mine be absorbed in noble thoughts. That with which wise people accomplish their tasks and excel in assemblies and sacrificial duties, that mysterious spirit residing inside all beings, may that mind of mine be abosorbed in noble thoughts. That which is knowledge and intellect, as well as strength, that which is the immortal light in the hearts, that without which no work whatsoever can be undertaken, may that mind of mine be absorbed in noble thoughts. That immortal principle which comprehends both the past and the future, that which helps the accomplishment of the sacrifice performed by seven sacrifies, may that mind of mine be absorbed in noble thoughts. That in which the Rig. Veda, Sama Veda and Yajur Veda are established as spokes in a wheel, that which enters into every single activity of people, may that mind of mine be absorbed in noble thoughts. That which guides men's deeds as the charioteer guides the movements of his horses, that which is speedy and deathless and which inhabits the hearts, may that mind of mine be absorbed in noble thoughts." (Yajur Veda. XXXIV 1-6) Thus sings the sage Shivasankalpa.

Whoever acquires knowledge and does not practise it resembles him who ploughs his land and leaves it unsown.

★ ★

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Shah Abdul Latif

Mystic Extraordinary

Shah Abdul Latif's sufism was the greatest bridge between Hindus and Muslims. A poet of love in the sufi tradition, he was a Muslim Yogi who believed in the greatness of all religions.

K. K. KHULLAR

THE year was 1752. The month when in Sind the cranes wail and the lovers pine, the month of May, the month of 'Aandhi' and the 'loo.' Wearing a long black rope and a white 'Kulla,' a Dervish* was walking across the desert, with a staff in hand, when he was accosted by a camel driver at Wang Willasur near Kutch.

"Where are you going in this desert, O great Shah? Your lonely disciple salutes you." "To Karbala" replied the saint. "My heart yearns for Karbala, My son."

"But O Revered Father," asked the camel driver, "You have always been telling people that you will be buried at 'Bhit' in Sind. Then, why have you changed your plans? Why are you leaving your motherland at the end of your journey?"

Deeply touched by the young man's words the saint returned to Bhit and died after a few days. This was Shah Abdul Latif, the creator of the immortal "Risalo," the poet who is ranked with Hafiz and Rumi and Saadi in Persian, and Farid and Waris Shah in Punjabi. He did to Sindhi what Chaucer did to English and Farid to Punjabi. He made poetry Sindhi and made Sindhi poetry.

A critical and careful analysis of the currents and cross currents of India's recorded history of more than 2,000 years reveals that after every 300 years a movement sweeps across the heart

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of India cutting all barriers of caste, colour and creed, gradually turning into a religious movement, ultimately yielding rich political results.

When Buddhism arose in the 6th Century B.C., it was thought that Brahmanism was gone for ever. But no. Three hundred years later Buddhism itself underwent a change in the days of Ashoka so as to admit dissent. During the Ist Century A.D. there again was schism in the folds of Buddhism in the form of 'Hinayana' and 'Mahayana-A big religious upheaval was witnessed in the days of Harsha not only in India but also in the world. Islam emerged as a new religious force which changed the destinies of a number of countries.

And when it entered India it gave birth to new movements such as Sufism and other 'Silsilas' under Nizamuddin Auliya and Amir Khusrau. Exactly 300 years after we have the Bhakti movement to be followed 300 years later by new religious orders in the 19th century such as Brahmo Samaj and Arya Samaj. The study of Bhakti movement against this time-profile is interesting as it is important in many respects. Some movements were simple, others complex. But the value system they upheld was one.

No movement threatened the unity of India and every movement in its own way enriched the composite culture of this vast sub-continent. In a larger historical perspective Shah Abdul Latif was a part of this movement which he enriched as immensely as he drew from it.

The Bhakti movement had tremendous social and psychological effects. It brought a sense of unity and solidarity among the people of India who regarded every foreign invader as their common enemy.

It is interesting to know how invader after invader was integrated into India's composite culture. This was a great historical spectacle which can be compared to the scene of a crowded train in movement where new passengers try to get into it at every step and the old passengers sitting in it put forward all the resistance at their command. I have often called this train as India's cultural train which is always in movement in spite of resistance. As it happens, the invaders of the previous station become the resistors of the next station. The invading passengers try to get into by all means, including violent means; by hook or by crook; more often by crook than by hook. The old inmates of the train, including the invading passengers of the previous station, all join

* Member of an order of Muslim religious enthusiasts

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hands to resist the new invaders with all their might. Consequently, at every station. some invaders (passengers) are admitted into the broad spectrum of India's cultural train and it moves on and on.

The list of the invaders in India is very long. We had the Persians, the Greeks, the Bacterians, the Parthians, the Huns, the Yeuchis, the Sakas, the Arabs, the Afghans and the Turks. All became part and parcel of India's social set up. This spirit of synthesis and assimilation is also manifest in the love legends of Punjab, namely, Sohni Mahiwal, Sassi Punoo, Sehati Murad, Mirza Sahiban and Heer Ranjha.

Warris Shah. who composed the Heer in the 18th century, talks of common festivals and customs of Hindus and Muslims. Ranjha, a Muslim, puts on saffron clothes of a Hindu yogi with large rings in his ears, smears his body with ash and plays on the flute, an instrument so dear to Lord Krishna. Ranjha also refers to the marriage of Mahadeo with Parbati. He talks to the Bairagis, Udasis, Ramanandis and various other Hindu sects. He also participates in the Siddha Mela near Jhelum. He has complete mastery over 31 Hindu classical Ragas. When Heer is bitten by a snake, it is Ayurvedic medicine which cures her. She puts vermilion in her hair. Dowry of Heer is almost a Hindu dowry which is duly displayed in her mother-in-law's house. Ranjha is also fond of Bhang, which is served only in Hindu Maths. And yet he talks of Muslim Sufis.

According to Waris Shah, there is no difference between a Hindu Yogi and a Muslim Sufi because both believe that God is within man and 'Ibadit' (Bhakti) is the only ladder by which salvation can be attained. The tradition of Muslim Yogis in Kashmir is still extant. The Muslim Bhaktas of Shiva are still found in the valley. The Sindhis in Pakistan have retained their Hindu customs, their women still put vermilion in their hair. There are Hindu names of the Muslim Peers and Muslim names of Hindu Peers.

Shah Abdul Latif's Sufism was the greatest bridge between Hindus and Muslims. He talked of the Ganges one dip in which would rejuvenate the 'Ruh' (Atman). Ek Nath yogis he sang.

Take advantage of their company
Be with them and enrich your experience
Soon they shall embark on a long journey
Leaving this pleasure world for the Holy Ganga

He also spoke of 'Sadhana' and 'Sat-Nam'.

Shah Abdul Latif was born in 1689 in the village Bharpur

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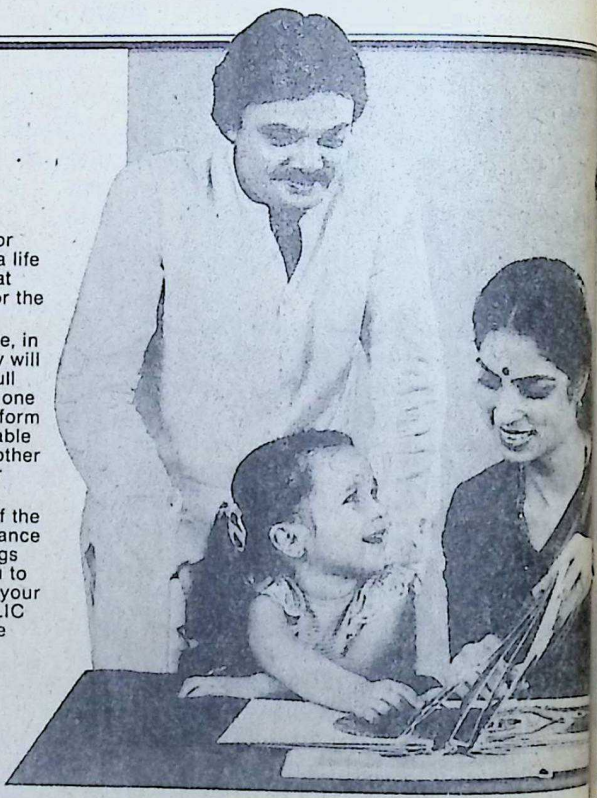

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in Hala taluqa in Hyderabad (Sind) when Aurangzeb was ruling India. Known for its fertile soil and beautiful landscape the valley of Sind had yielded gold since the days of Harappa and Mohenjodaro.

The Arabs were the first conquerors of Sind but faced with a superior civilization they surrendered. But the era of suffering of the people of Sind started.

By the time Shah was born, Sind was passing through its most troubled times. Ten years later, an English traveller crossed the river Indus. The Amir of Sind who saw the Englishman in his flotilla exclaimed: 'Alas they have seen Sind.' Exactly 144 years later Sir Charles Napier annexed Sind to the territories of Lord Dalhousie. His conscience did prick and in his autobiography he wrote a chapter under the title 'Paccavi' (I have sinned).

Sometime after Shah's birth his father Shah Habib shifted to another place called Kotri in the same taluqa. Four miles away from this place is the 'Bhit', the mound, where the poet spent his last years among the mendicants and the Faquirs.

Whereas there is no memorial of the poet at the poet's place of birth except a mosque, the mound at 'Bhit' is internationally known as a place of pilgrimage.

Shah Abdul Latif's grandfather, Shah Abdul Karim (1536-1622), was a poet of great eminence whose ancestors had migrated from Herat with Amir Timur in 1398.

It is said when Shah was taken to Nur Mohammed Bhatti for instruction at the age of five, he refused to learn anythinig beyond the first letter of the alphabet 'Alif' which is also the first letter of the word 'Allah'. The teacher saw light in the eyes of the child and exclaimed: "This child be self-taught.'

Since then, he never went to any school. As a boy he wandered among the desert yogis when he met Shah Inayat, Sind's supersaint of the time.

He reached Multan from where he proceeded to Makran in Baluchistan. He also visited Jaisalmer, Kutch and Gujarat Kathiawar. He went to the holy places of the Hindus at Girnar where he danced before the Lord Krishna. He also paid his homage to the Goddess Durga at Hinglaj in Lasbela. He mixed freely with the followers of Gorakhnath and had detailed discussions with the Nath Yogis. He was attracted to Hindu musicians with whom he spent considerable time. Two musicians of his time whom he greatly admired were Atal and Chanchal. His 'Sur Kalyan' and 'Sur Ram Kali' are divine utterances soaked in music. In these two compositions Shah's views on Sufism and music are contained. In fact, Shah died while listening to music.

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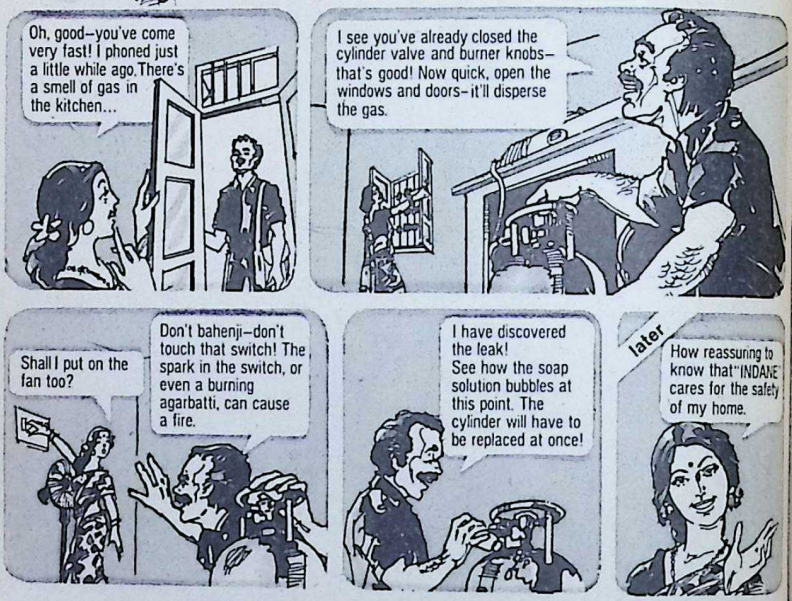

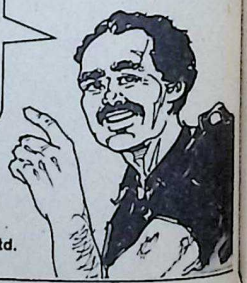

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Fatehchand Vaswani in his introduction to 'Shah-jo-Risalo' tells us a story of Shah's boyhood during his frustration in love. Realising the fultility of reaching his beloved he lay on a sand-dune, in shine and shadow, unmindful of his surrounding till a shepherd reported this to his father who brought him home. But here also he could not stay for long and left his village.

He wandered in the company of Hindu sadhus for about three years which turned out to be his real and practical education. In fact his wanderlust is comparable only to that of Shaikh Saadi and Guru Nanak. One day he returned to his father most unexpectedly. There were rejoicings and festivities.

Shah was married to Saeeda Begum in 1713. The marriage only gave him a helpmate to bring about a social revolution he had planned. Popularly known as the Rumi of Sind, Shah Abdul Latif's Sufism was, on the one hand, influenced by Hindu Vedanta and, on the other hand, deeply seated in the Quranic instructions.

Basically a part of Bhakti movement of the sub-continent Shah Abdul Latif held aloft the torch of India's composite culture during the most troubled times in Sind. He was a Shia but was greatly respected by the Sunnis. He was a Muslim but loved by the Hindus. The Sikhs revered him for he was a true follower of Guru Nanak. In fact, he was an Indian not only respected in the whole of India but in the entire Islamic world.

It is said Mahatma Gandhi took the idea of 'Charkha' from the 'Bols' of Shah Abdul Latif when he visited Sind after his return from South Africa.

He freed Sindhi poetry from the tyranny of Arabic and Persian and adopted 'Doha' instead of 'Ghazal.' Known for intensity of thought and imagery of nature Shah Abdul Latif, like Guru Nanak before and Swami Ram Tirtha later, made extensive use of homely metaphors and proverbs used by the cattle-grazers and the camel drivers of Sind.

Like creepers, sorrows have
Entangled my heart
As salt to water, so my heart to love
Like the 'neem' twig they uprooted my heart.

Shah Abdul Latif was basically a poet of love in the Sufi tradition, love which has no geographical limits, no historical boundaries, no psychological reservations. He regarded India as one unified geographical and cultural entity. He was a Muslim Yogi who believed in the greatness of all religions. He regarded Hinduism and Islam as the manifestation of the same truth for which he stood steadfast, no matter who spoke it and from where it came.

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Appearance

According to Dr. H.M. Gurbuxani, "Shah was not very tall but above the medium stature. His shoulders were broad and he was neither very flabby nor very lean. His physical strength was good and all his life he remained healthy. In his youth he had dark hair and a round and a handsome beard. His skin was of wheat colour, slightly tending towards fairness. He had a broad forehead and black attractive eyes, which often shone like torch lights. His face was gloriously bright and in his old age particularly it reflected remarkable effulgence." He carried a boat-like 'Kushkool' in hand obviously for alms in the tradition of Buddhist Bhikshus and medieval Sufis. In his sitting pose, a fan was his constant companion. He slept meagerly and ate even more meagerly."

The 18th century was a century dominated by Arabic and Persian models. Although Mughal Empire had declined, the supremacy of Persian and Arabic had remained. To write in and establish the sovereignty of regional languages was a path paved with danger. Shah Abdul Latif is for Sindhi what Mir Taqi Mir is for Urdu and Guru Gobind Singh is for Punjabi. His 'Dohas,' 'Bols' and 'Baits' are still sung with fervour. Well-versed in Holy Quran and Granth Sahib, Shah Abdul Latif held aloft the torch of secular culture the same way Baba Farid did in 12th century and Nizam-uddin-Auliya in the 13th century.

The influence of "Gita" on Shah's poetry is unmistakable. He wants his fellow-men to go on doing their work without expecting any reward. God, he said, was always on the side of those who were up and doing. The mountains award no diamonds to the idle and the lazy.

A man of deep humility and compassion, he produced very tender verses and sang them even more tenderly. According to him, dependence, except on God, is Sin. He is even against idle dependence on God. Active dependence on the Almighty is what he favours. Dynamism and mobility are two important features of Shah's philosophy.

If the meanest flowers could teach lessons of humanity to the wounded heart of Wordsworth, the humblest straw in the stream was for the Shah a lesson in fidelity.

Behold the response of these blades of grass
Either they save the drowning man
Or sink with him in the current.

One of the greatest minds of the 18th century India, Shah Abdul Latif, like Bullah Shah and Waris Shah of Punjab, carried forward the composite culture of India which he had in-

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herited from the medieval 'Bhaktas' and 'Sufis.' Like St. Francis of Assissi and Mahatama Gandhi, he spread the message of love and non-violence and anticipated a society where the strong are just and weak secure, a non-violent, non-exploiting social and economic order. Himself unlettered, he stood for the education for all. He raised his voice against the injustices and the inequalities of his age. He warns the hunter not to hunt the weak birds because there is a Great Hunter who will hunt everybody. "Do not shoot the bird for you will get only its body not the bird."

Shah Abdul Latif died in 1752 and is buried at Bhit in Hyderabad (Sind) but he is immortal. Death makes no conquest of this conqueror of hearts for now he lives in fame.

N.A. Baloch in his excellent paper entitled "Shah Abdul Latif — the Founder of a new music tradition published by the Directorate of Information Pakistan in 1962 says, "Shah Abdul Latif invented a new musical instrument and founded a new tradition in music."

The instrument he invented was a 'Tambura' with an additional string.

Shah Abdul Latif gave his people a new hope and a new lease of life. He inspired in them self-respect and the love of man and God. He rescued his countrymen from the thraldom of Mulla and Pandit alike and acted as a bridge between the different communities of north India. His 'Bols' and 'Baits' are full of images of secularism and composite culture of India. Entering a Hindu temple once at Thatta he says: "We entered the shrine in the holy company of *la illah* and Satguru."

□□□

My Divine Mother (the personal phase of Brahman) has declared that She is the Brahman of Vedanta. It is within Her power to give Brahma-jnana, which She does by causing the effacement of the lower self. Thus, in the first place, you may, my Mother willing, come to Brahman through right discrimination (Vichara). Again you may come to it through Bhakti. The essence of Bhakti consists in unceasing prayer for light and love and self-surrender to Her. First, come to my Divine Mother (the Personal God) through these.

Take my word for it that, if your prayer is really heartfelt, my Mother will respond to it, if you will only wait. Pray to Her again if you want to realise Her Impersonal Self. Should She deign to grant your prayer—for She is omnipotent—you will be in a position to realise Her Impersonal Self in Samadhi. This is precisely the same thing as Brahma-jnana.

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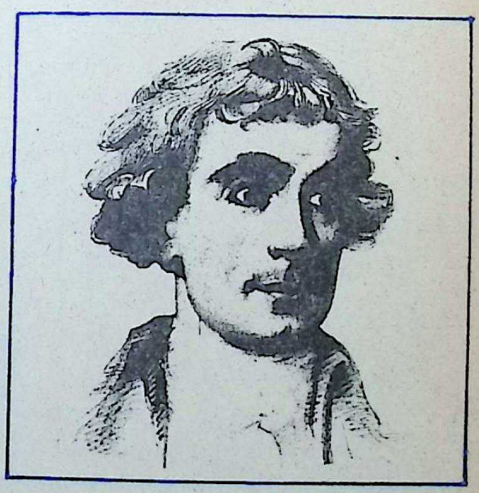
The Asiatic Society was founded on January 15, 1784 by Sir William Jones, also called 'Asiatic Jones'. The University of Calcutta, the Calcutta Medical College (the oldest medical College of Asia) the Indian National Science Academy, the Indian Science Congress, the Geological Survey of India, the Botanical Survey of India, the Zoological Survey of India, among others, owe their inception or further development to this Society.

William Jones & the Asiatic Society

J. L. DAS

IN his inaugural address to the Society Sir William said: "The bounds of its investigations will be the geographical limits of Asia and within these limits its enquiries will be extended to whatever is performed by man or produced by nature." To those associated with the new organisation, his advice was "You will investigate whatever is rare in the stupendous fabric of nature; will correct the geography of Asia by new observations; will trace the annals or even traditions of those nations who have from time to time peopled or desolated it ....."



Born in 1746, Jones was educated at Harrow, where he was known as 'the Great Scholar," and at University College, Oxford. Besides improving his knowledge of English, Hebrew and Latin, he attained proficiency in such languages as

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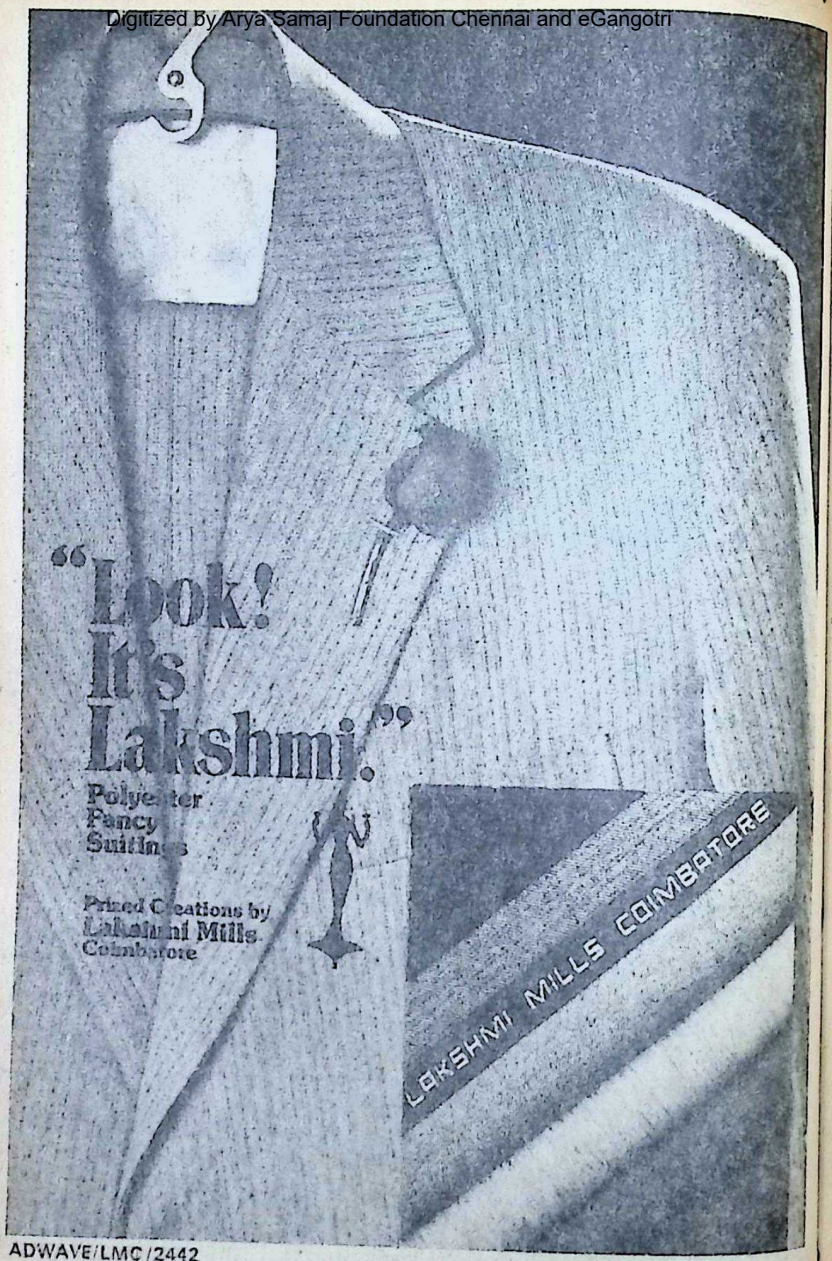

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Greek, German, Spanish, Portuguese, Italian ,Persian and Arabic, and even cultivated Chinese. He graduated from Oxford University in 1768 and obtained the Master's Degree from there in 1773. At the request of King Christian II of Denmark, William Jones translated into French a biography of Nadir Shah, written in Persian by Mirza Mahdi. In 1771 he authored a Grammar of Persian Language. For his erudition and also his conrtibution to the realm of learning William Jones was admitted as a Fellow of the Royal Society in 1772. It was indeed a great honour for a person barely 26 years old. A contemporary of the 18th Century European and American intellectuals, William Jones was a friend of Benjamin Franklin, Edmund Burke and Edward Gibbon. He was a member of the Literary Club of Samuel Johnson, who hailed him "one of the most enlightened of the sons of men."

William Jones was called to the Bar in 1774 from the Middle Temple. Soon he distinguished himself as a legal luminary. His "Essays On the Law of Bailment," published in 1781, remained the standard treatise on the subject for half a century. This was followed by another scholarly work, "Principles of Government" in 1782. Next year, i.e. in 1783 he was knighted and also appointed as a Puisne Judge of the old Supreme Court at Fort William in Calcutta. At long last the aspirations of William Jones, who had already established himself as a great Orientalist, to come out to India on some assignment, was fulfilled. Along with Lady Jones (the former Anna Maria Shipley — daughter of Dr. Jonathan Shipley, Dean of Winchester), Sir William left Portmouth in the frigate, "Crocodile," for India.

"In August 1783, Sir William Jones was at sea on his way to India. He found one evening that India lay before him, Persia on his left, while 'a breeze from Arabia blew nearby' on the ship's stern. It gave him 'inexpressible pleasure' to find himself 'in the midst of so noble an amphitheatre, almost encircled by the vast regions of Asia."

The concrete result of his "inexpressible pleasure" was the establishment of the Asiatic Society, as already mentioned, not long after his arrival in Calcutta in October 1783.

The inaugural ceremony of the Asiatic Society was presided over by Sir Robert Chambers, Judge of the Supreme Court. Warren Hastings, who was then the Governor-General of India, was requested to accept the office of the President of the Society, but he declined the offer on the ground that he-

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did not have the leisure requisite to discharge the functions of such a station." Instead, he suggested the name of the "gentleman whose genius planned the institution." Thus, on the suggestion and advice of Warren Hastings, Sir William Jones was elected its President on February 5, 1784 and he continued to hold the Office till his death in 1794. Incidentally, there was no Indian member when the Society was started. Learned dissertations by Indians were however, accepted. In fact, the first paper written by an Indian Janab Ibrahim Khan, then the Chief Judge of Banaras, on different modes of trial by ordeal among the Hindus was read on June 10, 1784. It was not until January 1829 that some eminent Indians, among whom were Maharaja Prasanna Kumar Tagore, Prince Dwarka Nath Tagore and Shri Ram Kamal Sen evinced active interest in the Society and were elected its members.

His reverence for the Hindu religion prompted Jones to write to the Earl of Spencer, his former pupil in England in 1787: "I am no Hindu, but I must hold the doctrine of the Hindus concerning a future state to be incomparably more rational, more pious and more likely to deter men from vice than the horrid opinions inculcated by Christians on punishments 'without end."

For more than two decades after its establishment the Asiatic Society was housed in the Grand Jury Room of the old Supreme Court Building (located in the northern side of Tank Square, — subsequently Dalhousie Square and now Benoy-Badal-Dinesh baug). In 1808 it shifted to its own and present premises at 1, Park Street. The tender sapling planted by Sir William Jones developed, in course of time, into a flourishing tree. The activities of the Asiatic Society spread in many directions. It was instrumental in setting up the Geological Survey of India (1851), the Meteorological Department (1875), the Zoological Survey of India (1911) and the Botanical Survey of India (1912). It is the parent of all other Orientalist Societies in the world. The formation of the Societie Asiatique, Paris (1822), the Royal Asiatic Society of Great Britain and Ireland (1823), the American Oriential Society, Yale, New Haven (1842) and the German Oriental Society, Deutsche Mogenlandische Gesselschaft, Berlin (1844) were inspired by the success of the Asiatic Society in Calcutta. Later on, branches of the Royal Asiatic Society of Great Britain and Ireland were set up in Bombay, Ceylon, China and Malaya. The Asiatic Society Calcutta is one of the oldest centres of persian studies in the world.

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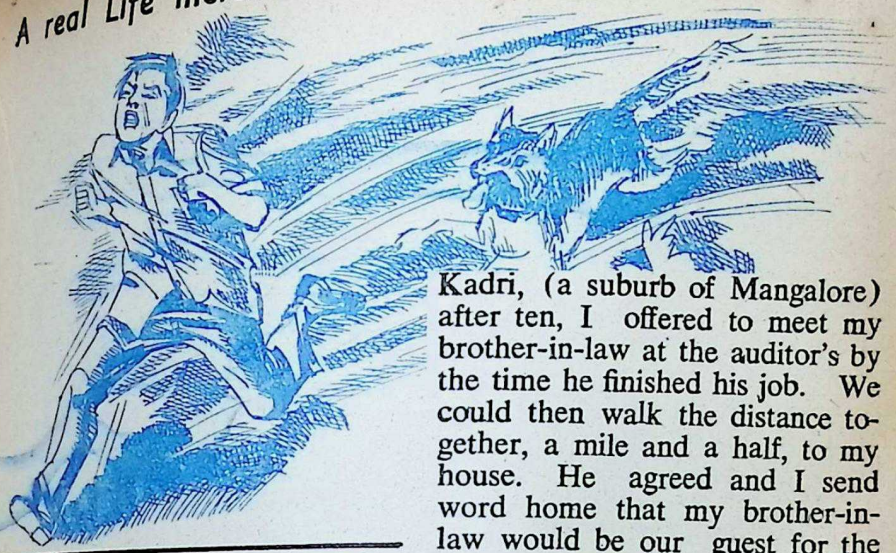
A real Life Incident



The Marathon Runner

B. R. BALIGA

THAT day my brother-in-law sent me a telephonic message from Udupi. He would be going over to Mangalore on office work and staying with me as my guest for the night. It was the month of March and I guessed that his work was with the auditor. He would be busy with the auditor the whole day and be free only after 10 p.m. As there were no city buses to my place, Kadri, (a suburb of Mangalore) after ten, I offered to meet my brother-in-law at the auditor's by the time he finished his job. We could then walk the distance together, a mile and a half, to my house. He agreed and I send word home that my brother-in-law would be our guest for the night.

Though Saturdays were half-working days I was not in the habit of going in the afternoons. I would sit in the staffroom of the school valuing composition exercises or class-test papers till 3.30 p.m. I used to be rather alone as all teachers usually went home to dine and rest at their houses or hostels, during week-ends.

Mr. Shenoy came that afternoon at 3 O'Clock. He was the very picture of politeness as he entered the staff room and approached me, saying, "Hope I am not disturbing you, sir," Without waiting for my reply, he occupied the chair next to mine at the teachers' table. I raised my head and remarked, "Mr. Shenoy! the staff room is as much yours as it is mine! In

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fact both of us are present here as colleagues on the staff! You are free to sit as long as you like to do". Just ten years back he had been my student in the school where I taught.

Our school was unique in that it had several old students as members on the staff at that time. In 1955 Mr. Shenoy had just joined the school as Physical Instructor ("Drill Master" as he was called in those days) whereas I, having put in 15 years of service (as Teacher of English and Geography) had taught him for three years in the high school sections. He had much affection and respect for me as his teacher as well as his senior. I too was an "Old boy" of the school. Thus we had a common Alma Mater.

"I have almost finished valuation of these class-test papers. As soon as it is over I am free!" I added, "then, shall we go to Sri Ram Bhavan and talk matters over a cup of tea?" Suddenly the staff room resounded with his loud horse-laugh a typical guffaw which had made him notorious, for the noise of his laughter could be heard a hundred meters down the High School Road on a quiet Saturday afternoon! It was proof that Mr. Shenoy had willingly accepted my invitation! Teachers belong to that category of "ever hungry men," ever ready to accept any offers of "free-tea" at whatever time of the day or even at night! And Mr. Shenoy was no exception!

The wall-clock of the staff room struck one and it was 3.30 p.m. — tea-time for us. I got up, put the bundle of test papers in the almirah and walked out of the room, accompanied by my young friend and colleague, Mr. Shenoy. We chose a quiet corner and sat at a table away from the rest. Being regular customers, we, teachers, used to get "special" consideration there. The proprietor was a close friend of mine. Moreover, I was at that time Secretary of the Staff Association — at our meetings we mostly ordered refreshments from Sri Ram Bhavan. Mr. Shenoy knew the secret behind the preferential treatment given to me and made it a point to accompany me to the restaurant whenever he found it convenient, especially on Saturday afternoons!

Mr. Shenoy would have joined the army. But his mother, a widow, refused him permission as he happened to be her only son. The next best thing he could do was to join the Y.M.C.A. College for Physical Education in Madras" and after completing that course he sought service as "Drill Master." By regular exercise he had acquired a splendid physique. He also attained mastery over "Yogasanas" and "Suryanamaskar." His muscular body and proportionate limbs were the envy of every young man! Mr. Shenoy

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often gave demonstrations of "Yogasanas" before gatherings of distinguished old students of the school. He was a superb runner of long-distance races like the Marathon Race.

* * *

The auditor lived in a big bungalow on the top of a hillock in Shedigudda, so called because it was the chalk cliff of Mangalore. Like the ancient city of Rome, Mangalore too stands amidst seven hills. The distance from Shedigudda to Kadri Hill was nearly a mile and a half. In those days it was not safe to walk alone after dark as the roads were mostly deserted by 10 p.m. As there was moonlight I imagined it to be a pleasant walk by night, undistrubed by vehicular traffic, and was inwardly happy at the prospect of a walk with my brother-in-law.

The auditor was a self-made man who had also made his pile. He kept two big dogs that guarded his sprawling mansion day and night. These Alsatians guarded their master's residence like Cerberus guarding the entrance to Hades. No stranger ever dared to enter the auditor's gates for fear of being mawled by these huge hounds. Though they looked ferocious they never attacked anyone who visited the auditor on business. They seemed to know instinctively that these men were not undesirable characters.

The auditor's little son who was my student had told me about these dogs named "Tippu" and "Rani". Despite the fact that they were veritable monsters of the canine species, capable of "feeling" a heavy man at one leap on him, they rarely did so. He added, "These dogs are not at all ferocious, Sir! Only when you show signs of fear they begin to suspect and doubt your credentials. Sometimes I sit on the back of Tippu and ride him as though he were a pony! Only Rani, being the female of the species, is more dangerous. Usually they growl or snarl to show their displeasure or distrust." The auditor's son had promised to wait for me on the portico that night. I was happy with the arrangement for I too was a stranger.

I returned to the staff room of the school along with Mr. Shenoy. We had taken an unusually heavy tiffin at Sri Ram Bhavan and when I mentioned that I had to go to the auditor's at night to fetch my brother-in-law home for supper, Mr. Shenoy readily agreed to keep me company, out of gratitude for the "free" refreshments he had enjoyed that evening.

For the first two hours we talked at random on subjects like "Drill Masters and their place in the present curriculum", "Government apathy to improving the lot of teachers", "How physical education ought to gain the same

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status as other subjects, and "Why no one thought of making Yoga/Asanas compulsory." Mr. Shenoy waxed eloquent on these, his pet themes. Then we turned our attention to books, "How we could improve our school library?" Then I began an extempore essay on "Books worth reading." I referred to fiction and detective fiction in particular — that was how I remarked that even to this day Sir Arthur Conan Doyle's books stood a class apart, a class by themselves. I then briefly embarked upon the most "unforgettable detective novel" that I had read, namely THE HOUND OF THE BASKERVILLES. It was not only the best book of detective fiction that I had read as a highschool student but also the most impressive one that I had taught as the non-detailed text book for the high school X standard years ago. The students had sat spellbound, gripping their seats, as they listened to the bizarre events of the story.

Mr. Shenoy listened with rapt attention to the story which I told him at his request. Mr. Shenoy became *a* teenage boy totally absorbed in the story of THE HOUND that suddenly appeared, blazing in its unearthly glow, on the heights of Dartmoor, sometimes growling, sometimes barking, sometimes howling and baying, as it ran hunting for the victim Sir Charles Baskerville! — its ghost-like form shinning vividly, with its profile clearly seen by Sherlock Holmes and Watson on the skyline of Devonshire Hills in the moonlight! I gave full details of the Grimpen. Mine of Dartmore and how the gigantic hound left huge footmarks all over the wet ground etc. etc. I also concluded the story with the following words, "For generations the curse had hung over the Baskerville family. Now another life had been claimed by the mysterious and terrifying beast. Was it a demon lurking on the desolate moor? Who would be its next victim?" .....

The wall-clock of the staff room sounded and we heard ten chimes. I suddenly reminded myself that I had to go to the Chalk cliff mansion of the auditor. Both of us had abruptly come to the world of reality from the world of fantasy at the sound of the hour. I rose from my seat and Mr. Shenoy too followed suit. I called out to the night watchman who switched off the lights and locked the staff room; and then, we both walked out into the night.

The auditor's house was almost within a stone's throw of our school. Within the next five minutes we had both arrived at the big gate of the Cliff Villa. I turned to Mr. Shenoy saying that I had to go to the auditor's bungalow to fetch my brother-in-law

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home to Kadri. Mr. Shenoy said that he would come with me. I didn't ask him how far. But he was by my side when I opened the gates of Cliff Villa and stepped into the auditor's premises. Then things began to happen at mind boggling rapidity!

"Please come in, Sir" — these words had hardly been uttered by the auditor's son when something terrifying and mysterious happened. We (Mr. Shenoy and myself) had just taken not more than a dozen steps along the winding path of rough-hewn stones that led to the portico of the big mansion, when the two Alsatians shook themselves into action with alacrity and sprang-out from behind the bamboo screens, barking loudly "Down Tippu! ! Down Rani! !" shouted the auditor's son. But these words never reached Mr. Shenoy ..... Though totally unprepared and taken aback by this onslaught of the big brutes, I stood my ground with a show of bravado far beyond my natural courage.

The over enthusiastic Mr. Shenoy who had stepped ahead of me, felt his blood curdle as he caught a glimpse of the "huge hounds, baring their fangs, blazing with some sort of supernatural light and leaping out at him" from the dark shadows of the bamboo screens! just in the manner of the other "hound" of the story listened to by him! The next moment he had executed a perfect "right about turn" (as a Drill master it was customary on his part to demonstrate a "right-about-turn" to his students at the drill class) and what is more he had shown a clean pair of heels and fled down the steep path with amazing speed (not unlike the velocity of a meteor) in his alarm. In spite of all his physical strength Mr. Shenoy had proved himself unequal to the task and almost paid the penalty for his funky behaviour at this critical moment!

Before I could find my breath and warn him not to step back and beat a retreat, he had disappeared from my sight ..... he was racing down the slope of the winding path along the road from Shedigudda (the Chalk cliff) towards Mahatma Gandhi Road, stretching north to the National Highway (connecting Mangalore to Bombay). He fled at breack-neck speed, like a spectre at the crowing of a cock, blindly racing headling, pellmell, helter skelter, to destination HOME (in the Kodiyalbail locality of Mangalore) ... closely followed on his heels by the savagely roused Alsatians!!! The fact that he was an excellent runner, a MARATHON RUNNER at that, had definitely saved him from the fangs of the dreadful dogs whose wide open jaws would have almost proved JAWS

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OF DEATH! It was with great difficulty that their master (the auditor) could whilstle them back home. He had heard the shouts and the growling of the brutes and rushed out of the office, thinking it was myself running away in terror! When they saw that I had stood my ground using my presence of mind, whereas the physical instructor had lost his head in fright and run away, both he and my brother in-law had a hearty laugh in which I too joined! Meanwhile the auditor's son had brought the Alsatians back and chained them for the time being. I had to explain the situation to my brother-in-law on our way to Kadri — how Mr. Shenoy had given me his company and how to while away our time till 10 P.M., I had told him the world-renowned story of the HOUND OF THE BASKERVILLES.

During supper I narrated the "comic interlude of the drama" to my family members and it brought hilarious laughter from all! Any funny episode evokes laughter, but when I sat in bed, ruminating upon the pros and cons of this particular incident, I blamed myself for two reasons. Firstly, I should have noted how Mr. Shenoy, as he listened to the story, was turning round in his chair looking at shadows and listening to sounds (perhaps the distant sound of a moaning mongrel), and after the narration, had gone to the tap and had a swill of cold water to quench his thirst (perhaps his lips, tongue and throat had gone dry in terror).

Secondly, I should have given Mr. Shenoy the information that there were two "massive monsters" at the auditor's house and they were apt to attack any person showing signs of fear. I felt a bit of remorse for having been forgetful and thus inadvertantly been responsible for the unhappy happening which might have ended in a sad disaster — for, had the fangs of Tippu and Rani caught Mr. Shenoy's worn out apparel they would have torn him to pieces! His fright made him run with a double vigour in fact he had run much more faster then than while running a MARATHON RACE! So when I saw him the next morning I was the first to congratulate him at school — on his performance at the Marathon Race the Previous night. All other teachers were surprised;

Note: In a marathon race more of endurance power and stamina are needed to keep up a steady trot all through the long distance and maintain the lead till the finish of the race Mr. Shenoy had once run a Marathon race from Mangalore to Puttur, a distance of about 50 Kilometers and won a bet during his college days, and got the title "MARATHON RUNNER"). □□□

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YOGA FOR WOMEN 5

GEETA S. IYENGAR

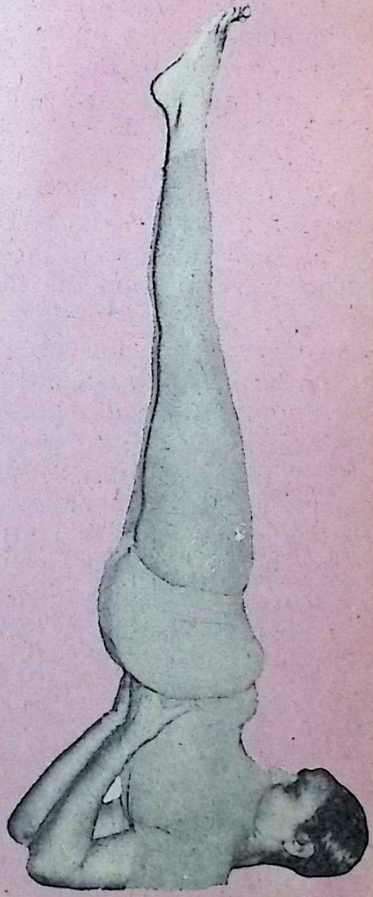
UPTO now I introduced you to the various postures which are done while standing and sitting. Now, I am introducing you to the topsy-turvey or inverted or upside down asanas.

Women get frightened the moment they are asked to do Sirsasana. But they should remember that before learning to do Sirsasana they have to learn sarvangasana (pic. 19), halasana (pic. 20) and Viparita Karani (pic. 23) which naturalises the system to try sirsasana. Here are the points which create confidence. They are:

(1) Practice of sarvangasana and halasana gives them confidence to do sirsasana as their head rests on floor and legs and trunks above the ground.

(2) They get accustomed and the system get acclimatised to the upside down positions, which makes one easy to perform sirsasana.

(3) If the balance is learnt properly in sarvangasana, then sirsasana is not at all difficult to do. As in ; sarvangasana one learns to stretch the legs in the air without any support; learn to lift the trunk up from the floor, extend and stretch the spine up and so on; they



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prepare the body and the mind for sirsasana.

(4) Sarvangasana trains one to get used to take the weight of the body on the shoulders and hands. This brings courage in women to take weight on the head and the neck in sirsasana with ease.

(5) When sarvangasana is done correctly then they cannot go wrong while doing sirsasana. So learn the above asanas before attempting sirsasana. When you begin to do sirsasana, it is advisable for you to change the cycle.

First do sirsasana, then attempt sarvangasana. The reasons for practising sirsasana first and then to follow sarvangasana is that if mistakes are committed in sirsasana causing pain in the neck, the back or the shoulders, they are nullified and rectified by servangasana. But people suffering from high blood pressure should not do sirsasana. First they should do halasana, setu Bandha sarvangasana and viparit karani to bring the pressure down. When pressure comes down then they should attempt sarvangasana. If sarvangasana does not upset the pressure-balance, then they can start sirsasana. In case the blood pressure shoots up due to wrong balance in sirsasana, it can be brought down to normal by doing halasana, setu bandra sarvangasana and viparita karani. Here avoid the sarvangasana also. Many a time, performance of wrong sirsasana causes heaviness in the head, head-ache, neck-pain and brings shakiness in the body, which can be eradicated by doing not only sarvangasana but all the other asanas as stated above. Many people do sirsasana out of curiosity and never do sarvangasana at all. Merely doing sirsasana not only affects the heart and the circulatory system but also causes the pressure and tension on the brain and nervous system; which brings irritation, intolerance and annoyance and makes the person anguish. Therefore it is adviced that one has to follow sarvangasana after sirsasana.

I have sufficiently explained these things for making you all aware that sarvangasana, halasana and the other two asanas given below should be learnt first before attempting sirsasana.

16. Salamba Sarvangasana: Salamba means support. Sarvanga means the entire body. In this pose the whole body benefits hence the name.

Technique:

(1) *Spread a soft blanket lengthwise. Lie flat with the back over it. Stretch the legs out and keep them together with knees tight.*

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(2) *Exhale, bend the knees. Move the legs towards the stomach. Take 2 or 3 breaths.*

(3) *Raise the hips from the floor with an exhalation. If the hips are heavy, they will not come off the floor. So beginners have to push up themselves by pressing the arms against the floor.*

((4) *Bend the arms at the elbows and place the hands on the hips. Take 2 or 3 breaths.*

(5) *Exhale, raise the trunk up perpendicularly, supported by the hands. Place the palms on the middle of the spine. Lift the chest further up until the chest touches the chin.*

(6) *In this position your back of the head, the neck the shoulders and the back of the upper arms remain resting on the floor. Take two breaths.*

(7) *Exhale and stretch the legs straight up. Keep the toes pointing up.*

(8) *Bring the elbows inwards nearer to each other. Raise the dorsal spine up and broaden the chest (pic. 19).*

(9) *Keep the body from the shoulders to the feet perpendicular to the floor.*

(10) *Stay in this final position for 2 or 3 minutes breathing normally. When you feel comfortable, later increase the duration of stay for 5 minutes or even more if possible.*

(11) *Exhale, gradually slide down the hips without making a thud or do halasana as given below.*

(To be contd.)

Our so-called Pandits will talk big. They will talk of Brahman, of God, of the Absolute, of Jnana Yoga, of philosophy, of ontology, and the rest. But there are very few who have realised what they talk about. The rest are dry and hard, and are good for nothing.

* * *

Do you, O preacher, carry the badge of authority? The humblest servant of the kind, authorised by him, is heard with awe and respect, and can quell a riot by showing his badge; so must you, O preacher, first obtain your commission and inspiration from God Himself. So long as you do not have this badge of Divine inspiration, you may preach all your life, but it will be a mere waste of breath.

* * *

As a man begins to learn writing by drawing big scrawls before he tries to write a small hand, so a person must acquire the power of concentrating his thoughts by fixing the mind first upon forms, and then after succeeding therein by fixing it upon the formless.

SRI RAMAKRISHNA PARAMAHAMSA

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SRIKRISHNA TEMPLE, GURUVAYUR (Kerla)

Guruvayur temple is one of the most renowned temples in India. It is 29 Kilometres from the nearest railway station Trichur (Southern Railway). The presiding Deity is Sree Krishna, celebrated for His captivating child-like sports and exploits, the Divine cowherd of Brindavan and Author of the Bhagavat Gita. The deity known as Guruvayurappan is worshipped by a wide, over increasing circle of devotees. The boons He bestows are miraculous and countless. By worshiping Guruvayurappan one can achieve not only his desires but also secure Moksha at the end.

Pooja Timings : 3 A.M. to 12-30 P. M.
4-30 P.M. to 9-30 P. M.

Offerings :

The costliest offering on the schedule is Udayasthamana pooja. It consists of 21 special poojas and costs above Rs. 8000/-. The other important offerings are Laksha Deepam Rs. 3,000/- Ahassu Rs. 1500/-, Mamaskaram Rs. 1200/-, Athazham Rs. 1000/- and Feeding of Elephants. Rs 1250/- Some of the common offerings are briefly described below :—

Thulabharam : Devotees pray for favoures from the Lord and in return vow to gift to the temple articles such as sugar, fruits, milk, butter etc. equal to their body weight.

Annaprasam : The child is fed for the first time with the rice offered to the Lord to protect against starvation.

Marriage : The couple exchange garlands and rings from the Kalyanamandapam in front of the temple for a happy married life.

Krishnanattam : The story of Lord Sreekrishna in Sanskrit depicted in a services of eight separate dance dramas.

Accommodation for pilgrims : Devaswom Panchajanyam Rest House having 105 rooms. Rate : Double Room Rs. 30/-, Family suite Rs. 60/-, Devaswom Satram having 114 rooms. Rate : Single room Rs. 10/-, Double room Rs. 20/-, Rooms having 3 beds Rs. 25/-, 4 beds Rs.30/- 5 beds Rs. 40/-.

Free Satram : Service charge Re. 1/-. Cloak Rooms, cum comfort station Re. 0.50. Prasada Oottu (Free food to 150 pilgrims) is given by Devaswom daily. In addition, poor feeding is also done daily.

Important Festivals :
Ashtami Rohini — Birth day of Sreekrishna (August — September)

Guruvayur Ekadasi (December) : The Ekadasi celebrations begin 30 days in advance Chembai Music festival is conducted during the last four days of the Festival.

Annual Ulsavam (February & March) : The Festival last for 10 days. The most remarkable features of the festival are Anayo ham (Elephant race) in the inaugural day, the grand Ulsavabali on the eight, the Pallivetta on the ninth and the Arattu on the final day.

Elephant Camp at Punnathurkotta : The Devaswom is maintaining 36 Elephants of its own. The Elephants are stationed at Punnathurkotta which is 4 K.M. from Guruvayur. Pilgrims are permitted to visit the place and see the elephants.

Other Institutions :—Museum (Various articles offered to the Lord are kept here).
Library and Reading room.
Publication Division
Kalanilayam consisting of Krishnattam Dance Drama troupe.
Vadya Vidyalayam : Training given to students in temple musical instruments.
Free Hospital.
First grade College, High Schools, ano English Medium School.
Gosala consisting of milch cows.

General : The administration, control and management of the temple are vested in Guruvayur Devaswom Managing Committee constituted under the Guruvayur Devaswom Act 1978.

SD/-
K. S. VELLODI, I.A.S.,
ADMINISTRATOR, GURUVAYUR DEVASWOM,
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MENINGITIS

DR. K. NARAYANAN

ALMOST all the internal organs in the body (heart and lungs, for example) are wrapped up in a thin but tough cellophane-type membrane. Like skin and the walled-in medieval cities, they act as ramparts against the besieging enemies. The cauliflower-like brain and its stem, the spinal cord, are no exception. The veil-like membrane that covers these organs is known as meninges.

Though a protective wall, the meninges (made up of three layers of thin membrane) are not immune to invasion by germs that enter through "the back door" — the blood stream (as if the enemy entering the city through a river where walling is impossible!) Thus any micro-organism that enters the blood stream is capable of bringing about inflammation of the meninges — that is, *meningitis*.

However the commonest type of meningitis is caused by *meningococci*. Other bacilli that commonly involve in producing meningitis are the *tubercle bacilli* and *influenza* bacilli (not influenza virus). The virus that causes mumps and poliomyelitis is also responsible for it. However meningitis caused by viruses (sometimes occurring in small epidemics) rarely cause complication or brain damage. Meningitis caused by bacteria, on the other hand, respond to antibiotic treatment, provided diagnoses, followed by correct treatment are instituted *early*. (Meningitis caused by virus has no specific treatment; it tends to resolve by themselves after a couple of days).

Till the arrival of antibiotic, meningitis struck the world as an occasional epidemic, claiming the lives of about 80 per cent of the victims. And a great many survivors were left with permanent damage to brain, eyes and ears.

The symptoms include: fever, severe headache and vomiting. The most important symptom is the *painful stiffness of neck or back*, so much so, the patient cannot bend his head and place it between his knees. The patient may be intolerant to

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bright light (weakness of eye muscle). Convulsions are not uncommon. Small children may have only fever and appear ill. New born babies may not even have fever and diagnosis can be difficult. A number of patients develop smalll red spots on the skin.

The causative organism enters the body via the throat. The disease spreads from person to person by droplet infection (breathing, speaking, coughing etc.). Curiously, even healthy persons who show no symptoms of the disease, can also carry the germ around with them (usually on their tonsils) and thus help spread it to susceptible victims. The germ can also be disseminated through objects handled by those who harbour the pathogens (handkerchief, etc.).

The incubation period is two to three days. The onset of the disease is sudden. Meningitis however, does not confer immunity after an attack, as does most of the other epidemic diseases.

The disease is usually confirmed by *lumbar puncture* in which spinal fluid is drawn out from the lumbar region and studied for the presence of pathogens. The spinal fluid is a filtefed blood that contains food for nerve cells. It fills the gap between the cord and its covering and the space filled with the fluid extends from cavities in and around the brain right down to and beyond the bottom of the spinal cord. The fluid also acts as a shock-absorber so as to protect the brain and cord which are very sensitive organs. (They, in fact, float like a ship with many anchors, in the fluid). The fluid is made inside the brain by special blood filters.

They not only make the spinal fluid, but also hold back harmful substances, bacteria and blood cells. However, these filters can be damaged during meningitis; and, naturally the bacteria make a triumphal entry into the forbidden chamber filled with the spinal fluid. Lumbar puncture, thus, can expose the culprit. Lumbar puncture is not only a very useful measure but also a harmless one. (Some may experience a slight headache if got up too soon after the puncture). By detecting the cause of the trouble early through L. P., complication can be avoided. Curative agents are also injected directly into the spinal fluid. So don't fear to bare your back to the physician, if the need arises!

Meningitis has to be always treated in a hospital; so whenever the patient experiences fever with stiff neck or convulsion, get him admitted to a hospital.

Outlook on meningitis is favourable provided the bacteria

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infections are diagnosed and treated properly. If treatment is not given in time there is danger of brain damage, epilepsy, blindness, deafness, squint, permanent paralysis or idiosy.

As noted earlier, with the arrival of antibiotics, epidemics of meningitis are extremely rare — except, perhaps, an occasional outburst under crowded conditions (camp life, etc.). There is no prophylactics. However, if there should be an epidemic in the community, temporary protection can be had with daily doses of sulfas or long acting penicillin.

If a nursing mother falls a victim to meningitis, her milk can be taken out with a pump and given to the child.

Tail piece:

What will you do if someone starts choking because food or some foreign body is caught in the windpipe. If the coughing does not clear the blockage, get the victim to bend over and give a hard slap between the shoulder blades. If this does not dislodge the object, place the victim face down on a table or chair, with his head and chest hanging down-wards, and give him another hard slap. In the case of child, hold him upside-down and slap him on the back. If these manoeuvres fail, get immediate medical help.

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HE is the cause of all our actions. We are only HIS instruments; the result is in HIS hands.

In any action the means are as important as the result.

ALWAYS do to others as YOU would wish others do to you in similar circumstances. Let your thoughts and actions be guided by Dharma (righteousness).

Don't compare yourself with those more fortunate than you and feel Sorry: be happy that you are above those less fortunate than you. Involving yourself in solving others' problems will minimise your own.

Be thrifty. Spend only on needs and not on desires you can do without. Today's waste might prove to be tomorrow's want. Avoid tastes and expenditure you cannot always afford.

Save today for tomorrow's comforts or emergencies. The future is always unpredictable. Better to save than to have to borrow.

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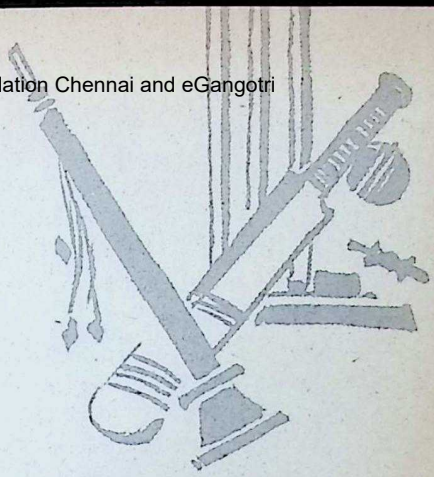

HERE & THERE

V. S. R. K.

On Meditation

न चक्षुषा गृह्यते नापि वाचा
नान्यैर्देवैस्तपसा कर्मणा वा ।
ज्ञानप्रसादेन विशुद्धसत्त्व-
स्ततस्तु तं पश्यते निष्कलं ध्यायमानः ॥

THE Self is not grasped by eyes or words, nor perceived by the senses, nor revealed by penance nor by rituals. When the understanding becomes calm and refined, then alone, in meditation, one realises Him who is without parts, the Absolute.

—Mundaka Upanishad
III i 8

'Meditation' was the theme of the first International Spiritual Camp and Geeta Gnana Yagna, conducted by Swami Chinmayananda at Munshinagar in Bombay for 11 days from December 24, 1983 to January 3, 1984. Over three decades Swamiji has been expounding the Upanishads and the Gita to the delight and edification of thousands in India and abroad. Spicing his talks with wit and anecdote, Swamiji has a characteristic way of exposition that impresses both the young and the old. He addresses himself not to the pundit; his appeal is to the layman who wants to raise himself, ever so little, above the din and bustle of day-to-day life, to the realm of peace.

The literature on meditation is vast but Swamiji chose to concentrate on one of the minor Upanishads and the sixth chapter of the Gita. The *Kaivalyopanishad*, which Swamiji selected for exposition, belongs to the Atharva Veda and consists of 24 verses. This Upanishad is a *minor* one (says Swamiji) not because it is not comparable with the "major" Upanishads in respect of its contents, depth of thought or completeness of exposition; it is *minor* only for those who have already studied

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the major ones. The Upanishad, which has a rich poetic diction, refers to the possibility of acquiring *Brahmavidya* or the Science of Life by means of faith (Sraddha), devotion (Bhakti) and meditation (Dhyana). The Formless is described in such words of chiselled perfection that they echo in your ears long after you have read them or listened to a recitation. After giving practical hints about meditation, the Upanishad describes the goal as "experiencing one's own self in all beings and all beings in the Self." The pupil in this Upanishad is Aswalayana and he approaches the Creator Himself for knowledge of the Spirit.

The sixth chapter of the Gita describes the *sanyasin* and the *yogi* who revel in renunciation of 'the agency of the sense' and the fruits of action. It points to the way of Dyanayoga, the path of meditative mysticism. The *yogi* of the controlled mind is compared to the lamp in a windless place that does not flicker. His is a picture of 'mind stilled is Self gained.' Verse 40 is memorable for its message of hope to mankind. 'The doer of good, O Son, never comes to grief."

Swami Chinmayananda explains the goal of Self-realisation in terms of the destruction of *Vasanas* (innate tendencies or inclinations) and the withdrawal of the body, mind and intellect (BMI) from their respective sources of attraction namely, perceptions, emotions and thoughts (PET). Expatiating on this, he says: "The only method to reach the Truth is to employ skilfully the same equipments (which cause the distortion) and transcend the conditionings brought about by them. When an individual identifies himself with the body and the sense organs, he lives in the gross physical structure merely gratifying his senses. Such a man is self-centred and always steeped in sensual indulgence. When, however, he grows out of his attachment to his body and rises to the level of his emotional personality, his mind no longer confines itself to his selfish appetites, but expands so as to accommodate the interests of those whom he loves. Similarly, when he disengages his attention from his body and mind and identifies himself with his intellect there is a further expansion of his individuality. He is not tied down by the demands of his body and his mind, but allows himself to grow and expand with his ideals entertained by his intellect. Following the same reasoning, if he were to transcend completely the three personalities of the perceiver, the feeler and the thinker, seeking identity with the pure Self within, he

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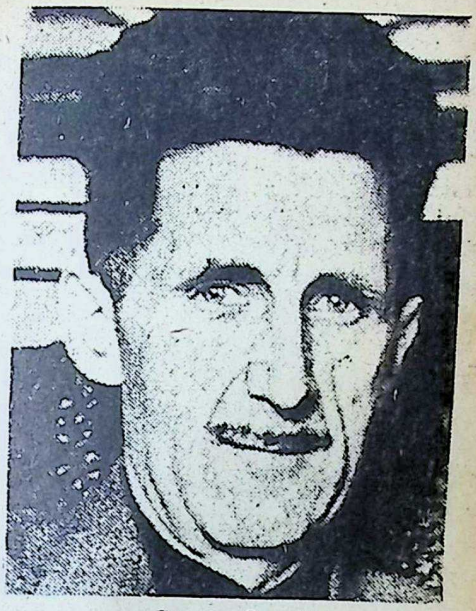
would become one with the all-pervading Reality which is reflected in every object and being in the universe."

The influence of spiritual preceptors like Swami Chinmayananda on the hard substance of human nature is like the action of the wind and waves on the rocks — imperceptible but sure over a period of time.

Orwell and the New Year

The Indian press has taken to George Orwell *con amore*. There has been a veritable deluge of articles on the 'Orwellian year' so named after Orwell's novel '1984'. Orwell, sick with tuberculosis, typed his novel, night and day, during 1946-48, at a farmhouse in the 28-mile-long wind-whipped island of Jura in the Inner Hebrides of Scotland. He was in a great hurry to complete the novel he had conceived in 1943 about the future of man — that is, "in a sense a fantasy but in the form of a naturalistic novel." In October, 1948, he wrote to his publisher: "I haven't definitely fixed on the title but I am hesitating between 'Nineteen Eighty-Four' and 'The Last Man in Europe.' He finally settled on the former having devised it "simply by switching the digits of 1948 around." Orwell or Eric Blair (which was his real name) passed away on January 10, 1950, within seven



George Orwell

months of the publication of the book.

Why is it that so much fuss is being made of a book whose title (one suspects) was selected almost by accident?

The novel is spun around Winston Smith who worked at the Ministry of Truth — Minitrue in the language called 'Newspeak' — in London, chief city of Airstrip One, itself the third most populous of the provinces of Oceania. Oceania is a totalitarian state where individuals are looked upon as automatons and whose activities are under the vigilant eye of the telescreen. The single party that rules Oceania has for its guidance three slogans:

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WAR IS PEACE
FREEDOM IS SLAVERY
IGNORANCE IS
STRENGTH

Posters with an enormous face are everywhere put up and the caption underneath reads: 'Big Brother Is Watching You.' Unable to bear this stifling of his soul, Winston toys with the idea of seeking freedom but lands himself in jail, betrayed by his mistress and friend. He is subjected to the most inhuman torture and made to 'fall in line' — "How could the immortal, collective brain be mistaken? By what external standard could you check its judgements?" Winston, who wanted to be a free man, wrote in 'large clumsy capitals':

FREEDOM IS SLAVERY
TWO AND TWO MAKE
FIVE
GOD IS POWER

In conjuring up a nightmarish world of suppression of all individual thought, Orwell was, no doubt, having a snipe at Stalinist Russia. But the book is much more than a mere caricature of dictatorship; it is a warning to people everywhere against potential dictators.

Orwell was a Socialist who believed that socialism cannot make the world perfect but can make it better. He recognised the impossibility of combining power with righteousness; hence his hatred of totalitarianism in all forms. In his abhorrence of dictatorial regimes he seems to have been influenced considerably by Arthur Koestler. But while Koestler was only a 'short-term pessimist' (as Orwell calls him) he himself became a pessimist because 'since about 1930 the world has given no reason for optimism whatever; nothing is in sight except a welter of lies, hatred, cruelty and ignorance.' In such a condition Orwell feared that there would be an end to systems of cultural beliefs, whether of religion, nationalism or class, by which men could fixedly see their own place in society.

T.R. Fyvel, Orwell's long-time friend, writes in 'The Sunday Times' of London: "As his early writings show, he had always disliked London and associated its loud advertising posters with doom. My feeling is that it was his pessimism about a future England deprived of the English ideologies, political and cultural, in whose shelter he himself had grown up, that led him to write his warning about a future England of Big Brother, the telescreens and the Thought Police. It is the strength of '1984' that, as we ourselves look into a world of associated high technology

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and violence, Orwell's dreams can at moments seem not impossible."

For those who value personal freedom, Orwell's 'Animal farm' and '1984' are compulsive reading. (Please see article 'George Orwell — Seer or Satirist? by Shri M. N. Pandia in B.J. Sept. 1-15, 1983).

Papal Pardon

Few eyes would have remained dry on seeing the picture of Pope John Paul II with his assailant, Mehemet Ali Agca, in a prison in Rome. It was an act of forgiveness in the true Christian tradition on the part of the Holy Father to have met and spoken to the person who shocked the world in 1981 by his dastardly attempt on the Pontiff's life. The Pope, since he became the head of the Catholic Church in 1978, has been going about his spiritual mission unhasting, unresting. He has visited the most troublous parts of the world and preached love and goodwill among men. He has proclaimed that there could be no divorce between faith and life. His has been a powerful and eloquent moral voice in a world only too ready to follow the Gadarene swine. By speaking in glowing terms of Martin Luther, he has demonstrated his freedom from prejudice and his tolerance of conflicting creeds. At 63, Pope John Paul II is a symbol of hope for a better world freed from fear of a nuclear holocaust.

Pope John Paul II

Music and Cricket

December is the Season of Music and Dance in Madras. Musicians are honoured and music-lovers are not only entertained but instructed in the technicalities of music. And music-critics have a field-day, discovering talents or destroying established reputations.

Shri Namagirippettai Krishnan, the 'nadaswaram' maestro, is one of those honoured this year along with Dr. S. Pinakapani, Shri Madurai Somu and Shri V. P. Dhananjayan. The 'nadaswaram,' as a musical instrument unique to the South, is a *mangala vadya* par excellence and in Shri Krishnan's

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Namagirippettai Krishnan

hands it pours forth melodies sweet and new. Shri Krishnan has a passion, next only in its intensity to his devotion to music, for cricket. While in London in June last, we are told, he did not let slip the opportunity to witness the World Cup match between India and the West Indies. He had assignment at the BBC whi he completed in great hurry that he could rush to the Lor Similarly, he would have go to the Chidambaram Grou at Chepauk in Madras to w ness Sunil Gavaskar's virtuo performance. The Madras Te was Sunil's match and his u beaten 236 has broken ma world records. His stroke-p was much in evidence and batsmanship was a delight watch as he 'punished' the f (and dangerous) balls from a of angry and vexed bowlers.

Though bad luck dogged Indian team in the entire Te series, Vengsarkar and Gava kar, by their individual perfor ances, redeemed our reputati in the world of cricket. We w many battles but lost war. Lack of team-spirit, which we have paid a hea price and which has been co mented upon adversely, is curse that needs to be lifted of the cricket field by our b liant batsmen.

Shri V. K. Narasimhan

A Veteran Journalist

"In the final analysis," wro Shri V. K. Narasimhan in 19 "the threats to Indian dem cracy come from three ma sources: political corrupti uncontrolled inflation and m unemployment." These ev no doubt, continue to plague body politic but we should

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grateful to crusading journalists like Shri Narasimhan, who has won the B. D. Goenka Award for 'excellence in journalism', for inducing in us a keen awareness of them. His is a disciplined mind that expresses itself on all issues of public importance elegantly and yet forcefully. He belongs to a generation of journalists that concerned itself with principles rather than personalities. Here are a few samples from Shri Narasimhan's book, 'Above the Battle' (a Bhavan's publication) by way of illustration:

Essential safeguards of a democratic system: "the fundamental freedoms of the citizen, a free press and all that is signified by the Rule of Law.' (1972).

"The Indian situation calls for a pluralist and pragmatic approach and not the outworn and outdated mantra of nationalisation' (1969).

"Careerism is in a sense born of cynicism. Once intellectuals generally lose their faith in the higher values, the more ambitious among them care only to further their personal, family and caste and sub-caste interests wherever possible, throwing to the winds all canons of political conduct and regardless even of moral scruples" (1958).

"It is the citizens' rights that are at stake when the judiciary is attacked" (1970).

"Posterity should not be left with a mountain of public debt and a molehill of productive public investment" (1970).

□□□

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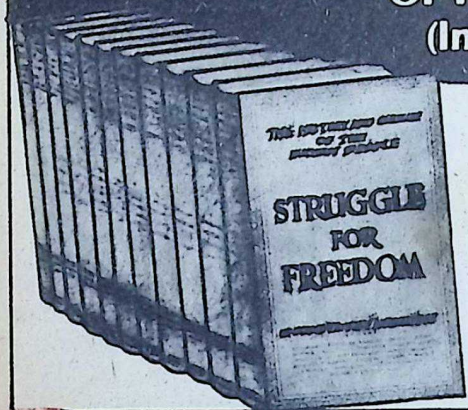

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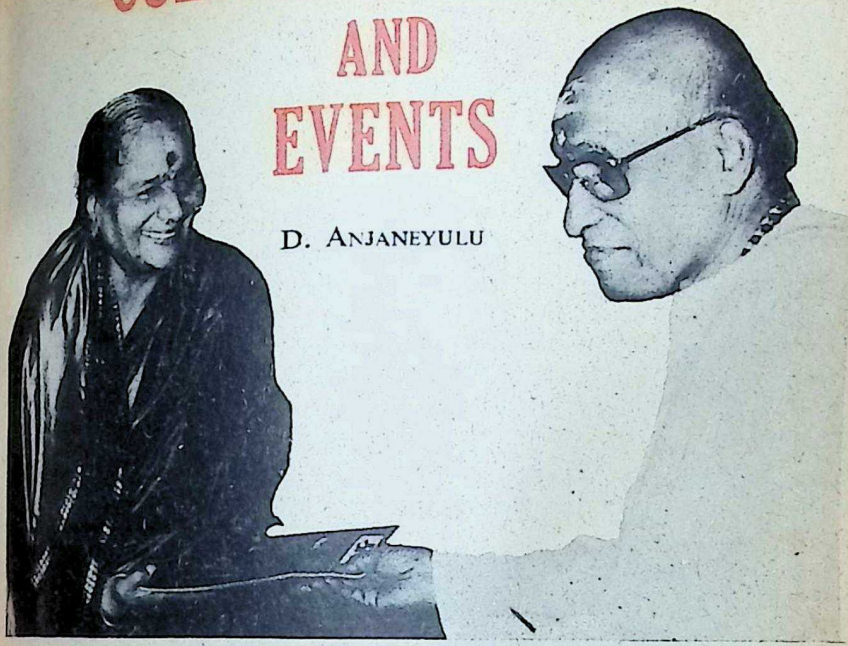
CULTURAL TRENDS AND EVENTS

D. ANJANEYULU



Smt. D. K. Pattammal receiving the first copy of 'Sruti' from Shri Semmangudi Srinivasa Iyer

WE are not sure if trade follows the flag or vice versa in the historical context. But it is common knowledge that cultural activity follows the centre of governmental activity, along with commerce and industry. There is, perhaps, no reason for urban citizens to be unduly guilt-conscious about what they had not been able to do for varieties of cultural experience in the countryside. Cities themselves, not altogether commercialised, have their own way of encouraging and supporting the arts, traditional or modern.

For one reason or another, the City of Madras has been serving as the focal point of Indian culture in its own way. As far as the two traditional arts, classical Carnatic music and Bharata Natya, are concerned, it has, for many decades now, provided the forum of expression for many of the professional artists in these two allied fields and sustained their careers. This is done by a combination of friendly patronage and critical appreciation at the popular level.

Lovers of classical music, ear-

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nest, involved but non-academic, have been feeling the absence of a proper forum for an in-depth appreciation of this art, for quite some time now. *Sruti,* the English monthly, devoted to South Indian classical music and dance, has not come a day too soon. ('Alapana', Narasimhan Avenue, Madras-600|018).

Edited by Shri N. Pattabhiraman, whose flair for photography is allied to his life-long passion for classical music and dance, and published by his elder brother, Shri P.N. Sundaresan, who is a seasoned journalist, *Sruiti* is well tuned to the pursuit of excellence. In the words of the latter, "it is not only a new magazine, but a new kind of magazine." Which indeed it is: possibly the only one of its kind as of now. In an attempt to identify the new magazine's area of interest, the former says with all the clarity and emphasis at his command:

"... And we believe there really is a demand for an alternative to the present state of music and dance criticism, an alternative that focuses on providing guidance on the proper enjoyment of classical music and dance to those who patronise it, on the basis of a systematic and constructive-

Smt. Rukmini Devi presenting a 'ponnadai' to Smt. D. K. Pattammal

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ly critical approach to the evaluation of performers and performances."

The inaugural issue, edited with care and produced with taste, gives more than a promise of meeting this demand to the best of its ability. The main focus here is on two or three personalities, led by Srimati D. K. Pattammal, 'the trail-blazing traditionalist', whose excellent study adorns the cover page. An in-depth interview with her appears inside. The appreciation is visibly warm-hearted, without being unduly idolatrous. The marvellous career of the boy prodigy, Mandolin Srinivas, is highlighted from different angles — musical, psychological, sociological etc. The dance side is represented by a critique of Kumari Lakshmi Viswanathan, who is introduced as "not everybody's kind of dancer," whatever it might mean.

Video Production

We do not know for certain if talent runs in some families but one can easily think of Uday Shankar and Ravi Shankar, the Mangeshkars and the Paluskars and Gandharvas and the Burmans, not to speak of Ashok Kumar and Kishore Kumar. In Madras, one of these families, distinguished in the performing arts, is that of the late film Director, K. Subrahmanyam, whose children have developed, each in his or her own way. One of them is the famous danseuse, Dr. Padma Subrahmanyam.

Another is Dr. S. Krishnaswami, who is nationally, even internationally, known as an imaginative maker of brilliant documentaries, short and long. *'Indus Valley to Indira Gandhi'* was probably his *magnum opus*, a *tour de force*, taking, in its grand sweep, Indian history and archaeology, art and architecture, life and literature.

His organisation, Krishnaswamy Associates Private Limited, has recently equipped itself with highly sophisticated video production infrastructure — possibly the first of its kind in India outside Doordarshan, with the latest equipment in electronics. It has also been invited to be a member of the International Quorum of Film and Video Producers, or I.Q. for short. (Incidentally, it seems to need a high I.Q. for anyone to obtain this international status, which is done by invitation and not by application). It is obviously an intelligent way of pooling the available resources in video electronics without duplication of effort, involving expenditure of monetary, energy and other resources. A notable example of I.Q. at work was Krishnaswami's film coverage of the Non-Aligned Summit

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Dr. S. Krishnaswami and Dr. (Mrs.) Mohana Krishnaswami of Krishnaswami Associates

in Delhi for a foreign syndicate.

More recently, Dr. Krishnaswami happened to attend the annual Conference of I.Q. in London, where important decisions were taken. The I.Q. has now plans to make films and video programmes, on subjects of global importance — to foster universal brotherhood and promote a North-South Dialogue, to reduce tensions, and to strengthen the prospect of world peace. Dr. Krishnaswami is now involved in an ambitious joint project, called 'Travelvision' in a global tourist promotion series. In all his efforts, he has the valued cooperation of his wife, Dr. Mohana, a trained biochemist, who is also an accomplished musician, dancer and linguist.

Classics and Collegians

What is the degree of familiarity of an average college student in India with English classics like Dickens, Shaw and Wilde? A lot, perhaps, depends on the texts prescribed for study, be it detailed or non-detailed, for the candidate concerned. That, of course, has little to do with the intrinsic merit of an author.

For this reason, Charles Dickens is an understandable more familiar proposition. 'The World of Charles Dickens' dramatic reading exercise in the tradition of Emlyn Williams presented by Prof. George Curry proved extremely popular among the college students of Madras. Many young people had to squat on all sides of the dais for want of regular seats at the British Council programme in November.

While not too popular among the Indian readers, the three items chosen by Prof. Curry provided a good variety in mood and theme. While 'The Nurse's Tale' from *The Uncommercial Traveller* was a Dickensian exercise in Black humour, recounting a tale of comic cannibalism, the 'Gorgon's head' from *A Tale of Two Cities* depicted an episode of peasant revenge from the days of the French Revolution. The most touching piece was the cheapjack story of "Dr. Marigold's Prescription" from *All the Year Round*. It was a tear-jerker as well as

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laugh-raiser, an agreeable blend of amusement and pathos, captured from a slice of 19th century English lower middle class life, which Dickens knew like the palm of his hand. The paternal heart of Dickens comes through, along with the reformer's implied case for social justice. Prof. Curry, so credible in his make-up and convincing in his enunciation, so full of sentiment and emotion, brought dear old Dickens back to life for over an hour.

Prof. George Curry as Charles Dickens

Unfortunately, I can't say the same thing of the Kendalls, Geoffrey and his wife, experienced Shakespearean artists both, who staged the 'Dear Liar' play before audiences who came with high expectations and returned almost totally disappointed. One looked in vain for the Jaunty personality of GBS, mephistophelean, perky and provocative, challenging and irrepressible, in the elderly Thesbian, and the capricious, contrary, evasive, teasing coquette in his lady who seemed as far away from Patrick Campbell as any respectable middle-class chambermaid could be from Cleopatra.

The coruscating wit and controversial personality of Oscar Wilde, poet, playwright, aesthete and essayist of nineteenth century England, hardly means anything to the younger generation of Indian play-goers. Even to most students of English literature, for that matter.

It was a pleasant surprise therefore, to see unexpected devotees of Wilde in quite unlikely places. In Shri Ashok Mandanna of Abhinaya, Bangalore, for instance, who gave select readings from the varied works of Wilde with an inspired brilliance. They ranged from the verbal wit of *Lady Windermere's Fan* and the heartless

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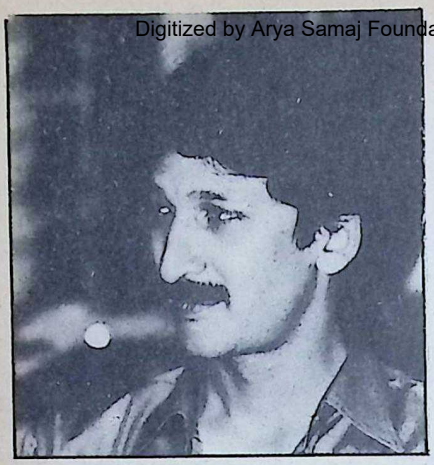

Shri Ashok Mandanna who gave recitations from Oscar Wilde

irony of *The Importance of Being Ernest*, the imaginative power of *The Picture of Dorian Gray*, the poignant lyricism of *The Happy Prince* to the pathos of *Reading Gaol* and the philosophical earnestness of De Profundis. He did justice to them all.

A gifted reciter, Shri Mandanna commands a level of virtuosity in enunciation, which is equalled only by his flair for recreating powerful emotions. His French sounded almost as good as his English.

Shri Mitran Devanesen of Stage I deserves all the credit for his initiative in presenting Dickens, Shaw and Wilde to the play-goer of Madras.

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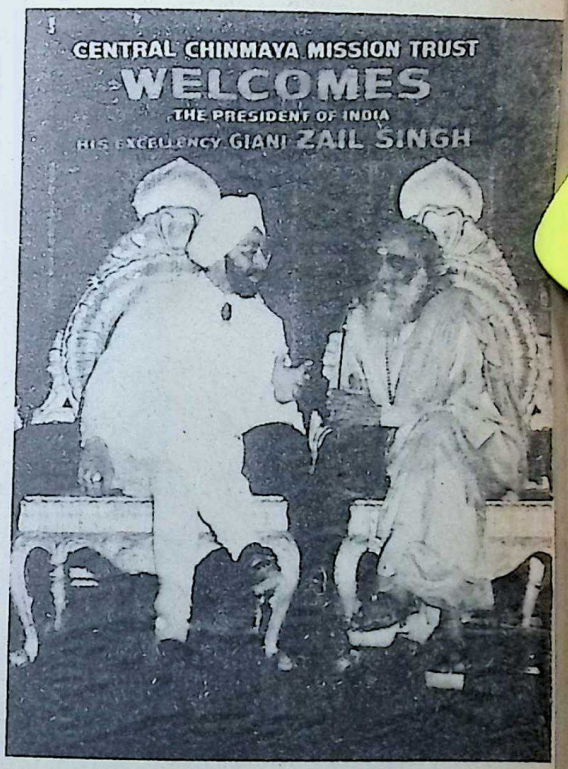
Swami Chinmayananda's First International Spiritual Camp

The First International Spiritual Camp and Geeta Gnana Yagna was organised by the Chinmaya Mission at Munshi Nagar in Bombay from December 24, 1983 to January 3, 1984. More than 1,500 delegates from all parts of the world attended the Conference. Shri Y. V. Chandrachud, Chief Justice of India, inaugurated the Yagna by lighting a lamp.

Swami Chinmayananda said that whatever abilities and talent that one was endowed with should be utilized for the benefit of others. It was fear which made man nervous and miserable. The keynote of the Geeta was the attainment of fearlessness.

Hinduism had its ups and downs, but due to its inherent strength it had survived all onslaughts. The community would be only as strong as its limbs, the individuals. "Let every one of us be strong in upholding our culture and moral values," Swamiji exhorted.

Earlier, Shri S. Ramakrishnan, Executive Secretary of the Bharatiya Vidya Bhavan, said that India still maintained her leadership of the world in the field of spirituality.



President Giani Zail Singh talking to Swami Chinmayananda

(The full text of the speeches of Chief Justice Shri Y. V. Chandrachud and Shri Ramakrishnan will be reproduced in a forthcoming issue. As Shri

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Swami Chinmayananda with Governor Latif and Mrs. Bilkees Latif

Ramakrishnan could not be present at the function, his speech was read by Prof. Kothare, Bhavan's Educational Adviser.)

Air Marshal I. H. Latif, Governor of Maharashtra, was the Chief Guest at the function. Parsi High Priest, Dasturji Dr. N. D. Minocher Homji, in his speech, quoted extensively from the Geeta emphasising its universality.

The others who spoke at t function were: Rev. Fr. Pere Dr. Ishaq M. Jamkhanawa and Sardar Awtar Singhji Be Quoting from "Granth Sah Shri Bedi asked if realiz saints remained silent who wo save the world.

Shri Kapal Mehra, Chairm of the Steering Committee, w comed the guests and introd ed the speakers.

Shri Srichand Krishnani, S retary-General, read out t messages.

Thousands of people attend Swami Chinmayanandaji's da morning lectures on Kaiva Upanishad and the evening l tures on Geeta, Chapter VI.

The other highlights of t function were the Cultural p grammes, pictorial and bo exhibitions. The Bhavan's bo stall attracted a large numb of book-lovers. Shri A. P. Ve devan, Shri T. B. Subramani Shri S. S. Pawar, Shri Balas ramaniam and Shri D. H. Ra attended to the visitors.

Bharatiya Vidya Bhavan book-stall at the International Spiritual Camp

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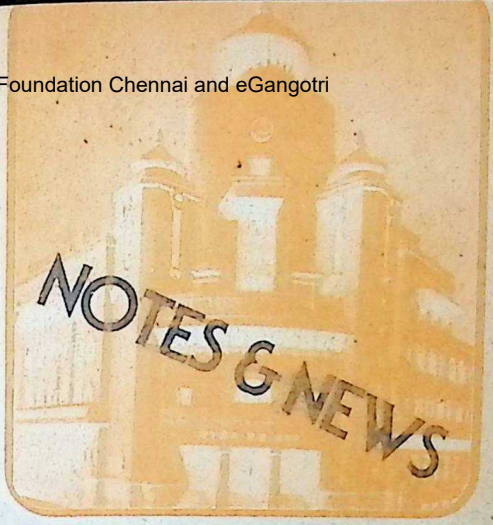

COCHIN KENDRA

Munshi Memorial Oration

DELIVERING the first lecture in the Dr. K. M. Munshi Memorial Oration, instituted this year by the Cochin Kendra of the Bharatiya Vidya Bhavan, Shri N. A. Palkhivala, eminent jurist said: "No nation has inherited so much as has India. If the disintegrating and disruptive forces are active in the country, it is because the people are not made aware of their cultural tradition.

"The leaders are not propagating the culture as we are a secular state. But culture and religion are two different matters," he pointed out. The subject of his oration was "India's Priceless Heritage."

He said the more the science advanced, the more it came close to Vedanta. The most significant contribution by the country to civilization was perhaps the concept of Brahman, the all pervading reality. This "fantastic" concept was now coming true with the scientists realising that no line of demarcation existed between the animate and the inanimate.

While the modern scientists were reaching this conclusion by modern methods, the ancients reached it by intuition alone, he pointed out.

"Such a civilisation is necessarily tolerant. It is the politicians who exploit the emotions of the people who create religious disharmony," he felt.

Shri Justice Balagangadharan Nair, Chairman of the Cochin Kendra, presided. Shri S. Ramakrishnan, Executive Secretary of the Bhavan, also spoke.

Earlier Dr. P. Sreekumar, secretary of the Kendra, welcomed and introduced the chief guest.

NAVARATRI FESTIVAL

THE Cochin Kendra celebrated the Navaratri Festival from October 7 to October 15, 1983. The highlights of the function were Kathakali, dances, variety entertainment, a Veena concert and drama. The function was inaugurated by Shri Justice K. S. Paripoorna. Various cultural organisations in and around

(R. to L.): Justice Shri Balagangadharan Nair, Dr. K. Gopalan, Vice-Chairman of Cochin Kendra and Dr. Harsh K. Gupta

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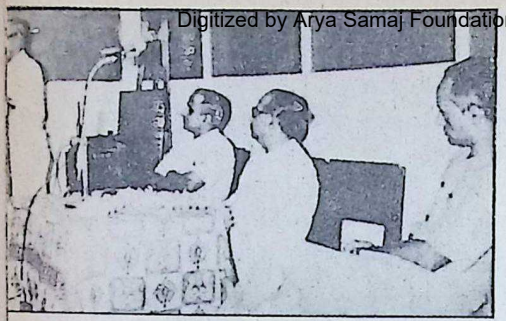

(R. to L.): Dr. P. Sreekumar, Justice Shri Balagangadharan Nair, Dr. K. Gopalan and Dr. P. V. Indiresan

Cochin participated in the function.

DR. HARSH K. GUPTA

THE Bhavan's Cochin Kendra arranged lectures on different topics on the 18th, 24th and 25th November 1983. Dr. Harsh K. Gupta, leader of the Indian Expedition to Antarctica, gave a talk on the 18th. Describing the studies to be carried out by the team Dr. Gupta emphasised the need to share the knowledge with all nations so that mankind as a whole would benefit from such exploration. According to Dr. Gupta, about 15 members of the team will stay back at Antarctica and continue the project.

(L. to R.): Dr. P. Sreekumar, Justice Shri Balagangadharan Nair and Shri Kindangoor Gopalakrishna Pillai

DR. P. V. INDIRESAN

DR. P. V. INDIRESAN, Director, of the Indian Institute of Technology, Madras, gave a lecture on the problems of social inequality on November 24. Tracing the historical aspect of social discrimination he dwelt at length on the present practice of communal reservations. He said it neither helped the reserved class nor improved the progress of the nation.

Justice B. Balagangadharan Nair presided over the function. Dr. K. Gopalan introduced the speaker and Dr. P. Sreekumar proposed a vote of thanks.

SHRI KIDANGOOR GOPALAKRISHNA PILLAI FETED

ON November 25, Shri Kidangoor Gopalakrishna Pillai, High-Commissioner Designate to Singapore, was felicitated. Dr. Sreekumar, Hon. Secretary, welcomed the distinguished guest.

Shri R. J. Nossiter, Professor of Politics at the London School of Economics, gave a talk on 'Britain and the World' on October 28. The meeting was well attended and there was a lively discussion at the end of the talk.

MADRAS KENDRA

Women's Wing of Rajaji Vidyashram

THE Rajaji Vidyashram at Kilpauk, Madras, has launched a Vanita Vibhag of the Bhavan

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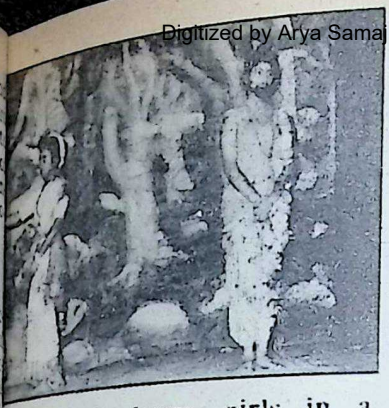

Rajaji Vidyashram girls in a scene from 'Shakuntalam'

consisting of school children, lady teachers and well-wishers. Besides promoting educational and cultural activities and the members of the Vanitha Vibhag will also look after the Horticultural activities in the campus. The Vibhag was inaugurated on September 21 by Smt. Soundaram Kailasam, the well-known literary personality of Tamil Nadu. Various cultural programmes were organised by the Bhavan's Vanitha Vibhag on November 14 — the National Integration Day.

BANGALORE KENDRA

THE Bangalore Kendra arranged a series of lectures-demonstrations on different aspects of music in collaboration with the Bangalore University in the first week of November 1983. The event was inaugurated by Padma Bhushan V. Doraiswami Iyengar. Eminent scholars like Dr. Chidananda Murthy and Prof. S. K. Ramachandra Rao also participated in the function. Prof. K. S. Haridas Bhat gave a lecture on the science and art of Yakshagana. Dr. V. Ramachandran, noted cultural ambassador of the country, gave an absorbing talk on life in Communist China. The anniversary of T. P. Kailasam, one of the greatest playwrights of Karnataka, was also celebrated. Prof. A. R. Mitra spoke on the manysided personality of this distinguished playwright.

Dr. V. Doraiswamy Iyengar inaugurating the music-demonstration programme

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PROF. GANDHI ON EDUCATION

THE basic lacuna in India's educational system is its lack of direction and neglect of the fundamental principles, according to Prof. Ramachandra Gandhi, Professor of Philosophy at Visvabharati University, Santiniketan.

"Some Thoughts on Education" was the title of his talk at a public meeting recently sponsored by the International Centre of Theosophical Studies at Adyar.

Mrs. Radha Burnier, International President of the Theosophical Society, presided and welcomed Prof. Gandhi, who is the grandson of Mahatma Gandhi and Shri C. Rajagopalachari.

BHAVAN LOSES AN ELDER MEMBER

SHRI T. S. RAJAM, President of T.V. Sundaram Iyengar & sons Ltd., Madurai, died in Madurai on Jan. 5, 1984. He was 82.

A perfectionist, Shri Rajam was a multi-faceted personality with a clear vision. His unfailing courtesy drew people to him.

At 18, he joined his father's business and worked his way up from shop-floor level. In 1935 he went to the US for specialised training in automobile spares retailing and marketing.

Shri Rajam took an active part in promoting education. He was a member of the Senate of the Madurai University for many years. From 1961 to 1967 he was a member of the Court of Governors of the Administrative Staff College of India, Hyderabad and from 1968 to 1975 a member of the Court of Governors of the Karnataka

Regional Engineering College.

He was closely associated w the Bhavan's Bangalore Kend for many years, first as Vi Chairman and later as Cha man.

In his demise, the Bhava family has lost an elder who sense of dedication is a shini example for other members.

DR M. SIVARAM PASSES AWAY

DR. M. SIVARAM, Kanna litterateur and a prominent pe sonality in the field of medicin passed away at Bangalore January 13th. He was 79.

For over four decades, D Sivaram was ranked among t frontline writers in Kanna and he was the foremost amo Kannada satirists and humo rists.

He was the recipient of t Central Karnataka Sahitya Ak demi. He was one of the fo ders of the Bangalore Medi College (now a Governme college).

He was closely associat with the Bharatiya Vidya B van.

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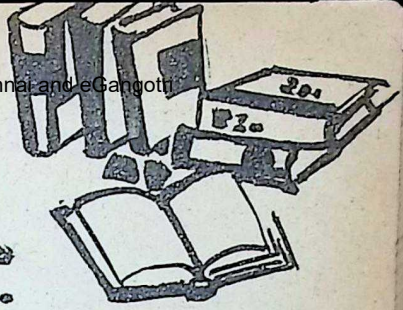


The World of Books

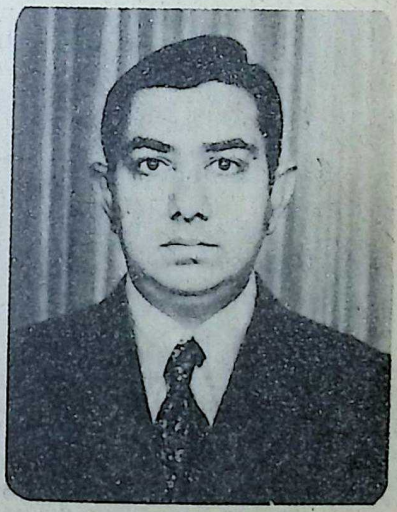
How to Manage:

Edited and compiled by Ray Wild. The first Indian Reprint published by Allied Publishers Pvt. Limited; Price: Rs. 60/-.

THIS is an Indian reprint of a book originally published by William Heinemann Ltd., London and 'conceived, compiled and edited' by Prof. Ray Wild, Head of the Deptt. of Engineering Systems and Director, Special Engineering Programmes at Brunel University, U.K. Considering the approach to editing and the coverage, this is a rather unusual publication. The Editor contacted well-known personalities from various fields in different countries of the world and requested them to give their views on "any aspects of management." Contributions were collected through letters, telephone calls, interviews and from old publications and speeches. The opinions and experiences stated by 123 "distinguished and experienced managers" have been divided into 172 contributions on various aspects of how to manage and have been subsequently classified into 14 chapters.

The book covers a wide range of organisations, beginning from small groups up to the multinationals, and covering in the process golf and cricket, army, political organisations, theatre, academic institutions, financial institutions, public administration and industry. Similarly, the variety of aspects of 'managing' cover management philosophies, objectives, policies and planning, structure, decision-making, industrial relations, en-

Reviewed by
Dr. P. V. DESAI
Professor
S. P. Jain Institute of Management and Research, Andheri, Bombay.



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trapreneurship, management of change, marketing, productivity, self-management and implications for women executives.

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This is not a book on theories and techniques of management. Contributors have expressed their views on the aspects which they found to be of importance and supplemented them with their experiences. Contributors have their own styles and observations, raising problems of generalisations for the reader in some cases. For example, while commenting on Management Skills and Abilities, a contributor says, "Forethought, empathy, and a critical faculty, an ability to swim against the stream and find the replies that are often the opposite of the obvious, things are important in management. So too being action oriented, customer oriented and innovation oriented deserve mention, yet these and other things about which many pages could be written are all included in the basic qualities of good sense, energy and willpower — the ability to persevere." However, the other contribution in the form of a Case Example at the end of the same Chapter runs. "Anything I have done has been by instinct, without rhyme, reason or logic. A crazy hit-or-don't think that any one should take what small success I have had seriously — just luck and being associated with wonderful people. The best way to manage is to work with experienced, imaginative, efficient managers."

It is obvious that scholars and students of advanced management may not find anything new in terms of applications of theories of management and organisational behaviour. But the Editor seems to be awa of this limitation. "The Obje tive of the Book is to pass some of (this) experience those who want to know ho to manage, and who are pr pared to learn from experienc of others." Considering th the Editor may be said to ha been successful in achieving th objective. Conrtibutions fro David Plastow, Sam Toy, T. Murphy, and Sir Alastair Pil ington are good examples whi could be illustrated in suppo of this observation.

The book does not cover ea and every aspect of managi Overlappings and contradictio are also noticeable. Howev introductory remarks from t Editor at the beginning of ea chapter have helped evolving logical sequence of contents a in maintaining links amo chapter.

It is interesting to note th 87 contributors (out of 123) a from the U.K. Surprisin there are no contributions fr managers in India, not ev from Japan!

In a country like India, su a publication has value. T majority of the middle and nior level managers today Indian organisations have had the benefit of formal ma gement education. A book li this can go a long way in bui ing up the required attitu and skills in managing. T experiences narrated by so of the contributors would a add to the self-confidence senior managers and would he them conceptualise from th own experiences and actio The book will certainly be good addition to the perso libraries of managers.

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Edited by S. Ramakrishnan, Printed & Published by him for the Bharatiya Vidya Bhavan, Munshi Sadan Bombay-400 007 at Associated Advertisers & Printers, Bombay-400 034. Mg. Ed. J. H. Dave; Associate Editors: K. Subbarayan and V. Sivaramakrishnan.

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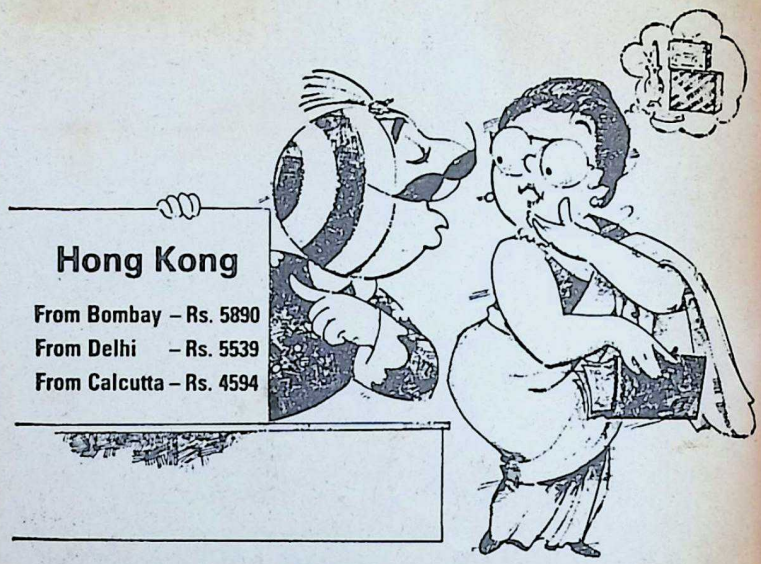

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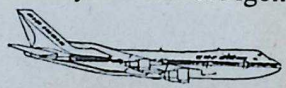

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BHAVAN'S JOURNAL

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FRONT COVER:
A VIEW OF SHIVA TEMPLE at Bhavan's Andheri Campus

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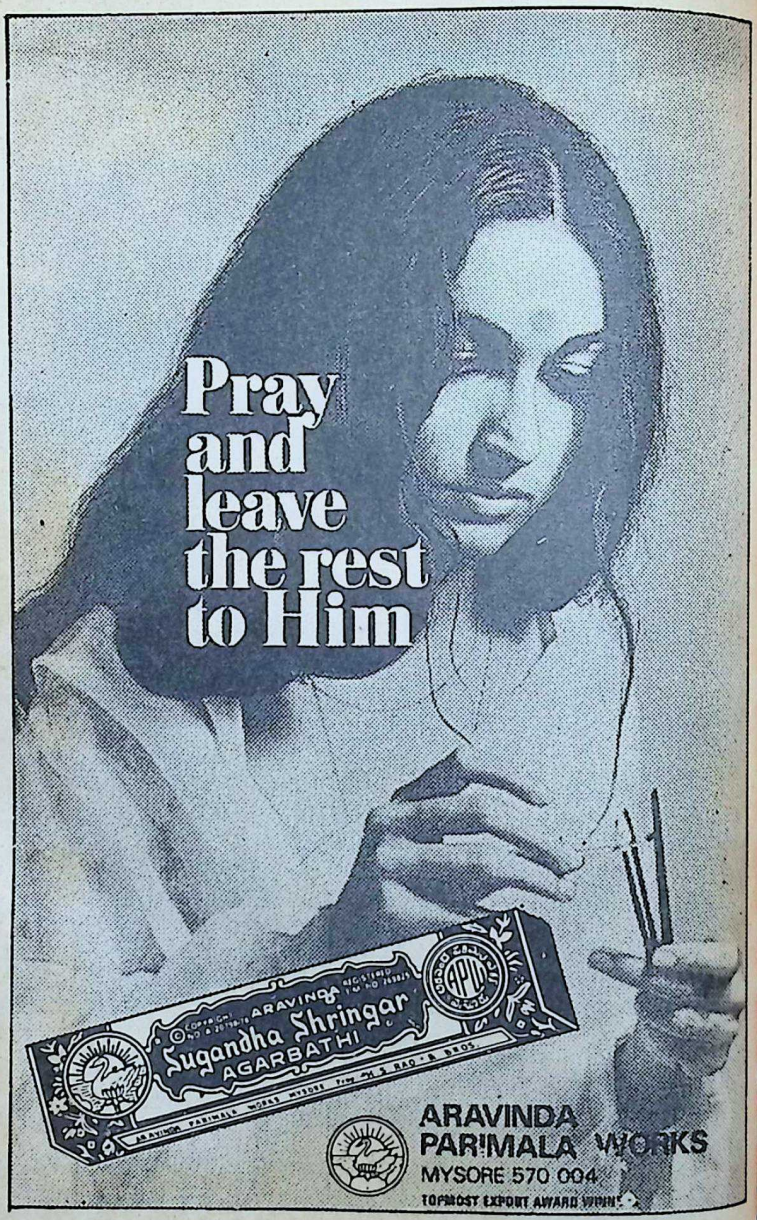

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आ नो भद्राः क्रतवो यन्तु विश्वतः
Ā no bhadrāḥ kratavo yantu viśvataḥ
Let noble thoughts come to us from every side
Rigveda 1-89-i

PRAYER TO SIVA

नमस्तुङ्गशिरश्चुम्बिचन्द्रचामरचारवे ।
त्रैलोक्यनगरारम्भमूलस्तम्भाय शंभवे ।।

Obeisance to Siva the prime pillar in the construction of the city of the universe, beautiful with the chowrie of the moon on his High head.

Bana: The Harshacharita I.1

BHAVAN'S JOURNAL

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FROM OUR READERS . . .

Diwali Number

HEARTY congratulations on your attractive Diwali Number of the Bhavan.

The outer cover strikes the eye and imprints the Divine Mother on the mind. Open the book, there smiles the Jagadguru that has brought us to the Grace of the Divine Mother. Shri Sankaran has done well in the article in covering the material points in the life story of the Saint of Sringeri. It looks as though the Contagion has spread over the other pages of this volume. Each page vies with its earlier one in giving delightful pictures and scripts about the many saints that have been shedding light on India and its citizens for the last one century and more.

Kavyakanta Ganapati Muni and the Maharshi were the two big blazes of the time that spread the Annamalai Jyoti to the masses everywhere. Our friend, Shri Subbarayan, has not lagged behind; for he sees something good in the English religious education. He is busy searching for some saints of the oriental type in the U.K. He is not far wrong for he will find many Wordsworths and Shelleys even in this country.

You have shown that the I of S. P. Jain is a Book of I structions for the world. I fi that you have been making su studies in the character of gr men of the world and list them in your Journal. We ne such articles on 'character stud

We never knew till now t there are so many ancient mo ments in and around Bomb the Industrial City, and t they are so old as to refer to t B.G.s. Thank you for all th discoveries.

Erode, Madras

K. V. Subbarathn

Some Suggestions

There are two types of artic One type explaining and init ing understanding of scriptu by learned Swamis and pro sors (like S. Radhakrishna The other type, which actu tells the reader how to begin start the practice for achiev and realising God. Sw Ramdas and Ramakris Paramahamsa fall in the la category. Kindly give import to both these types. Professo articles will help intellectual

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derstanding and the latter type will help in actual practice. Articles on health are also very good. Kindly give more information (for actual practice) on Yoga i.e. meditation, concentration, right type of breathing, pranayam etc. You can start a series on explaining the *Yoga Sutras* of Patanjali.

Ahmedabad

K. M. Shelat

Interesting

I came across a copy of *'Bhavan's Journal'* in a library in San Jose, California, and found it extremely interesting and helpful.

Is it possible for me to subscribe to 'Bhavan's Journal'?

California

Gail Kent
(Mrs. Marshall Kent)

Valuable contribution

I read the article on our learned Professor Dr. T. M. P. Mahadevan more than once.* I am unable to find adequate words to thank you for this valuable contribution.

Madras-12

V. S. Venkataraman

Sant Kashavdas

Sant Keshavdas gave a series of three discourses on 'Divine Integrators: Life and Teachings of India's Saints & Sages' at the central Bhavan's auditorium on February 3, 4, and 5.

Way back in 1976 my wife and I heard the L. P. record 'Dana Shoora Karna' of Sant Keshavdasji. The very first chanting of 'OM' and Ganesha mantra deeply touched me. It was not just a melodious voice but a divine voice.

After about a year, in 1977, we heard Gurudev's Kirtan at Bharatiya Vidya Bhavan, Bombay. Then came 1978 when I had the opportunity of talking to Gurudev.

The period 1973 to 1978, was a period of anguish for me and my wife. She was very sick, with abdominal pain. But with all her suffering, my wife was reluctant to undergo an operation. She was confident of getting cured with the blessings of Gurudev. We saw Gurudev in 1979, but we did not tell him anything about the sickness. He on his own accord enquired my wife about her pain and said: "As you have faith in God, this pain of yours will be cured soon." She got some relief from her pain and was completely rid of it in course of time.

Bombay-21

P. Raghunath

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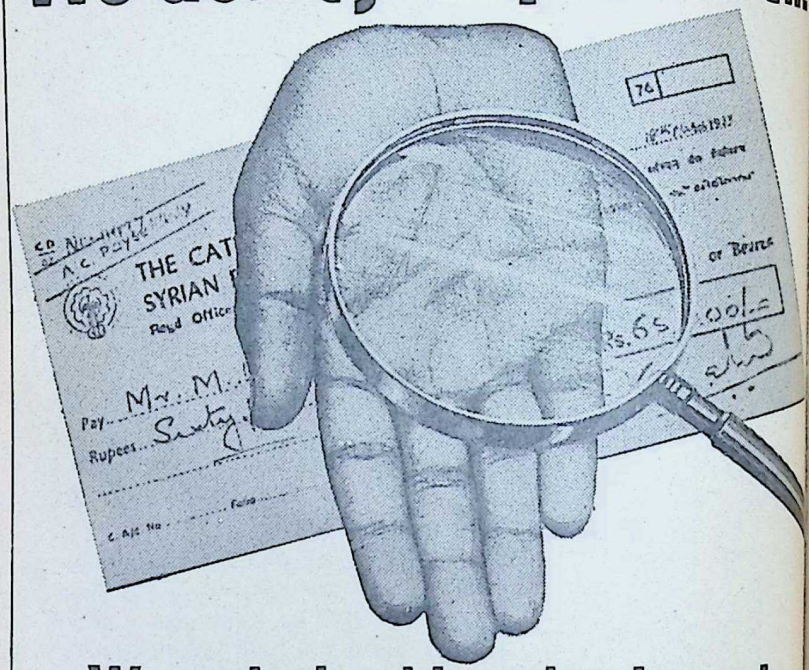
We don't just predict...



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Samartha Ramadas, the famed guru of Chhatrapati Shivaji Maharaj, was a saint cast in the heroic mould. A great devotee of Sri Rama, he was born on Chaitra Shudha Navami in 1608 A. D. at Jambha in Aurangabad District, and attained Samadhi on Magha Vadya Navami in 1681 at the age of 73. In 1661, as an act of special favour to Shivaji, he consecrated the idol of Tulaja Bhavani at Pratapgarh; four days prior to his own Samadhi, he installed in a temple images of Rama, Lakshmana and Sita specially brought from Tanjore which was then governed by Venkoji, a son of Shivaji.

The three famous works of Samartha Ramadas — 'Samartha' meaning efficient — are 'Dasabodha', 'Manache Sloka' and 'Atmarama.'

The following excerpts are from the book "Manache Sloka and Atmarama of Samartha Ramadasa" rendered into English by P. Suryanarayana. The book (Rs. 3/-) is available from the Secretary, Samartha Seva Mandali, Sajjangad, Satara P. O. Maharashtra.

This year the Punya Tithi of Samartha Ramadas falls on February 25.

Voice of Wisdom

SAMARTHA RAMADAS

Everyday, before dawn meditate a while on Sri Rama with poise. Let your first utterance of the day be His holy name. This is the (Sadachara) discipline of the righteous and it is of high purpose. Do not slip up the habit by slight or neglect. One who is steady at it is blessed among men.

* * *

To maintain your body and safeguard it, you go to no end of troubles, and yet in the end death snatches it away. My mind! do then resolve on utter devotion to Sri Raghava and be free from the dread of births and deaths.

* * *

The degree of the devotee's devotion determines the response from Sri Rama. Being immanent in us, He stands with the bow in his hands for protecting His dear dependents. He never forsakes them.

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Whoever acts consistently with his spoken word, perceives the one immanent Being in the multiplicity of forms, sticks to the worship of God with form and yet is free from the faintest illusion in it, that Dasa of the Supreme Being is verily blessed in the world. * * *

Always repeat Sri Rama's name; all your desires will find fulfilment. Make it an inviolable rule. You will not be beset with troubles. Indifference and laziness you should not yield to. Early in the morning O mind bring yourself to fix your thoughts on Sri Rama. * * *

To mortify the body through severe austerities is no easy task. There is no such difficulty in taking to the holy name. The God of Gods, Sri Sadasiva, always harbours it in his mind. So early in the morning O mind bring yourself to fix your thoughts on Him. * * *

One who ever chants the name of Rama, lust cannot assail him; one who delights in His praise his courage will excel and never falter. That devotee will annihilate lust. Maruthi, the blest, stands as the exemplar for all the world. * * *

With artless humility in every way, conduct yourself in a manner pleasing to others, especially towards virtuous persons. Turn all bodily activity into service of God and worship the Saguna aspect with enthusiasm and full faith. * * *

DIARY OF EVENTS:
Sacred and Secular

Feb. 16 to March 15, 1984

February 16 Guru Ramdas Jayanti.

February 24 Guruvayoor Temple Festival concludes.

February 29 Maha Shivaratri.

March 4 Sri Ramakrishna Jayanti.

March 4 Sri Ramaa Devi Jayanti.

March 13 Karl Marx Death Anniversary.

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Significance of Sivaratri

MAHAMAHOPADHYAYA P. V. KANE

THE 14th tithi of the dark half of a month is called Sivaratri, but the 14th of the dark half in Magha (or in Phalguna according to the purnimanta reckoning) is the Sivaratri par excellence and is often designated Mahasivaratri.

The Garudapurana I.124, Skanda I.1.33, Padma VI.240 Agni 193 contain the *mahatmya* of Sivaratri on the 14th of the dark half of Magha. Though some details differ, in all these the main outlines are the same.

All these praise Sivaratri-vrata highly. When after observing a fast on that day, Siva is worshipped with bilva leaves and jagarana (keeping awake) for the whole night is observed. Siva saves the man from hell and bestows enjoyment of happiness and moksha and the man becomes like Siva himself. Gifts, sacrifices, austerities, pilgrimages and observances of vratas are not equal to even one ten-millionth part of Sivaratri.

The story that illustrates this extremely exaggerated praise of Sivaratri in the Garudapurana seems to be the older of the three and therefore it is briefly set out here. There was a king of *nisadas* named Sundarasenaka on Mount Abu, who went out to a forest for hunting with his dog. He bagged no animal and being oppressed by hunger and thirst he remained awake the whole night on the bank of a tank in a thicket of trees. Underneath a bilva tree there was a Sivalinga and in an effort to keep his body at ease he threw down leaves of the bilva tree which fell on the top of the linga without his knowing it. In order to put down dust he (took water from the tank and) splashed it so that it fell on the linga and one of his arrows fell down from his hands on the linga through inadvertence which he took from the linga by falling on his knees before the linga. In this way he unconsciously bathed the linga, touched it, worshipped it

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(with bilva leaves) and kept awake the whole night. In the morning he came back to his house and partook of the food given by his wife.

When he died in course of time he was seized by the myrmidons of Yama, when Siva's attendants fought with them and liberated him and he became a sinless attendant of Siva together with his dog. In this way he collected merit without knowing it; if a person does with full knowledge (what the nisada d without knowing) the merit inexhaustible.

How to observe

There is a conflict of view about what the chief thing i Sivaratri is. The Tithitatt holds that a fast is the principa thing in Sivaratri and relies o the words of Sankara. 'On th tithi (Sivaratri) I am not so pleas ed with bath (of the linga) no with clothes (offered to the linga nor with incense nor b worship nor with the offer ing of flowers as I am pleased by a fast.' On th other hand, Hemadri and Mad hava hold that Sivaratri mean fast, worship and jagarana an all the three are apprehended a principal and quote passages from the Skandapurana an Nagarakhanda in support. 'Tha man who observes a fast o Sivaratri for twelve years an who keeps awake (in dance an music) before me the whol night would reach heaven.' Tha man, who worships Siva an performs jagarana on the 14th would not thereafter taste milk at mother's breast (i.e. woul not be born again). The nisada unknowingly worshipping a self-existent linga, observing a fast and jagarana, became free from sin and attained the position o the attendant of Siva.

(From 'History of Dharma-sastra' vol. V, Part I).

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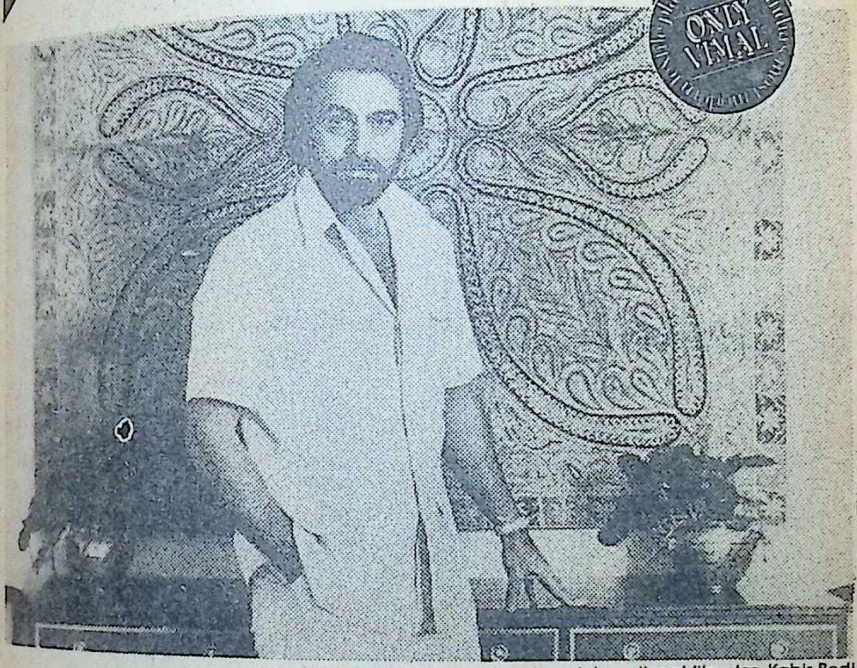

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IT was mid-June, the month of *Ashada*. Yamuna lay calm and quiet under a brilliant sun. Its surface shimmered like silver. Man and beast, and the birds of the air — where were they? Langour pervaded here, there, everywhere.

Hark! Someone is walking towards the bank of the slumbering river to which are moored boats, small and big, all of them decorated with flowers. Look at this one! What designs in colours of yellow and blue, white and red? Is there a woman around? Or, is it the work of a girl? Only a girl's supple and skilled hand could have drawn those lines and curves so perfect, so beautiful.

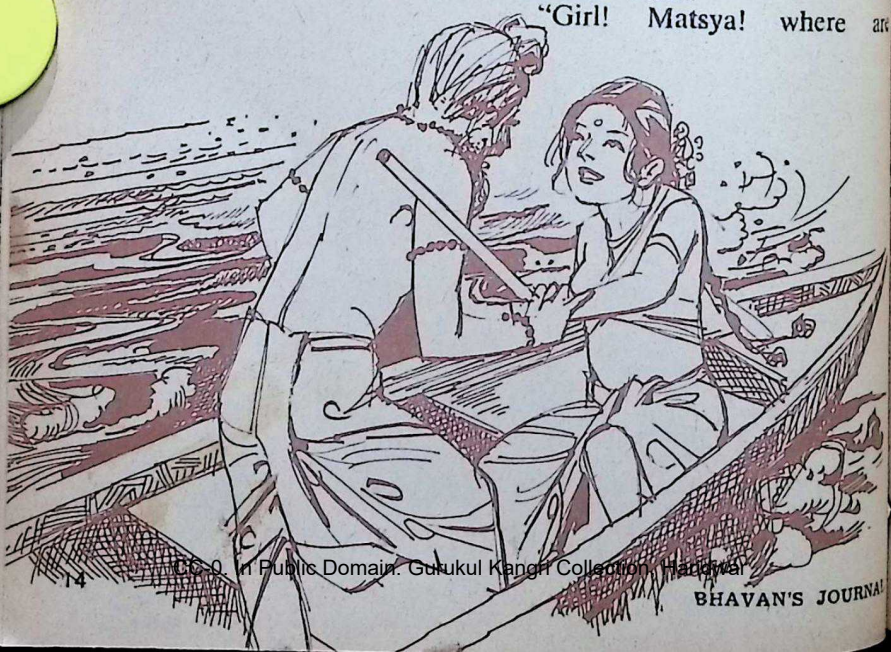
The man had come close to the waters. He seemed to have walked for a long time, from a distant place. His gait had been steady, showing no sign of fatigue. His matted hair and flowing beard projected in relief a face radiant yet restless. His eyes, almond-like, sparkled. They were looking for someone, with a searching, piercing look.

"Boatman!"

Was the man on the shore mad, calling for someone when none was in sight?

"Siva! Siva!" muttered the boatman lying curled in a corner of a well-decorated boat. "This must be that yogin, the ascetic I had seen in my dream", he told himself. He tried to lift himself on his haunches but, no, he could not — his sickness had left him weak.

"Girl! Matsya! where are



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Sage Parasara had a mission to fulfil, to wit, to give the world Veda Vyasa by Matsyagandha or Satyavati. In the account given of Vyasa's birth in the Umasamhita of Siva Purana, the sage is portrayed as a randy ascetic who is taunted by Matsyagandha. She says: "O excellent sage, it is extremely surprising that you, endowed with learning, good physique, speech, noble birth and good conduct, have become a victim to the arrows of Kama!" Here is an imaginary re-telling of the story.

A Sivaratri Story

Vyasa's Vision

V. SIVARAMAKRISHNAN

you?"

From nowhere came the reply: 'Coming, father'.

She was with her friends, playing with cowries, in another boat. She had one quick look at the tall, thin figure on the bank and skipped from boat to boat to get into her own.

"Boatman!" The shout was heard again, this time louder, the voice strained, betraying impatience.

'Pardon me, Your Holiness. I am unable to lift *this* body from here'. The boatman spoke from his corner in his boat.

The girl got inside the boat and softly called her father.

"Matsya! Ferry the Great One across the river in our canoe. Paddle slowly, gently, lest the water-drops should fall on the Holy One."

"As you wish, father."

The girl jumped on to the land from the boat and ran towards her canoe. Swiftly she brought it near the place where the Holy One stood, shading his eyes from the blinding brilliance of the sun.

Matsyagandha, dark and lovely, with her hair dishevelled, and faintly smelling of fish, bowed to the venerable old man and said:

"Holy One, my father has ordered me to ferry you across the river. May it please Your Holiness to step in here!"

Parasara looked at the simple and charming slip of a girl. Innocence of the ways of the world was writ large on her face.

After the sage had got into the boat, Matsya started paddling her canoe. With every movement of her hands, the canoe surged forward. Soon she

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lost herself in what she was doing, pushing the waters back forcefully, gracefully. All on a sudden the canoe jerked, tilted slightly and her strokes stopped.

"Your Holiness", she exclaimed, as she felt the touch of the old man on her right hand. She was trembling and her voice was shrill.

"Fear not, young one. Let me get close to you".

"Your Holiness, I smell badly. It will not do for me to get near you and make you dirty, impure."

"My child, I will make you smell sweet like jasmine or any other flower of your choice. I *do* want to embrace you and make you a mother".

"Mother! Has Your Holiness gone mad? Girls become mothers only after marriage." She laughed outright.

"Stop all that prattle and laughter, child. I am serious and I cannot carry the *thing* in my loins any longer. Do as I ask you to do. I want you to be the mother of a genius, one of great intellect, a light unto the world".

"Your Holiness! Which mother doesn't want an intelligent son? But what will my father think of me? Can I become a mother without his knowledge?"

"Fear not, my child. Your father will not know because the child, when born, will leave you. Only steel your heart against separation from your dear ones, blood of your blood, flesh of your flesh."

"I am afraid, really, Holy One. You have caught me in a helpless state".

The canoe came to a dead stop as it struck against a piece of rock. A flight of steps showed and a land mass appeared. A sweet smell, the scent of jasmine, pervaded the air. Matsyagandha stood ravishingly beautiful, a buxom woman, glowing in face and limbs. And the great sage, Parasara, moved close to her.

* * *

Namoh Bhavaya cha Rudraya cha namah Sharvaya cha Pasupathaye cha!

Varanasi! Bells tolled from the great temple of Vishvanath and the priests chanted in a high pitch the *Satarudriya*. The ghats were crowded with men and women. From Harischandra ghat rose the smoke from the burning pyres. The Ganges, as ever, flowed on, carrying the unwanted burdens of the world.

A young ascetic, with a staff in one hand and a *Kamandalu* in the other, wan and emaciated, started moving towards the temple from the Manikarnika Ghat.

"Madhyameswara! how long am I to remain unblest? When shall I see your Divine Form? Aren't you the Asutoshi, the One who gets pleased quickly? Did you not grant your favours to

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the Gandharva Tumburu and the celestial sage Narada? The number of those blessed by you is legion — Brahma, Vishnu, Kubera, Vamadeva, Khatvanga, Chandrabhama, Srikara, Sukra, Brihaspati."

The ascetic talked aloud as he made his way to the temple of Madhyamesvara.

Namoh Girisaya cha Sipivishtaya cha!

The priests continued the chanting in unison. The bells rang loud and clear and the faithful looked lost in a trance.

Standing in front of Siva, the ascetic, Krishna Dwaipayana (Vyasa) murmured his prayers. And, wonder of wonders, there arose from the linga, the crescent-crested Lord, clad in tiger-hide, white as camphor, with the benign Uma by His side. Quick as lightning, the Lord changed his form into a five-year-old boy, long-eyed, effulgent, smiling.

Vyasa broke into *Abhilashashtaka*:

"O Lord, the first and foremost of Gods, you are the Existence, Knowledge and Bliss. O Sadasiva, the Omniscient. You alone are the great Brahman, the untier of the knot of Maya, unsullied by the three attributes . . .

Obeisance to Siva,
Obeisance to the Ancient Being
Obeisance to the Atman."

In the midst of the throng, the two conversed, the Lord and His devotee, undisturbed, enveloped as they were by a cloud.

The Lord said:

"O most excellent of those who know Brahman, the desire you have cherished in your heart will undoubtedly be realised ere long. I, the immanent Lord, stationing myself in your throat, shall be your prompter and guide, as you compose the great Itihasa, Mahabharata and the 18 Puranas."

The boy disappeared as suddenly as he had appeared. Vyasa, born of Parasara and Matsyagandha, his prayer answered, went his way pondering over the great task that awaited him.

On the banks of the Yamuna, Matsyagandha sat brooding over the day the Holy One had caught her in an embrace and gave her a son. Would her son ever return to her? The great river flowed on as if to say, 'I don't know.' □□□

Praise to Thee, giver of life, O Dancer Supreme!
Mankind forms thy troupe including me a humble soul
Lord! the will to assign the role for me is thine.
And the duty to act it pleasing to the world is mine.

—Mahakavi Ulloor S. Parameswara Iyer

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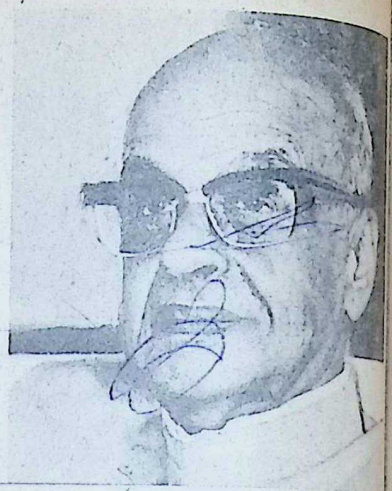
Importance of Bharatiya Shiksha



GIRDHARILAL MEHTA

EACH city can boast of a few distinguished citizens of great repute, of whom it can be justifiably proud. They identify themselves with it, and serve as an emblem or an embodiment of it. They earn for the city and the citizens adoration and admiration of their contemporaries. Such citizens may either be political leaders, or social workers, or scientists, or men of steadfast wisdom, or eminent persons who have distinguished themselves in the fields of art, culture, literature or religion. Or, they may be saintly personages — pilgrims to the Eternal who live, move and have their being in God.

The Sanskrit saying सर्वे गुणाः काञ्चनमाश्रयन्ति । extols a special quality. Many souls endowed with this exclusive quality, have appeared even in the present age, and this quality gives them a sense of false pride of possessing everything, as typified in the saying कोऽन्योऽस्ति सदृशो मया। Such persons also succeed in winning the admiration of a section of the citizens.

But, really speaking, persons who truly deserve the respect and admiration of the common men, are those who are born great. They cannot be made great.

When I look inward, I honestly find myself devoid of all unique qualities and virtues which characterise really great persons. I am well aware of my limitations and shortcomings. But those who love me, and wish me well, have brought me before you, despite my unwillingness and protests. I, therefore, express my gratitude to them and avail myself of this

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A meeting in honour of Shri Girdharilal Mehta, President of the Bharatiya Vidya Bhavan, was held in Calcutta on Sunday December 25, 1983. Shri L. N. Birla presided and Shri Madhavsinh Solanki, Chief Minister of Gujarat, was the Chief Guest. We have great pleasure in publishing the full text of Shri Girdharilalji's reply (made in Hindi) to the felicitations.

A good student taking part in games and learning music, Girdharilalji had to cut short his studies to take up family business at the age of 15. He was drawn to the jute industry in Calcutta and became the head of Jardine-Henderson & Co. in 1972.

Shri Girdharilalji, who has studied the Vedas in the traditional style under eminent teachers, regrets the neglect of Sanskrit and even Hindi in our present educational system.

He refers to his meeting with Kulapati K. M. Munshi, when the latter was Governor of U.P., and the circumstances that led to his deep friendship with Kulapati Munshi and enduring association with the Bharatiya Vidya Bhavan.

Says Girdharilalji: "I regard my association with the Bharatiya Vidya Bhavan as very precious. In my supplication to the Lord, I always pray for His blessings so that I may continue to serve the society in general, and Bhavan in particular, in my humble way, and in the spirit of service".

opportunity to tell you something about myself.

I was born in Kashi, the lovely and holy city of Lord Vishwanath, situated on the banks of the sacred Ganga, in 1963 Vikram Samvat (1906) on Magh Krishna 14th day. My father lived in Allahabad, while other family members were in Calcutta. I lost my mother, when I was only four months old. But, my relatives at Kashi never let me feel this great loss. They looked after me with abundant love and affection. The first seven years of my childhood were happily spent at Kashi.

It is a well-known fact that Kashiites are a very colourful people and their zest is very infectious. They love **Langra** mangoes, **Paan** and **Vijaya** (cannabis). I found it difficult to resist the temptation of **Vijaya**, and one day, when under its influence, I fell two storeys down from the roof. By the grace of

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God, I was not very much hurt, but this incident made my uncle Shri Biharilal call me to Calcutta immediately.

In Calcutta, I was admitted to Vishuddhanand Saraswati School. I enjoyed my studies and always received great affection from my teachers and friends and played many games. I was also taught music because I was very much interested in becoming proficient in classical music both vocal and instrumental. Reputed exponents of classical music taught me the rudiments of this fine art. With these blessings I became the President of All India Music Conference for several years.

I wanted to study further after matriculation, but my elders had other plans for me, and at the age of 15, I was made to look after my family business, which was trading in grains. I looked after this business from 1922 to 1927.

My family members were partners in a British firm, dealing in piecegoods, and owned by Mr. Jardine. During the freedom movement, this partnership was terminated. In 1928, however, Mr. Jardine appointed me as a gunny-broker for jute mills. In 1945, he offered us partnership in his own firm again. At this time, we also acquired a British firm, George Henderson & Co. In 1946, a new firm named as Jardine-Henderson

was established, and I became one of its Managing Directors. In 1948, Thomas Duff group also sold their company to us. I functioned as Chairman of the Jardine firm from 1972 to 1980, when I retired from all business activities.

Grace of Gurus

We are Nagar Brahmins and hail from village Vadnagar of Gujarat. We worship our family deities — Shri Hatkeshwar Mahadeva and Devi Ambe Mata. There was an old and dilapidated temple of Shri Hatkeshwar Mahadeva in Vadnagar which my family got fully renovated. In keeping with our family tradition, we have been scrupulously and religiously practising the very strict spiritual routine of Nagar Brahmins over the years.

I used to spend some time in studying Sanskrit after per-

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forming 'Sandhya' in the morning, and studied Vedas in the evening at the feet of my 'Deeksha-Guru.' I was extremely fortunate in having Shri Laxman Shastri, Shri Sitaramji Shastri, Shri Anant Krishnaji Shastri, and Shri Pashupatinathji Shastri as my Gurus. Their grace and blessings have always been a source of solace and inner strength to me, at all times. I am, indeed, very fortunate in this respect.

Each member of our family is obliged to devote himself to the studies of Vedas even when one takes to business. This tradition was kept alive upto my second generation, but I cannot foresee whether this would be kept up by the future generations.

The modern educational system has played havoc with the sanctity of Bharatiya Shiksha and what it stands for. Sanskrit, the mother of all our languages, and our lingua franca, Hindi, have been neglected. It is sad to note that even after independence, we have not cared to take concrete steps to popularise these languages. The re-integration of Bharatiya Vidya involves, at some stage or other, an intensive study of Sanskrit and its literature. By neglecting Sanskrit, we are not only helping lower the dignity of our ancient culture to a great extent, but are also giving birth to a hybrid culture, which neither teaches the younger generation to appreciate and live up to the permanent values of our great heritage, nor helps in the development of a spirit of inquiry.

It is, however, gratifying to note that despite opposition from many quarters, the Government has now started encouraging the study of Sanskrit, and the revival of our ancient culture. Encouraging signs to this effect are very much in evidence.

Mehta Sadan at New Delhi (Bhavan's School)

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Great Western thinkers and scholars have always been great admirers of Indian culture and philosophy. It would indeed not only be ironical, but suicidal to our own ethos and identity, if we Indians, who had, in the past, given a new meaning, purpose and direction to life, through deep study and intense meditation, and lived most of our time at the level of super-consciousness, were to blindly follow the West, which itself is being drawn to India, to minister to its spiritual needs. According to the ideals put before us by our culture, Man should lead a spiritual life, while living in the world, without being of the world and accumulate wealth only for the service of the people.

Change in Values

We are now passing through a very critical period and this crisis is felt in every department of human activity. This state of affairs is really due to a fundamental change in our values of life, brought about by an over-emphasis on the ideas of the scientifically advanced Western civilisation, which has dazzled our eyes by its tinsel glamour. We have ignorantly mortgaged our souls to the enticements of the world, and have made power and money as our goals. We no longer feel the pulsations of the Infinite in every particle of the finite world.

There is the saying that "Th pleasant is not necessarily goo but the good is always pleasant According to Gita, which is great gospel of hope and op mism, "whatsoever thou doe whatever thou eatest, whatev thou offerest ..... do them an offering unto me," and gu rantees "speedily thou become dutiful and goeth to eter peace."

The maternal uncles of m father, Shri Vallabhram Meh and Shri Shaligram Mehta, we doing business in Calcutta 1 years ago. In 1908, they clos down all their business, found a Charitable Trust from their earnings, and went to Kas as Sanyasis, after appointing m elders as the Trustees. Th became one with the Almigh in 1917. Later, my grandfath uncles and father too beca Sanyasis in Kashi.

I was appointed a Trustee this Trust in 1949. In 195 the Income-tax Departme wrongfully levied a tax amou ing to one crore and twenty-f lakhs of rupees on the Tru under certain new amendme made in the Trust Act.

Contact with Dr. Munshi

I turned a new leaf in m life, after this incident, whi brought me in contact with S Kanhaiyalal Maneklal Muns He was the Governor of Ut

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Pradesh at that time, and also the Founder-Kulapati of Bharatiya Vidya Bhavan. Shri Munshiji was brought to my residence by Shri Krishnakumarji Birla and Shri Mangturamji Jaipuliya. Incidentally, Shri Munshiji told me: "The Central Government had allocated a plot of land in Delhi for opening a branch of Bharatiya Vidya Bhavan there. The foundation-stone of the proposed building was laid by Dr. Rajendra Prasad, the President of India. But, "the donors who had promised huge sums of money for the construction of the proposed building are now shying away as I am no longer a Minister, but merely a Governor. And, since there is no hope of the building being constructed, the Government will take back the land within a month. I am very much grieved at the fact that the building, whose foundation-stone was laid by the President of India, will now never be constructed for paucity of funds."

I assured Shri Munshiji that we would give the money from our Trust and requested him to go ahead with the construction work. There were tears in the eyes of Munshiji and he said: "You have saved me from humiliation."

The building of Bharatiya Vidya Bhavan was completed in time, and was inaugurated by Pandit Nehru. Thanks to Munshiji, I became the Vice-President of Bharatiya Vidya Bhavan. Thus commenced a beautiful relationship.

Shri Munshi himself, with the help of Shri N. A. Palkhivala, fought the case of our Trust in the Court. Our Trust won the case and got back its money (Rs. 125 lakhs), which we had already paid to the Income-tax Department.

Shri Munshi is no more, but Bharatiya Vidya Bhavan, founded by him is continuously on the march. It has a branch in Calcutta, thanks to the generosity shown by Calcutta donors. Its branches in London and New York, and other places in India and abroad, are engaged in striving to achieve the great ideals of all-round public service. Some of the tallest persons of the world are closely and actively associated with the work of the Bhavan.

I regard my association with the Bharatiya Vidya Bhavan as very precious. In my supplication to the Lord, I always pray for His blessings so that I may continue to serve the society in general, and Bhavan in particular, in my humble way, and in the spirit of service.

The affection shown by all of you towards me, today, has suddenly turned an ordinary man like me into an extraordinary man. Om Shanti. □□□

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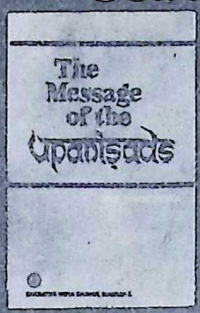

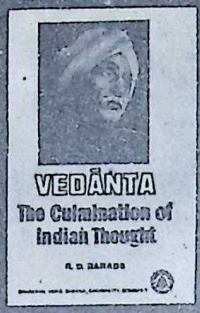

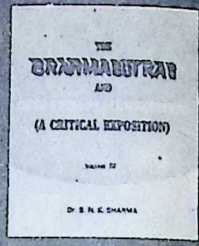

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Gita's Universal Appeal

SHRI Y. V. CHANDRACHUD,
Chief Justice of India

I have great pleasure in inaugurating this First International Spiritual Camp and Gita Gnana Yagna* I consider it good fortune to be invited to this function. The Spiritual Camp and the Gita Yagna are organized by Swami Chinmayananda who has dedicated his life to spiritual upliftment of humanity. It is only appropriate that this Gnana Yagna is being held in the Munshi Nagar Campus named after Kulapati K. M. Munshi, founder of the Bharatiya Vidya Bhavan which is a premier cultural organization with an international bias.

*Inaugural function on Dec. 24, 1983.

MAN claims that he is at the top of the evolutionary ladder because he is freed from the chains of instinct. An eagle's eye sees farther than man's and a dog's sense of smell is keener, Yet, the eagle and the dog are in-

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fluenced by instinct; they do not have the joy which comes out of the freedom of rational thinking. But, if man has to fulfil his destiny, he has to guard himself against assaults on his rationality and create for himself the environs in which he can best develop his personality.

Giordano Bruno was burnt at the stake for daring to hold views contrary to the then prevalent dogma. At the age of 69, Galileo was compelled to kneel before the dreaded Tribunal of the Inquisition and to make a public confession of an error which was not an error: "I, Galileo Gallilei, abandon the false opinion that the sun is the centre of the universe and immovable. I abjure, curse and detest the said errors." This is what he was forced to admit. That was in 1616, more than three centuries ago. Before his death, once again, theocracy imposed on him the condition that he should abandon further scientific work. He was virtually under house-arrest till his death in 1642.

Rationality & Religion

This is the genesis of the conflict between science and religion, between rationality and religion. The tide of scientific progress cannot and ought not to be rolled back at the behest or altar of religion. No scripture that stands in the way of man's rationality, that calls for the suspension of his thinking faculty, can attract the curious and inquiring minds of the new generation of men and women.

One important reason for the ever-growing popularity of the *Gita* is that, as a scripture, it allows freedom of the will to its votaries and eschews anything that is arbitrary. Let me substantiate this. In the last chapter of the Gita, which incidentally is the world's shortest scripture, Krishna tells Arjuna: "Thus has this wisdom, the most profound of all profundities, been explained to you by me. **Reflect on it fully and act as you like."**

Iti te jnaanamaakhyaatam guhyaat guhyataram mayaa
vimrusaitadashena yathecchasi tathaa kuru."

Verse 63, Chapter 18

The study of *Gita,* with a gifted exponent of it like Swami Chinmayananda, will help widen the mental horizon of its students. It can never take people back to the narrow confines of an obscurantist religion. The central message of the Gita is that *"religion is not a refuge from the world but an inspiration to act in the world."*

We see the full-blooded warrior Arjuna remonstrating with Krishna against the very idea of a war in which he will have to fight against his dearest and

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nearest. The easiest thing for Krishna would have been to agree with the view of Arjuna. But no. Sri Krishna leaves Arjuna in no doubt that running away from war — in Arjuna's case running away from life itself — was no answer.

It was not a war of Arjuna's making. It was not a war that had been unleashed on impulse. Far from it. Every step had been taken to avert it, the last of which was the peace mission of Sri Krishna on behalf of the Pandavas, to Duryodhana, the greedy despot of perverted intellect. It was a just war — a Dharma Yuddha, fought in the field of Dharma, Dharmakshetra. Massive numbers were ranged on the side of the Kauravas, but justice, 'Dharma', embodied as Sri Krishna, was on the side of the Pandavas. The final lesson of the Gita is that where valour and justice come together there shall victory and prosperity abide.

No one can advocate war, not certainly in a nuclear age. But when war is just and when all possible steps have been taken to avert it, there should be no running away from it. Justice demands and sanctions resistance to oppression.

For Democrats, we all are. And the Gita, more than any other Indian scripture, has a claim to be the most democratic of scriptures. Though in importance it ranks with the most esoteric of scriptures like the Brahma Sutras and the Upanishads, and is classed as one of the three cardinal scriptures constituting what is known as "Prasthana Trayi", its study, from time immemorial, is open to all. And being the quintessence of the Upanishads, garnered by Sri Krishna himself for the benefit of all classes of people who have to face the battle of life, the appeal of Gita is universal.

One important reason for the ever-growing popularity of the Gita is that, as a scripture, it allows freedom of the will and eschews anything that is arbitrary.

To Mahatma Gandhi, Gita was like a Mother and the staff of his life. Lokamanya Tilak wrote the Gita Rahasya, a meditative study of the Gita, while he was in solitary confinement in the Mandalay Jail. The teachings of *Gita* constituted one of the most profound influences in the life of Sri Aurobindo, a fiery patriot turned yogi. This was equally true of Netaji Subhas Chandra Bose, Rajaji and many of the great architects of Modern India.

If the Gita has played a major role in the lives of many national

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leaders of our country, as a scripture it generated respect for Indian culture in the hearts and minds of westerners, especially the English.

While Sir Edwin Arnold's "Song Celestial" is justly famous the world over as one of the finest renderings of the *Gita* in English verse, the credit for the first English translation of the *Gita* into English should go to Charles Wilkins, a Senior Merchant in the service of the East India Company. Wilkins, acclaimed as the first Englishman to learn Sanskrit, had the support of Warren Hastings, the first Governor General of British India, in getting the book published in London in 1785.

In his letter dated October 4, 1784 to Nathaniel Smith, the first member of the East India Company, Warren Hastings said while encouraging the publication of the Gita: "I hesitate not to pronounce the Gita a performance of great originality; of a sublimity of conception, reasoning and diction, almost unequalled; and a single exception, among all the known religions of mankind, of a theology accurately corresponding with that of the Christian dispensation, and most powerfully illustrating its fundamental doctrines."

Great scholars and thinkers like Prof. Max Mueller, Prof. Paul Deussen of the last century and, in our times, eminent writers like Aldous Huxley and Christopher Isherwood have all been ardent admirers of the *Gita* because of its universal appeal as a scripture, totally free from sectarianism and fanaticism.

Experiential religion will be the religion of the future. No one can impose faith on others in the modern world. The free spirit of man will resist regimentation, be it in the religious, social or political sphere. Unity and integration have to be achieved not by the suppression of thought but through freedom of thought. The right to doubt and inquire occupies and important place in the development of the individual. The *Gita* begins with a doubt, a great moral dilemma, and its end is marked by the resolution of all doubts. To Arjuna then, as to the modern man now, the *Gita* has a message to give. □□□

अभिन्नं च तथा भिन्नं
भिन्नाभिन्नं वदन्ति यम् ।
तं सदा केवलं वन्दे
केषांचिल्लभ्यमीश्वरम् ॥

I bow to Him who is attainable only to some, who is always absolute, entire and unique but whom (logicians) talk as undifferentiated, differentiated and both (at the same time).

—(On Siva) The Skanda - The Sutasamhita IV, Ch. 38

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T. S. RAJAM
GODLY & GOOD

S. RAMAKRISHNAN

THERE are men seemingly good whom one admires from a distance. It is like the beauty of a distant hill bathed in sunlight: the nearer you go, all that is beautiful disappears and you see only the thorny bush and the craggy steep.

Where goodness in men is genuine, it shines with an effulgence all its own the more you get to know them.

The late Shri T.S. Rajam, the eldest of the illustrious founder of the House of T.V.S., was one such soul, godly and good.

In Shri Rajam's death on January 5, 1984, at Madurai, the country has lost a leading industrialist, the nation a great philanthropist and social worker, the people of India, a man of culture and a gentleman nonpareil; the Bhavan a friend, philosopher and guide. He was a great pillar of strength to the Bhavan in general, and the Bhavan's Bangalore Kendra in particular.

II

Shri Rajam has passed away full of years and honours. Within a life-span of over eight decades, there was hardly any field of public activity in which he had not taken interest, and any worthwhile cause with which he was not closely associated. Industry, education, social service, music, religion and culture all claimed his attention and he

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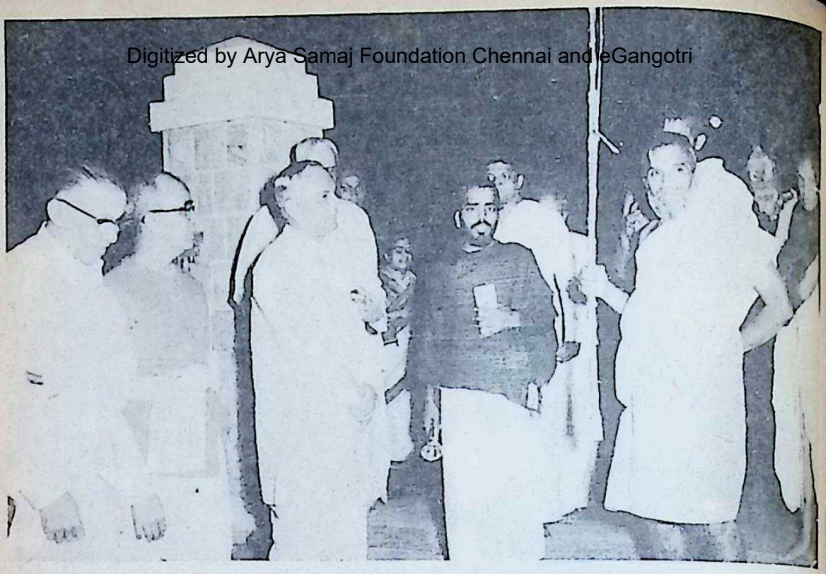
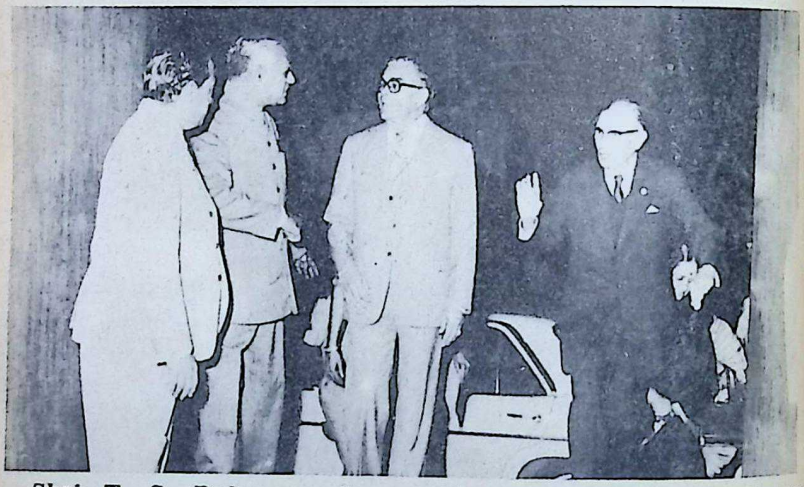


Shri T. S. Rajam and others receiving Srimad Andavan Swamigal at the entrance to the Bhavan's Bangalore Kendra.



Shri T. S. Rajam on the occasion of the visit of the former Governor of Karnataka, Shri Govind Narain, to the Bhavan's Bangalore Kendra. (L. to R.): Shri S. R. Venkatachalam, Dr. G. V. K. Rao, Shri Govind Narain, Shri T. S. Rajam and Smt. G. V. K. Rao

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served them all with a rare sense of dedication, devotion and quiet efficiency. There was nothing that Shri Rajam touched which he did not adorn. What he did not adorn, was probably not worth adorning.

Shri Rajam joined the business of Shri T.V. Sundaram Iyengar, his distinguished father, when he was hardly 18 and worked his way up literally from the shop-floor level. At the time of his demise, Shri Rajam was the President of T.V. Sundaram Iyengar & Sons Ltd., specialists in motor transport and automobile spare parts. The auto-industrial complex at Madras, Madurai and Bangalore is a model cluster of allied industries testifying to the far-sighted vision and meticulous planning of Shri Rajam and the earlier founders. T.V.S. were also pioneers in road transport, both passenger and goods, in which they had set a peerless example. In the field of transport service the name of TVS had become a byword for punctuality, efficiency and courtesy. Now, of course, passenger transport is nationalised.

III

I have had the privilege of knowing Shri Rajam very intimately for 35 years. He was associated with the Bhavan from the 1950s. We got closer when he became one of the founder-members and the Vice-Chairman of our Bangalore Kendra in 1963. Whenever we met in Bangalore, he generously spared his valuable time to talk about the work of the Bhavan and a lot more of other things, — educational, cultural and religious. When we met last, in December 1983, our meeting lasted three hours. He narrated to me his family history; that his great grandfather practised law at Trichur and that some of the members of his family could even today talk Malayalam. He also affectionately recalled his intimate association with Shri Ghanshyamdasji Birla, their last meeting in Bangalore, how, after lunch, Ghanshyamdasji fondly

Shri T. S. Rajam with the late Shri Devaraj Urs, former Chairman of Bhavan's Bangalore Kendra

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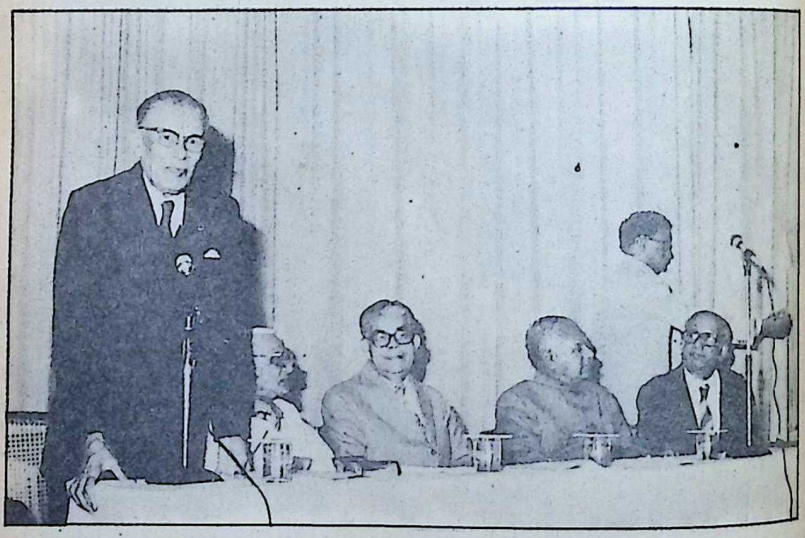
embraced him and told him with great emotion "Rajam, this is perhaps our last meeting on earth."

Shri Rajam fondly told me at our last meeting that he was the only non-Marwari who was present at the betrothal ceremony of Ghanshyamdasji's grandson Shri Aditya Birla with Sow. Rajashree.

Considerate and compassionate, practical and persevering, humble, simple and noble, Shri Rajam was an *Ajatasatru* — one without an enemy. He was friendly with all, including incompatibles in public life irrespective of their political or party affiliations.

He was a great friend of the late Shri T. T. Krishnamachari, former Union Finance Minister and a great connoisseur of music. Like TTK., TSR himself was the President of Madras Music Academy for some length of time.

Shri Rajam was also something of a social rebel. When he lost his first wife early in life, his family elders pressed him to marry again. Being himself a widower, he insisted on marrying only a widow. Even though our association was close and long, I did not know this fact until a few months ago, when we were together at his residence in Malleswaram, Banga-



(L. to R.) Shri T. S. Rajam, Dr. R. R. Diwakar, Shri Govind Narain, former Governor of Karnataka, Dr. G. V. K. Rao, Shri S. V. Rangaswamy and Dr. H. K. Ranganath.

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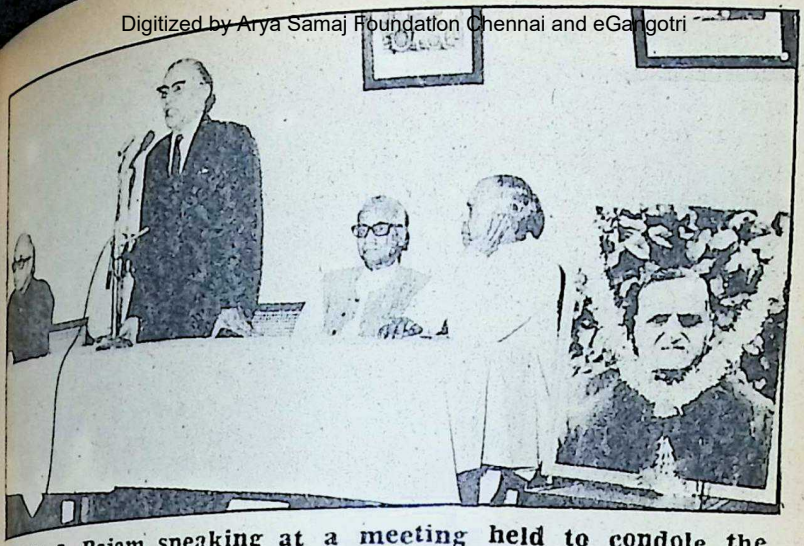

Shri T. S. Rajam speaking at a meeting held to condole the death of Jaisukhlal Hathiji at the Bangalore Kendra. (L. to R.): Justice Shri Gopivallabha Iyengar, Shri Rajam, Dr. V. K. R. V. Rao and Shri Mathoor Krishnamoorthy

love.

While Shri Rajam was not averse to the good things of life, he retained his piety, the true spirit of a *bhakta,* till the very end. He had great reverence for Srimad Andavan Swami and the Paramacharya of Kanchi. He and his beloved partner, Smt. Pankajam, never missed their bath at Thalai Kaveri.

Shri Rajam had a special corner in his heart for the Bhavan. In 1979 he succeeded Shri Devaraj Urs as Chairman of the Bangalore Kendra. When he felt that advancing age and business preoccupations did not permit him to devote adequate time for the Bhavan, he, on his own, pressed us to relieve him of the Chairmanship. He suggested a person younger to him in age. He added that he would not sever his association and he volunteered to work as Vice-Chairman, though, as aforesaid, the person concerned Dr. G.V.K. Rao, the present Chairman, was much younger to him.

The interest in and love for the Bhavan was not confined to Shri Rajam in the T.V.S. family. His brother, Shri T.S. Santhanam, besides being a munificent donor, is a member of the Executive Committee of the Bhavan's Madras and Kodaikanal Kendras. So are most of the other members of the family. Shri R. Ratnam and Shri R. Ramachandran, the sons of Shri Rajam, are also chips of the old block. Let me quote here a letter from Shri Ratnam, the eldest son of TSR, written on

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December 21, 1983, a fortnight before the passing away of his father on January 5, 1984, to Sri C. Subramaniam, Bhavan's Vice-president and Chairman of the Bhavan's Central Committee for Kendras.

"I was informed by a fellow Rotarian that you made a beautiful presentation of the activities of the Bharatiya Vidya Bhavan in our Rotary meeting sometime past at Connemara Hotel. It seems you expressed your anguish regarding the paucity of committed people to serve the cause of the Bhavan.

"I wish to introduce myself as the grandson of the late T.V. Sundaram Iyengar and son of Shri T. S. Rajam. I would be most grateful if you would accept me to serve in any capacity you deem fit for the cause of Bharatiya Vidya Bhavan. I shall deem it a privilege to hear from you at your convenience."

Self-effacing, sober and wise, one seldom comes across men of genuine humility and goodness like Shri Rajam. He was a true *Vaishnava Jana.*

Michael Angelo said:

"Death and love are the two wings that bear the good man to heaven".

Shri Rajam is one of those good men who are borne along to a better world we call Heaven. □□□

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Avoidance of Vices

K. D. SANGORAM

AS regards purification of mind, first we have to eliminate the unclean and unhealthy ideas, and secondly fill the mind with worthy ones. The two processes are simultaneous and not successive; they are also interdependent in that both of them are complementary and work together for the furtherance of the ideal.

The first process is avoidance of vices and the second, cultivation of virtues. Avoidance of vices is easier said than done because it is like swimming upstream. The mind's energies are flowing along with the current of propensities, says William James. To go the way of impulses you do not need any effort. It is action in the line of least resistance. But to reach the ideal, propensities are to be overcome, because, psychologically the ideal does not possess a sufficient moving force. That force is to be augmented by our effort and maintained in the face of resistance from passions.

Thus moral action is an action in the line of greatest resistance. The smallest temptation is enough to induce a man to lay down his oars and the boat goes down tumbling along the swirling waters of passions and in a moment nullifies one's austerities. Constant vigil is called for to maintain the effort and to redouble it if necessary.

The vices are generally taken to be the result of excess of Tamas which gives rise to ignorance and error. We shall consider the vices in some convenient groups; but it does not mean that the vices are exclusive of each other. They are good companions and if one vice is operating, others too are helping it. Thus any bad act can be said to be due to different vices acting severally or collectively. Again, their constitution and even garbs are so similar that a

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bad act can be as justifiably said to be a result of lust (Kama) as of avarice (Lobha).

We may first consider the vices that are predominantly physical i.e. idleness and sleep, then take up the group of vices which are traditionally known as *Shadripus* or six enemies of man. We shall then deal with bad habits that a man develops and bad company that he is lured to. All of them are great impediments and need to be overcome.

Idleness and Sleep. "The heavens build the house of the body with various constituents. The wise looks on other colours as his own. He heightens the glory of the radiant, offers the red to the sacrifice and removes the black" (Atharva Veda XII 3.54). The body is constituted of three elements — the Sattva, the Rajas and the Tamas. The wise person glorifies the radiance (Sattva), sacrifices the red (Rajas) and destroys the black (Tamas). "Let me not be troubled by idleness in my devotions nor should I be a victim to tiredness. I should never try to avoid my duty of straining Soma, nor should I speak such a thing by word of mouth. For God fulfils my desires, blesses me with riches, alerts my intellect and brings me on to a proper path" (Rig. Veda II 30.7).

Tiredness, warn psychologists, is more imaginary than real. We feel tired because we are habituated to feeling tired; but with a little determination, we can defer the point of fatigue and carry on work for some more time.

Idleness is the greatest enemy of man which destroys his physical well-being and wealth. It also spells his spiritual ruin. Earning riches and using them righteously are very important. If one is given to idleness, even gods do not care for him. "I hate him who is idle as well as him who does not know how to properly enjoy his wealth. Both of them meet destruction" (Rig. Veda I 120.12). "Gods love him who strains Soma. They do not like men who sleep away their time. They are themselves alert and correct man's faults" (Rig. Veda VIII 2.18). "He who disobeys you and is absorbed in sleep will perish of his own shortcomings. Oh Indra, preserve your bounties for him who toils to offer Soma" (Rig. Veda VIII 97.3).

Ignorance and addictions to vices are reciprocally related: they increase each other's strength. Ordinarily a cause remains a cause, and effect, effect. A cause does not become an effect or vice versa. Kant however, popularised the concept of reciprocal causality whereby is meant that there is a backlash from the effect which influences the cause in turn. Therefore, in a

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sense, the effect becomes a cause and the cause an effect. Reciprocity thus implies that two events are inter-influenced and become causes and effects of each other. Thus, out of ignorance man takes to bad habits and bad habits in turn cloud his intellect. "Oh Varuna, it is not solely my will that is responsible for my sins. Liquors, anger, gambling and thoughtlessness all contribute to them. Even an elder leads one astray. A dream is sometimes sufficient to seduce a man," observes the sage Maitravaruni Vaisistha (Rig. Veda VII 86.6).

This Mantra calls for two comments. (i) If not his own will, we may ask, whose will is in any way that is responsible for the bad act? Bad habits like liquor are not an external agency; it is the individual who himself develops such habits. Rather than blame bad habits, one should blame oneself and own the responsibility for all bad acts. (ii) The Vedic Rishi here shows a wonderful insight into the power which a dream possesses. It is a known fact that in a dream many an insoluble problem is solved. Sometimes dream-experiences cause fear and even drive a person mad. At the same time, instances are not wanting when a person gets spiritual blessings in a dream-state. On the whole, a dream-experience should not be brushed aside as merely hallucinatory. We may call a dream unreal but it causes effects that are real and one has to enjoy or suffer them. It is remarkable that the Vedic thinker knew what a dream can do at a time when the science of psychology was not even born.

The Six Passions: Of all the six passions, Kama or lust is the most powerful one. Lust for varied sense-objects makes a man blind to his real good. Hence the necessity of curbing desires in general. And desires know no end. "This offering is meant for Agni who is called Kama or desire, who is both a giver and taker, who is powerful and intelligent who is irrepressible and a wanderer. May Savitr who wears gold ornaments on his hands, Indra, Brahaspati, Varuna, Mitra, Agni, Vishwedevas and Angirasas hear my supplication to pacify this meat-eater," asserts Rishi Vasistha (Atharva Veda III 21.4,8).

A number of prayers speak of the sway of fascinations over man. Aware that they are an impediment on the way to moral and spiritual progress, the Rishi requests the deities to remove them. "Let not the goddess of evil (Nirrti) ever increasing in strength chase us. Let her be destroyed along with our thirst for objects" (Rig. Veda 1.36.6). "The two black vultures soar in the sky. They increase our sorrow and famish our body. They

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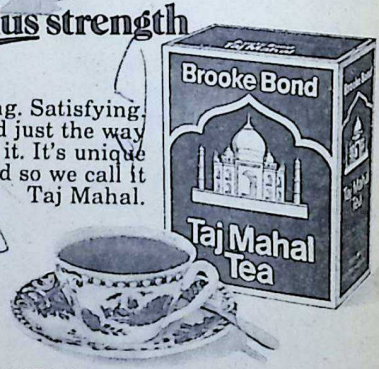

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Brooke Bond Taj Mahal Tea

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inflict pain on us. I cross over them like a tired ox or cow, like a barking dog or like an invading wolf." (Atharva Veda VII. 95,1,2).

The two vultures are desire and avarice which the Rishi is confident of controlling. "Disarm him with your weapons, Oh Agni, who wants to make slaves of us by means of eyes, mind, or thought (i.e. by offering seductive objects to different senses). I offer the whole of myself for sake of liberation (Atharva Veda V. 6,10). Apparently, for this Rishi as for Spinoza, freedom from appetites is itself freedom from human bondage. Cupidities are a bondage; control over them is freedom. Man as belonging to the realm of nature is bound to be under the thumb of wants; but as a member of the realm of ends he must rise above them. "After all we are petty mortals and shall hanker after pleasures. But Oh! wielder of the thunderbolt, raise us above them and make us perfect" (Rig. Veda. VIII.92.13). "Many are our fancies but in the presence of Soma, I pray to gods to forgive us for our shortcomings." (Rig. Veda I.179.5). The things which we covet have a power of allurement and man has to fortify himself if he has to combat them. "Agasti performed austerities which were hard as digging with a spade. He also pined after progeny and strength. But he by his great power conquered both material wealth and spiritual good." (Rig. Veda I. 179.6).

There has been a specific mention of the sex-instinct, indulgence in which leads to a man's downfall. "Oh! Indra let the male and the female demons be done to death. Let them whose sport it is to sabotage a man's onward march, be beheaded. Let them not even live till sunrise" (Rig. Veda VII. 104.24). "May not the ghouls demolish our efforts. May not the enemies inhabiting inside attack us. The noble Indra wishes to rule over men of different natures. Let not those given ever to sex come near our sacrifice" (Rig. Veda VII 21.5).

प्रवर्तनां प्रकृतिहिताय पार्थिवः
सरस्वती श्रुतिमहतां महीयतां ।
ममापि च क्षपयतु नीललोहितः
पुनर्भवं परिगतशक्तिरात्मभूः ।।

May the ruler exert himself for the benefit of his subjects; may the words of those great in spiritual love be honoured. And for me, also, may the self-born omnipotent Siva destroy rebirth.

—Kalidasa:

The Sakuntala

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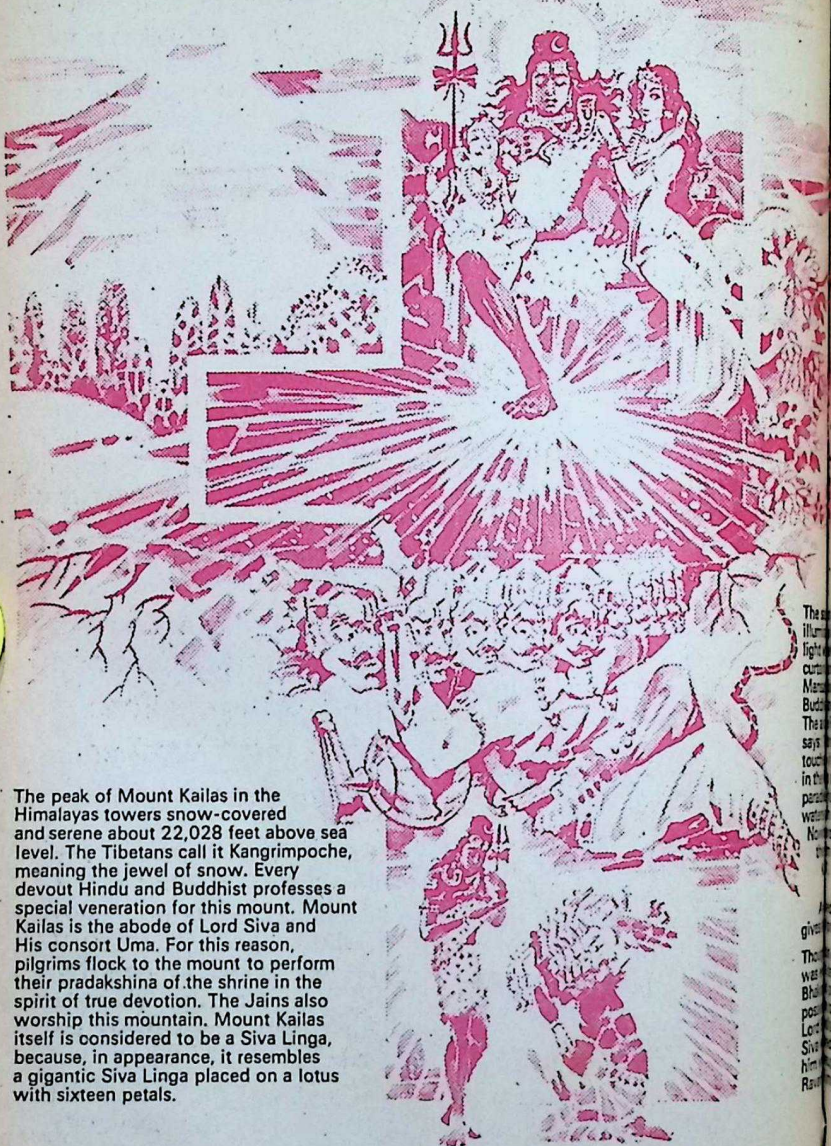

The peak of Mount Kailas in the Himalayas towers snow-covered and serene about 22,028 feet above sea level. The Tibetans call it Kangrimpoche, meaning the jewel of snow. Every devout Hindu and Buddhist professes a special veneration for this mount. Mount Kailas is the abode of Lord Siva and His consort Uma. For this reason, pilgrims flock to the mount to perform their pradakshina of the shrine in the spirit of true devotion. The Jains also worship this mountain. Mount Kailas itself is considered to be a Siva Linga, because, in appearance, it resembles a gigantic Siva Linga placed on a lotus with sixteen petals.

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MOUNT KAILAS

Where pilgrims flock to an abode of a God.

The [illegible] wards, illumi[illegible] heavenly light [illegible] and a curtain [illegible] Kailas is Manasa[illegible] Buddhists [illegible] sacred. The [illegible] Ramayana, says [illegible] touch [illegible] the bathes in the [illegible] the parasol drinks its water [illegible] of Siva. No [illegible] equal to [illegible] as both [illegible]

A [illegible] legend gives [illegible] prominence. Though [illegible] honour, was [illegible] Mount Siva Bhak[illegible] shows he possi[illegible] him by Lord [illegible] Lord Siva [illegible] to grant him [illegible] boon. Ravana [illegible] immortality.

When the Lord told him that everything that has been created must come to an end, Ravana amended his request. With his utter contempt for human beings, he asked that it may be ordained that his end could come from the hands of a human being. The boon was granted.

Ravana grew more arrogant and insolent with every passing day. In a fit of anger, he tried to lift Mount Kailas itself, where Lord Siva and His divine consort Uma reposed.

As the gigantic hill began to rise, Uma looked anxiously towards Lord Siva. He smiled reassuringly and pressed the earth gently downwards with His toe. The mountain descended, trapping Ravana beneath it. Thoroughly chastened and in great agony, Ravana prayed for forgiveness, and Lord Siva, ever merciful towards His devotees, relented and released him.

Sacred hills like Mount Kailas have been the source of inspiration to the people of India. They stand as stalwart, silent witnesses of faith, hope and love. Majestic and sublime, they bestow a legacy of love and devotion. Monuments of wisdom, they are living legends of a rich and rare grandeur of the spirit that inspires us in our day and age—and will do so for all eternity.

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A Greedy King Humbled

P. RAJA

THE king woke up with a start. There was a sudden commotion in the palace in the dead hours of the night. He shook off his sleep, got out of his bed, found his shoes and was about to go out when the Chief of the Palace Guards who came rushing into the king's chamber stopped him.

The chief's face was panic-stricken. Gasping for breath he blabbered: "Majesty ... thief ... burglary ... thief ran away ... stolen jewels."

"What?" shouted the king. "Burglary in my palace! What the hell were you and your assistants doing when the thief entered? Where were you sleep-

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ing when he broke open the treasure-chest? Aren't you ashamed to tell me that the thief ran away with the jewels?"

The chief trembled at the king's angry words that came like poisoned arrows. He had no answer to give. All that he did was to keep his head lower.

His silence only irritated the king. He lost his temper and said: "Run after the burglar. Before sunrise I want him alive. Else your head will not be yours. Do what you will but bring the culprit here."

The Chief Guard directed all his assistants to go into different directions to catch the burglar and report to him before sunrise. He said: "I will be waiting for you all under the banyan tree near the deserted temple by the river side. Do not return without the burglar."

The guards dispersed in various directions.

The birds on treetops began to chirp. Somewhere a cock crew and it was reciprocated by another. The stars began disappearing one after another and darkness slowly began giving way to the dawn.

The chief rode to the deserted temple and halted under the banyan tree near the river. He eagerly awaited the arrival of his assistants.

The guards came one by one and everyone of them said: "Sorry! I couldn't find the burglar."

"Should we die for our negligence?" — the Chief thundered.

The guards stood staring at one another. Just then a sound from the temple attracted their attention. All eyes turned to the entrance of the temple. A half-naked man stood there. He took no notice of the guards and stood facing the east. He lifted his arms above his head, brought his palms together and prayed to the sun who had risen. The man was lean and thin and had matted hair. He had a stubble on his chin.

The chief's eyes brightened. A mischievous smile played on his lips. Pointing to the half-naked man, he shouted at the guards, "Catch him. At last we have caught the culprit."

The guards were hesitant. One among them said: "Certainly he is not the man we encountered at the palace last night. This fellow looks like one suffering from famine but that burglar who escaped from our clutches looked as if he was the cause for it."

"Hold your tongue," retorted the chief. "Do what I say ... Is this not the only way to solve the problem? We shall sacrifice him to save our necks from the sharp edge of the butcher's knife ... Let's drag him to the king and say that this was the fellow who burgled the royal treasure-chest ..."

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The guards nodded their heads in approval. While the poor fellow was still at his prayers they handcuffed him.

When the news of the capture of the burglar reached the palace king was still in bed. The queen shook her husband from sleep and said in a frenzy manner: "The burglar is caught ... The burglar is caught."

The king was so sleepy that he drawled: "Hang him."

She came out of the bedchamber. The chief minister and the Chief of the Palace Guards stood in the hall awaiting orders from the king. They pricked their ears.

The queen threw a meaningful smile at the Chief Guard. Turning her eyes to the Chief Minister she repeated the words of her husband.

The Chief Guard heaved a sigh of relief. When the Chief Minister passed on the order to the hangman the accused cried for mercy: "Do I look like a burglar? Do I deserve such a punishment for being poor and homeless? I am innocent of any crime ..." But the hangman dragged him away.

On the way he muttered some words in the hangman's ears.

The hangman ran to the Chief Minister, the Chief Minister to the queen and the queen to the king.

The king could not believe his ears. "I should be an idiot to hang such a great man. He is certainly a boon to us". So saying he ran to the scaffold where the half-naked man stood with his hands tied together at the back. The noose hung above his head.

"Untie his hands ... untie his hands," shouted the king. His order was obeyed.

"Did you really mean what you said?" The king asked the accused.

"Yes, Your Majesty. Every word of it. I shall act as I have said if you give me what I need."

The king nodded his head.

"To begin with", said the half-naked man, "give me an acre of fertile land. Supply me with half-a-dozen sturdy men with twelve healthy bullocks. They should till the land to my satisfaction."

"Agreed," said the king.

The man said: "Tomorrow being Friday, and that being an auspicious day, let the work begin at sunrise. The tilling of the land should be over by sunset."

"Give him all he asks. Treat him as our guest," the king commanded his Chief Minister. After a pause, he whispered, "But don't let him escape."

The next day at sunrise, the man was escorted to the piece of land marked out for him. Under his supervision, the tilling began.

When it was dusk, he called the tillers off from work.

"Tomorrow, my Lord," said the man to the Chief Minister,

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will be a rest day. And on Sunday at noon the sowing of the seeds should commence. It should be over before dusk. And please be prepared to give me three big baskets full of seeds."

The Chief Minister was stunned at the word 'Seeds'. Perplexed he asked: "Seeds! What seeds?"

The man smiled and said: "Haven't you heard of the saying 'As you sow, so shall you reap'? If you desire to have a gold harvest, you should sow only gold seeds."

"But where to get gold seeds?"

"Oh! That's simple? Any goldsmith will make them from molten gold ... Every seed should necessarily be the size of a grain," advised the man.

"Granted," said the Chief Minister and went to report the matter to the king.

A good number of goldsmiths were busy making gold seeds.

The gold seeds became the talk of the country and there was no one in the land who didn't hear of the great man — perhaps the only one in the whole world who knew the divine secret of cultivating gold in fields.

"Ours will be the richest country in the world," boasted an officer in the court.

"Ours will hereafter be known as the Land of Gold," said another.

A third laughed and remarked, "Hereafter no one in our country will cultivate food grains but we will have enough gold to buy them from our neighbouring countries."

On the morning of the expected Sunday, the king arose cheerfully. He dreamt of buying the whole world with his gold and saw himself the unquestioned monarch. "Last night it was a dream. Today it will be a reality," he told himself.

By the time the sun moved to the mid-sky, a vast crowd had already gathered around the tilled land to see the sowing of the gold seeds.

The king, the Chief Minister with his courtiers and the queen with her maidens all reached the field.

The half-naked man smiled, looked at the three baskets full of gold seeds and then raised his eyes towards the sky. "It is time to begin sowing," he said.

Like children listening to a ghost story, everyone became alert.

"Yes. You can begin ... How many men do you need to help you sow these gold seeds?" asked the king.

The half-naked man looked at the king and said: "Number does not count here, Your Majesty. Even one is enough if he is honest. Only such a man is fit to sow the seeds. If the corrupt feigning honesty makes bold to do this work, an instant death awaits him. Only the man who

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is certain that he is honest, who is certain that he had never in his life cheated another and who is certain that he had never taken another man's property is fit to sow the seeds. Only then the gold-yielding plants will grow out of the gold seeds."

The entire crowd stood dazed. The silence was so powerful that one might hear even the movement of ants.

"I could have done that for you," the half-naked began again. "But your guards have already accused me of burglary ... So I am not honest in the eyes of law. Now, Your Majesty! Please send the honest man to sow these seeds."

The king stammered for words and finally said: "I know how honest is my Chief Minister ... He will have no difficulty in sowing the seeds."

The Chief Minister began to shiver in his shoes. He scratched his head and with trembling hands, said: "My Lord! Who can be more honest than our Finance Minister?"

The Finance Minister looked daggers at the Chief Minister who tried to avoid his gaze. Many other ministers and courtiers bent their heads. The Chief Guard moved back and disappeared in the crowd.

"The queen certainly is the most honest, my Lord," suggested the Finance Minister.

The queen looked at the king and said: "Who can ever be a model of honesty like you, my Lord! I have not an iota of doubt about it ... Proceed to sow the seeds, Your Majesty, and let this land to have a golden harvest."

The king was startled. The half-naked man was enjoying the fun. The king started sweating profusely. Turning the crowd, he said: "Whoever is honest amidst you can come and sow the gold seeds. Make our country rich. And to the man who comes forward to sow the seeds, half of my kingdom will go as a reward."

Everyone in the crowd looked at the other. The smile had vanished from everyone's face. All of them loved to possess half of the kingdom but none was prepared to die an instant death. The crowd began to melt slowly.

"Your Majesty, don't you have even a single honest man in your kingdom?," the man asked.

The king kept quiet.

"Your Majesty! When you do not have even one honest man in your realm, do you, a representative of God, still wish to hang me for no fault of mine?" The man asked.

The king had no answer. The queen stood like a statue. The courtiers for first time in their lives understood the meaning of the word 'shame'.

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ECZEMA

DR. K. NARAYANAN

ECZEMA is one of the commonest and most irritating of skin diseases, accounting for about 40 per cent of all skin ailments. Known also as *dermatitis* – inflammation of the skin – eczema can strike anyone irrespective of age, sex and place.

Broadly, it has been classified into five types: contact; atopic; seborrhoeic; discoid and varicose. While they have some common features, each type also exhibits certain recognized patterns of its own. The trouble usually begins with a reddening of the area (of skin). This normally follows dilatation of the capillary blood vessels in the area due to hypersensitivity which is simply known as allergy. (See 'Allergy' for details). The fluid escapes from the dilated blood vessels and 'floods' the surrounding tissue. The accumulated fluid causes the swelling of the skin (often hardly noticeable). Then begins the 'torture' of *itching*.

Itching is one of the dominating symptoms in all types of eczema, though the severity of scratching can depend on the site of the affliction, the nature of the attack and the 'itch threshold' of the patient. (That is, different individuals react differently to itching sensation, as they do in the case of pain — see 'Pain' for details). In most cases of seborrhoeic eczema, however, the itching can be less severe.

Meanwhile blisters may form at the site (under thick skins, say in the palm and soles, they may appear like 'sago') and in time burst, releasing a fluid ('weeping' stage). Even if blisters do

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not form, scratching can damage the skin, leading to the exudation of the fluid. Once the skin is broken, the site becomes infected (with bacteria) and painful. The infection can spread to the neighbouring areas. Then, finally, the 'weeping stage' ends by drying. And as this occurs, scabs and crusts get formed over the area. Some eczemas are, however, 'dry' rather than 'wet.' This means that they do not form blisters or exude any fluid from the affected area.

Excessively dry skin, greater sensitivity to irritating substances and climatical conditions (cold, frost, humidity, heat, etc.), 'low itch threshold' heredity, certain septic focus in the body (bad tooth, throat infection, etc.), constipation, dyspepsia, etc. can cause eczema in susceptible individuals. In some infants eczema can break out for a while during teething.

Having seen the common features, let us now look into the nature of the individual types.

1. *Contact Eczema or Contact Dermatitis*

As the name indicates, this type of eczema results from tactile exposure of skin to particular irritants. It is simply known as allergic reaction of sensitive persons to specific things. Almost everything in the Universe can bring about this sensitive reaction to individuals who are susceptible to reaction. Sometimes, the allergic reaction may appear only after a prolonged period of exposure to the irritants, so much so one may not be able to trace the source of the trouble; and, even if the culprit is suspected the patient may not readily be convinced since he had been in contact with the 'suspect' for a long time. What really happens here is that for many years they had been using the thing (say, washing powder, jewellery, etc.) and the body would have been building up sensitivity, till, at last, it bursts forth in the form of eczema (itchy rash or blisters) at the site of contact.

On the other hand, the sensitive reaction can, at other times, occur within minutes or seconds of contact with the offending object which can exist either in solid, liquid or gaseous forms. Those allergic reactions which appear quite clearly after contact with particular irritants (like adhesive plasters, chemicals, etc.) by susceptible individuals, can be inexpensively 'cured' by avoiding contact with the allergen.

Detection of the culprit at times is easy enough. But it can also be a herculean task to track down — if it can be tracked down at all —the culprit. It will be difficult to pick out one particular thing from the thou-

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and and one things that we come into contact in life.

To make the situation worse, sometimes the eczematic condition can occur in areas remote from the place of contact by the offender. The symptoms may appear over the face, for example, because of an ear-ring etc. which may not at all have any contact with the face. Similarly, nail polish may trigger off an attack, say, on the eye-lids! Once the body reacts to a particular irritant, it almost always retains the memory to flare up whenever it encounters the culprit in the future.

Sometimes treatment itself can worsen an original eczema as the ointments or creams used for treatment *may* contain a chemical to which the patient is allergic!

It is almost impossible to list the things that can cause eczematic reactions, as there is not a product in the world that is potentially not harmful — to produce reaction — to someone or the other. Cosmetics, hair sprays, plants, chemical dust, perfumes, deodorants, washing powder, dyes, gloves, nickel fittings, jewellery ... the list can be infinite. As noted above, sometimes the offender can be easily 'caught,' for the eczema appears at places where the irritant comes into contact. Dyes, for instance, can cause eczema on the head, deodorants at the arm-pit, contraceptives or sanitary napkins at the genital region, and so on. Infants sometimes suffer from eczema due to soiled, wet nappies if left in contact with the skin for a long time (It is a fertile ground for bacteria). To avoid this eventuality, nappies should be changed frequently.

Here are some main points to prevent or relieve *contact dermatitis*:

★ Do not get exposed to allergens if it is known they can create hypersensitive reaction on contact.

★ Remember, reaction can occur in strange ways. For example, a wife may suffer allergic reaction from the remnants of, say, chemical or dye, that remains on her husband's hands after he returns home. Also watch out domestic pets.

★ If it is necessary to use a new substance, try it out in an inconspicuous area of your body, such as the thigh. Do not use the substance, if it develops an allergic-type reaction.

★ With the keenness of a Sherlock Holmes, try to find out the trouble-maker, if you cannot detect the cause easily.

★ Eczema from occupational hazards should be always thought of. Handling of chemicals and even medicines (anaesthetics, creams, antibiotics, etc.) can start an eruption.

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SRIKRISHNA TEMPLE, GURUVAYUR (Kerla)

Guruvayur temple is one of the most renowned temples in India. It is 29 Kilometres from the nearest railway station Trichur (Southern Railway). The presiding Deity is Sree Krishna, celebrated for His captivating child-like sports and exploits, the Divine cowherd of Brindavan and Author of the Bhagavat Gita. The deity known as Guruvayurappan is worshipped by a wide, over increasing circle of devotees. The boons He bestows are miraculous and countless. By worshiping Guruvayurappan one can achieve not only his desires but also secure Moksha at the end.

Pooja Timings : **3 A.M. to 12-30 P. M.**
4-30 P.M. to 9-30 P. M.

Offerings :

The costliest offering on the schedule is Udayasthamana pooja. It consists of 21 special poojas and costs above Rs. 8000/-. The other important offerings are Laksha Deepam Rs. 3,000/- Ahassu Rs. 1500/-, Mamaskaram Rs. 1200/-, Athazham Rs. 1000/- and Feeding of Elephants. Rs 1250/- Some of the common offerings are briefly described below :—

Thulabharam : Devotees pray for favoures from the Lord and in return vow to gift to the temple articles such as sugar, fruits, milk, butter etc. equal to their body weight.

Annaprasam : The child is fed for the first time with the rice offered to the Lord to protect against starvation.

Marriage : The couple exchange garlands and rings from the Kalyanamandapam in front of the temple for a happy married life.

Krishnanattam : The story of Lord Sreekrishna in Sanskrit depicted in a services of eight separate dance dramas.

Accommodation for pilgrims : Devaswom Panchajanyam Rest House having 105 rooms. Rate : Double Room Rs. 30/-, Family suite Rs. 60/-, Devaswom Satram having 114 rooms. Rate : Single room Rs. 10/-, Double room Rs. 20/-, Rooms having 3 beds Rs. 25/-, 4 beds Rs.30/- 5 beds Rs. 40/-.

Free Satram : Service charge Re. 1/-. Cloak Rooms, cum comfort station Re. 0.50. Prasada Oottu (Free food to 150 pilgrims) is given by Devaswom daily. In addition, poor feeding is also done daily.

Important Festivals :
Ashtami Rohini — Birth day of Sreekrishna (August — September)

Guruvayur Ekadasi (December) : The Ekadasi celebrations begin 30 days in advance Chembai Music festival is conducted during the last four days of the Festival.

Annual Ulsavam (February & March) : The Festival last for 10 days. The most remarkable features of the festival are Anayo ham (Elephant race) in the inaugural day, the grand Ulsavabali on the eight, the Pallivetta on the ninth and the Arattu on the final day.

Elephant Camp at Punnathurkotta : The Devaswom is maintaining 36 Elephants of its own. The Elephants are stationed at Punnathurkotta which is 4 K.M. from Guruvayur. Pilgrims are permitted to visit the place and see the elephants.

Other Institutions :—Museum (Various articles offered to the Lord are kept here).
Library and Reading room.
Publication Division
Kalanilayam consisting of Krishnattam Dance Drama troupe.
Vadya Vidyalayam : Training given to students in temple musical instruments.
Free Hospital.
First grade College, High Schools, ano English Medium School.
Gosala consisting of milch cows.

General : The administration, control and management of the temple are vested in Guruvayur Devaswom Managing Committee constituted under the Guruvayur Devaswom Act 1978.

SD/-
K. S. VELLODI, I.A.S.,
ADMINISTRATOR, GURUVAYUR DEVASWOM, GURUVAYUR
For Administrator

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★ Manufacturers sometimes change the composition of their proprietary products, so that it is possible to develop the eruption while using a particular product even if it had been in use for a long time. Always check the ingredients of the proprietary products you use to appraise their harmlessness.

Treatment: It consists of avoiding contact with the allergen (if it is known). Medical consultation should be made if the trouble fails to disappear of its own within a few days. Skin tests (see 'Allergy' for details) can be performed to discover the trouble-maker, if the malady proves intractable. Calamine lotion can be tried to relieve the itching *before* the blisters are formed. Once the blisters burst ('weeping' stage) a lotion or ointment containing anti-histamine or corticosteroid can be used. Itching can be relieved by sedatives and/or anti-histamines taken orally. Dry eczema can be helped by zinc and crude coal-tar ointment. X-ray treatment is also used in intractable cases. Antibiotics are normally included to obviate the possibility of bacterial invasion.

2. *Atopic Dermatitis (Infantile Eczema)*

Atopic eczema is a distressing condition frequently encountered, especially in infants and children for which reason it is also known as *infantile eczema*. It usually affects people with a family history (hereditary) of allergic sensitiveness and one or more of the family members may have suffered from this type of eczema while young or are still suffering from a related allergic disorder such as *asthma* or *hay fever*.

In infants, atopic eczema usually affects the face. However it may affect other parts of the body: the head; the bend of the elbows; the arm-pits; the forearms; behind the knees; lower legs; etc. The affected area sometimes may appear as if 'boiled' (reddish) before the eczema breaks out to give the child intense uneasiness through itching. The eczema of this type may come and go, and in most cases it usually disappears forever as the child grows up — sometimes it lingers till the late teens. It persists forever only in unusual cases.

Sometimes the built-in allergic tendency can be triggered off by child's diet like cow's milk (or any other animal's milk), eggs, various drugs, immunisation serums, etc. Cold and emotional stress often aggravate or precipitate the attacks.

Preventive Measures

It is not possible to prevent this type of eczema. However, much can be done to prevent

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aggravation or precipitation. Here are the measures:

★ Breast-feed the child. It rarely develops infantile eczema.

★ Do not use creams and ointments indiscriminately, so as to risk *contact dermatitis*. (see above)

★Keep the child's fingernails well-trimmed to avoid scratching. The hand can be provided with cotton gloves.

★ Maintain good hygiene. Change the soiled diaper frequently to keep the skin free of irritants.

★ Regular use of a bath oil will help dry skin.

★ Avoid climatic or emotional factors.

Treatment is same as for contact dermatitis mentioned above. Though *atopic eczema* may persist for life, all cases will improve with treatment and most will eventually clear.

Caution: Vaccination against smallpox is strictly forbidden, as this can be dangerous to life since it makes the body vulnerable to viral infection. Other immunisation normally carries no additional dangers.

3. Seborrhoeic Eczema

This type of eczema develops where the sebaceous glands (the glands that oil the skin) are numerous. It appears usually on the head (when it can sometimes be mistaken for dandruff or psoriasis, if the eczema is dry); behind or around the ears; at the folds of nose; axila (armpits); beneath the breasts; around the navel and groin. (Under the breast, in the armpits, at the umbilicus and in the groin, it usually appears in the form of greasy red patches). When it occurs in the external ear canal, it is called otitis externa, and when occurring around the eye-lids is christened as *blepharitis*. Sometimes it can occur on the chest below the breast bone and on the back between the shoulder blades.

Unlike in the other types of eczemas, in the case of *seborrhoeic dermatitis* itching is almost absent. The cause for this distress is unknown. It can clear off within a month with proper treatment, without which it can drag on for months or years.

Treatment usually follows the steps taken in other types of eczemas (Antihistamines; ointments containing sulphur, coal tar, salicylic acid, steroids, etc.). When the head is affected, special shampoos containing coal-tar extracts are useful.

4. *Discoid Eczema*

In this type of eczema, coin-shaped (2 to 4 inches in diameter) patches may appear along the outer surface of the arms and legs. The buttocks are also affected occasionally. The vic-

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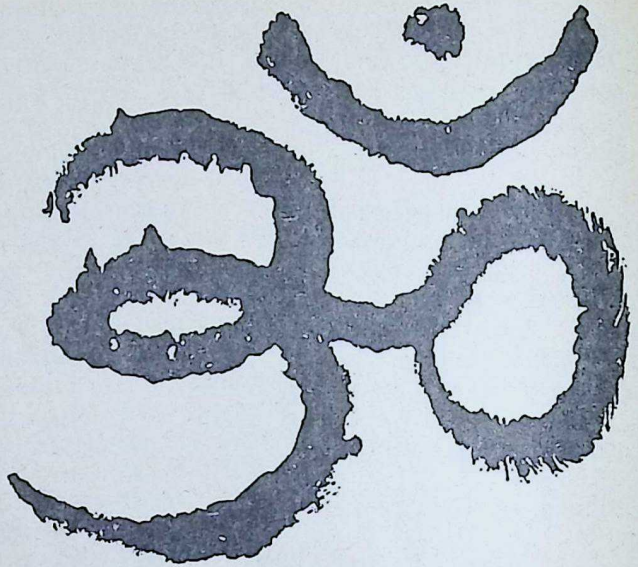

THE MYSTIC 'AUM'
AS IT WOULD WRITE IT
TODAY IN DEVNAGARI

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...s are usually young and ...ddle-aged adults. The patches ...ually begin in the form of ...sers, then they burst and ...rm crusts — often resembling ...petigo, a pus-containing blis... that results from bacterial ...ction. It can last from a few ...nths to a couple of years un... ...s treated by methods outlined ...ove for other types of eczemas.

5. Varicose Eczema

As the name indicates, this ...pe of eczema is common in ...ose who suffer from varicose ...ins (incompetent veins) though ...certain cases the malady (the ...ated veins) cannot be obvious ...outside. Equally it is obser... ...d usually on the lower third ...the leg and that too in later ...e. The eczema is usually ...k brown in colour and usual... ...ppears around an ulcer. ...ing and flaking of the skin ...e common. The condition, ...ch can cause intense irrita... ...n, has a tendency to wax and ...ne. Not infrequently the con...ion can be complicated with ...icose ulcers.

Though the exact cause is not ...wn, it is believed that eczema ...caused as a result of poor ...nage of blood from the skin due to stagnation in the varicose veins.

Apart from the medical treatment advocated for this type of eczema, rest, exercise, resting the foot on a stool whenever possible (to encourage draining of blood from the veins), etc. can help to aid circulation of the blood and reduce discomfort. Surgical removal of varicose veins can sometimes produce positive results. Normally the trouble lasts for many years.

Here are some general points about eczemas:

★ Eczema is most common in children. In a vast majority of cases, it clears as they grow up.

★ Skin preparations should be used with care, as sometimes the drug itself may contribute to increase the distress.

★ The distress of itching should be sought to be relieved by rubbing than by scratching.

★ Eczema is *not* contagious.

★ Avoid stress. It can increase the torture.

★ Involve yourself in more and more outdoor activities.

□ □ □

A law of nature rules that energy cannot be destroyed. You ...ge its form from coal to steam, from steam to power in the ...ine, but you do not destroy energy. In the same way another ...governs human activity and rules that honest effort cannot be ..., but that someday the proper benefits will be forthcoming.

—Paul Speicher.

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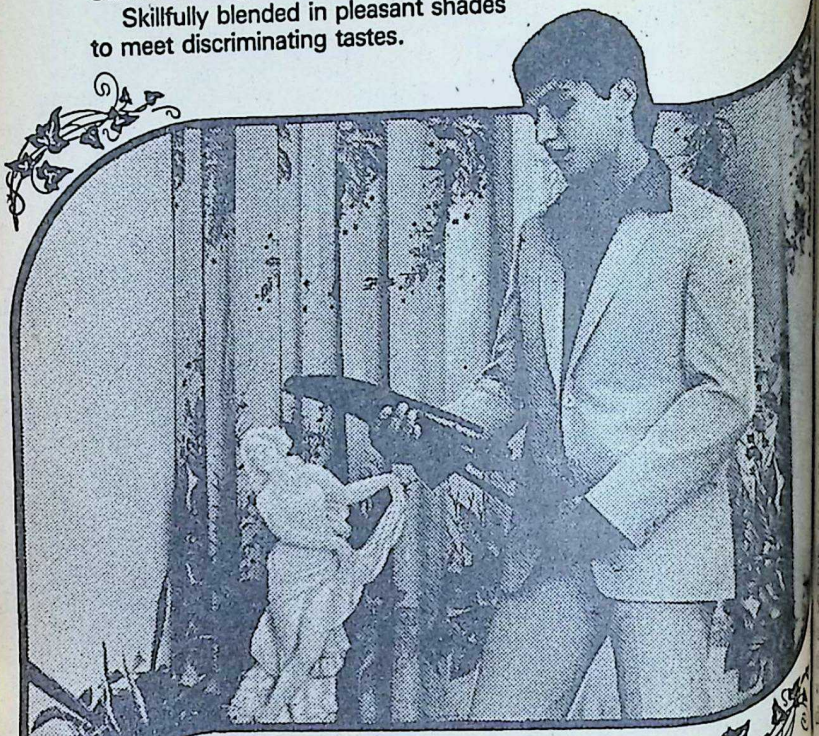

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HERE & THERE

V. S. R. K.

Gene or Genie

NEWSPAPER reports can at times be exasperating. Reports on matters of cultural or scientific interest tend to be tantalizingly brief, stifling your curiosity the moment it is aroused. A recent instance is that concerning the 15th International Congress of Genetics held in New Delhi in December. Dr. M. S. Swaminathan, the distinguished agricultural scientist whose thoroughness in dealing with advanced scientific thought and developments in his field are well-known, was quoted as saying:

"A clear understanding of the principles of genetics should provide opportunities for moral growth and perfection".

"Genetics should help promote a dynamic concept of life with opportunities for the correction of mistakes and continuous improvement."

"Molecular genetics need not lead to the erosion of faith and break-up of society, provided it is used for promoting the concept of universal brotherhood based on the understanding that humans have the same chemical substance of heredity and the same codes".

"Genetics is a great unifying force since it helps to explain the basis of individuality and interdependence in all living organisms".

As against the generally optimistic note struck by Dr. Swaminathan, the Prime Minister was reported as saying that developments in genetic engineering "are both fascinating and frightening".

An Ottawa-based Indian scientist, Dr. Saran A. Narang, claimed that his 'achievement' in synthesizing a 'jumping gene' in a test tube could lead to a better

Gregor Mendel

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understanding of cancer-causing genes. Dr. David Baltimore, who won the Nobel prize for medicine in 1975, in an interview (two days after Dr. Narang's) declared that it would not be possible to find a cure for cancer in the near future.

All these brief reports about 'moral growth and perfection', 'frightening prospects', and cure of cancer with reference to the work on genes are apt to be a little confusing. Now, what is this genetics about? How far have we gone and where are we going in this field of biological research?

Genetics is a branch of biology which deals with heredity, the ways in which characteristics are passed on from parents to offspring. We owe it to the Austrian monk Gregor Mendel (1822-1884) the discovery of the two basic laws of heredity, name ly, of segregation and of independent assortment or recombination. Mendel crossed varieties of peas differing in single contrasting traits, or characters such as a variety with purple and one with white flowers, with yellow and with green seeds, with round and with wrinkled seeds, tall with dwarf varieties and so on. In the first generation hybrids one trait (e.g. purple flower) was found dominant. In the second generation hybrids, the dominant and recessive grandparental traits reappeared in about three-quarters and a quarter of the progeny respectively (a ratio 3 dominant: 1 recessive). In other words, 75 per cent of the plants had purple and 25 per cent white flowers. According to the law of segregation, there is no mixing up of the gene in the sex cell of the purple flower and the gene in the white flower. Similarly, according to the law of independent assortment or recombination, the second generation hybrids show different combinations of seed colour (yellow and green) and seed surface (smooth and wrinkled) in the ratio of 9:3:3:1. i.e. 9 double dominants, 3 with one dominant and one recessive, 3 with the other dominant and the other recessive: 1 double recessive. Thus Mendel demonstrated that heredity was transmitted through a mosaic of corpuscles, genes which are to some extent independent of each other.

In man the number of genes in the cell are estimated as ranging from 10,000 to 100,000 and nature is prodigal in the number of sex cells. Every gene may affect many visible traits; most traits are influenced by several or many genes. Interaction of gene effects in development may lead to some extremely complex situations which are at first sight quite different from simple Mendelian inheritance. Analysis of situations of this sort in terms of the gene theory was one of the outstanding problems of genetics

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during 1900 to 1920.

The discovery of the double-helical shape of deoxyribonucleic acid or DNA, in 1953, by James Watson and Francis Crick marked yet another milestone in man's effort to know more about himself at least biologically. In 1967 Arthur Kornberg synthesised in a test tube a single strand of DNA that was actually able to make a duplicate of itself. Today, scientists are confident that they can eventually create functioning, living cells, though at the bacteriological level, to begin with.

Genetic engineering to which Mrs. Gandhi referred, is concerned with gene splicing or molecular cloning. It involves the transfer of genes of known or desirable functions from the chromosomes (thread-like bodies in the nuclei of living cells, the molecules of which carry the genetic code or the inherited characteristics; man has 46 chromosomes per cell) to another organism. The 'fascinating' possibilities are: developing vaccines to fight dreaded diseases like cancer, hepatitis, malaria etc; low calorie sugar; hardy self-fertilising food crops and so on. There are reported to be as many as 500 'biofirms' in the U.S. which are patenting new genes, artificial microbes and new processes. But the fear is that the giant firms that are engaged in genetic engineering may not part with their knowledge unless it be at a high price. One instance of the 'frightening' aspect of genetic engineering is that it could develop 'quasi-intelligent animal servants as competent as human labour, but less troublesome.' Fortunately, scientists have not gone very far in this field and their activities are confined to the bacteriological level.

To revert to Dr. Swaminathan's reference to moral growth and perfection: Though it is difficult to conceive of 'moral growth and perfection,' at any rate in the present state of scientific knowledge and research, without the aid of religion, J. B. S. Haldane has something to say from the 'scientific point of view.' He believes that scientists can bring about the millennium by:

(1) having a high regard for truth;
(2) cultivating a scientific aesthetic; and
(3) favouring ethical principles and practices which transcend the limits of nation, colour and class.

More power to their elbow. But can man afford to cut himself off from his age-long moorings in religion? Will he?

An 'Indian Sociologist'

Prof. Govind Sadashiv Ghurye, who passed away in Bombay on December 28, 1983, at the ripe old age of 90, represented

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Indian scholarship at its best. In his concern for accuracy of facts (as far as he could satisfy himself), profundity of knowledge and capacity for taking pains, he is comparable to two Mahamahopadhyayas — Acharya Kane of Maharashtra and Dr. U. V. Swaminatha Iyer of Tamil Nadu. It was said of Prof. Ghurye that he was a 'cold-blooded, scientific-minded arm-chair Professor.' The epithets did no harm to the reputation of Prof. Ghurye as in his early days at the University of Bombay field-work was not much in vogue and statistical sampling had not become the common method of research work in the humanities. Prof. Ghurye was the kind of bookworm about whom a great writer observed: "The bookworm has ever been the butt of scorn. But make his vice his opportunity, and you will see that we may have less reason to be ashamed of what it has been the fashion to decry as a too literary education. We cannot have too much of disinterested zeal for learning. From that point of view the community stands to gain by putting to social use the passion for books which possesses some men". Prof. Ghurye put his enormous learning to social use.

Prof. Ghurye

Prof. Ghurye, more by accident than by choice, became a sociologist rather than an Indologist. As a teacher of Sanskrit at the Elphinstone College (he was M.A. in Sanskrit) he happened to attend the lectures in sociology of Prof Patrick Geddes at the Bombay University in 1919. Prof. Geddes picked him up for training in sociology at Cambridge. Prof. Ghurye returned to India in 1923 after taking his Ph.D. under the guidance of Prof. L. T. Hobhouse (for some time) and Prof. W. H. R. Rivers. Prof. Ghurye became the Reader and Head of the Department of Sociology of the University of Bombay — a department that had been in existence only for four years. With only three students to start with, the department has grown over the years with hundreds of students taking their Master's Degree and Doctorates in sociology.

Prof. Ghurye's research output in the form of papers and books is enormous. His first book, 'Caste and Race in India' (1932) in the 'History of Civilisation' series, is considered a classic. Prof. Ghurye projected the view that caste was not unique to India but was a wider phenomenon but with this difference that it was accentuated in India. "People speaking Indo-European tongues, carried the theory of status by birth to a further extent than any other

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...ples, both in the matter of ...number of differential groups ...in a society and in the mat... of their rights and disabili... Prof. Ghurye, however, ...rised that untouchability ...the bane of Indian society. ...also pointed out that the ...gines were only 'the imper... integrated classes of ...society'.

Prof. Ghurye's books like ...Costume' are a mine of ...mation about ancient ...What lends a literary ...to them is his own ...ship in Sanskrit classics.

Prof. Ghurye had many en...personal qualities as his ...ues and students testify. ...are told that he was fasti... in all details of his life, be ...iture, dress, umbrella or ...penholder. On his 60th ...day in 1953, he was presen... with a Felicitation Volume ...first-rate research ...on sociology by his ad... from the East and the ... He was considered the ...Indian' sociologist among ...sociologists in India.'

From Vedas to Victuals

A square peg in a round hole ...could be said of most of ...we set out on a career. ...out of 10 cases, our edu... does not fit in with the ...we choose or are forced ...ourselves in. Till Indepen... the main avenues of em-

Shri Raman Nambudiri

(*courtesy: Mathrubhumi*)

ployment were teaching, law and Government service and we went along in our hastily-bandaged catamarans as far as we could. Free India has thrown up vast job opportunities in diverse fields but it can hardly be said that everyone gets or chooses the job that suits him best; an electronics engineer paces up and down the corridors of power and a student of atomic physics or bio-chemistry feels safe and secure behind the counter of a bank.

The lot of those who study the languages out of genuine love is anything but enviable. The other day there was a report that

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a boy with a Master's Degree in Sanskrit had taken to shining shoes on the roadside.

Traditional Vedic learning attracts few today. How could it be otherwise when we learn that Oravampurathu Manakkal Raman Nambudiri (whom I happened to meet recently) who studied the Vedas from childhood, had to take to cooking. In Shri Nambudiri's case, however, there is a redeeming factor — he is efficient in his calling and has acquired a modest reputation. And he has an excellent hobby that relieves him of boredom or self-pity — he takes part in Malayalam 'sloka' or verse recitation competitions and invariably wins. Shri Nambudiri exemplifies the dictum, 'Yogah Karmasu Kausalam', yoga is efficiency in action.

Kum. Maheswari

A Child of Promise

Boswell: Then, Sir, What is Poetry?

Johnson: Why, Sir, it is much easier to say what it is not. We all *know* what light is; but it is not easy to *tell* what it is.

Did Dr. Johnson really *know* what poetry was? Lytton Strachey, writing more than a century after Dr. Johnson, did not think so. The Doctor, he remarked, had no ear and no imagination to appreciate poetry; all that he knew were the canons of poetry, 'the rules and regulations laid down by the laws of art.' In India, being 'taught' poetry by teachers who knew little Latin and less Greek, we have reason to be wary. And modern poetry and, more so, the Indo-Anglian species of it, have increased our uneasiness. Yet, we may respond to poetry in our own way and identify the authentic Pegasus from the rest. Twelve-year-old Maheswari's pieces touched a responsive chord in me and here is one of them. Maheswari is here grappling with the Infinite and gives us some idea of her striving. She is a child of great promise.

(Maheswari is a student of Bhavan's Rajaji's Vidyashram at Kilpauk in Madras).

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Never Alone

I think I am walking on a lonely road,
Until by some sudden illumination of mind,
I realize I can never be alone.

But this life-giving light flickers away, blown out
by my own disbelieving mind.

I am again plunged into the chaos of my own self,
Tortured by boredom and impatience.

Until again, I feel a gentle pressure upon my hand and
I look at the invisible face of my silent, guiding companion.

When I look at him, I know he has always been with me,
and always will.

At least until the end of eternity.

For that brief moment when I feel him.
My heart sings with joy,
and a certain serenity engulfs me, at least for one brief moment.

Then I am back where I was.

But not feeling so alone now.

Because I know there shall be a day when I shall always be aware of him.

From that day onwards, neither fear, nor joy, nor sorrow shall shake me away from him.

—Maheswari

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Without Comment

"Your dream of happiness?"
"Happiness is in the life that we lead and not in dreams."

—Prime Minister Indira Gandhi

I do not regard the Sinhalese, who took part in the anti-Tamil violence, as Buddhists who could boast of a 2,500-year-old civilisation. Terrorism cannot be wiped out by killing the terrorists. It is difficult to prevent terrorism, easy as it is to make proposals.

—President Jayawardene of Ceylon.

We shall not treat farmers in the same way as we treat anti-social elements. We must have patience.

—Shri Ramakrishna Hegde,
Chief Minister of Karnataka

I am firmly committed to communal harmony and peace. Nowhere do our scriptures advocate killing.

—Akali Dal Chief
Sant Harchand Singh Longowal

It is rather unfortunate that responsible teachers' organisations are agitating over some peripheral issues.

—Shri C. Achyuta Menon
former CPI Chief Minister of Kerala

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BHAVAN HONOURS BRITISH M. P.

The Bhavan's U.K. Centre in West Kensington is in the constituency of Mr. Martin Stevens. M.P.

Mr. Martin Stevens is a Member of the Executive Committee of the Bhavan's U.K. Centre, and also Chairman of its Fund Raising Committee.

Beginning his career as a Marketing Consultant, Mr. Martin Stevens took to public life early in his life.

Mr. Stevens was in India from Jan 3 to 14.

On the day of his arrival, Mr. Martin Stevens had meetings with the Governor of Maharashtra, Air Chief Marshal H. Latif and the Chief Minister Shri Vasantdada Patil.

In Delhi on January 5 he called on the Vice-President of India, Shri Justice M. Hidayatullah, Prime Minister Smt. Indira Gandhi, the External Affairs Minister, Shri P. V. Narasimha Rao and Speaker of the Lok Sabha, Shri Balram Jakhar. He also addressed the staff and students of the Bhavan's Delhi Centre.

From Delhi, Mr. Stevens visited our Hyderabad, Bangalore, Madras and Cochin Kendras, where he addressed the staff and students of our institutions and also gave public speeches.

Returning to Bombay on Jan. 14, he attended a public reception arranged in his honour by the Bhavan. Shri A. M. Thomas, Chairman of the Khadi and Village Industries Commission and Vice-Chairman of the Bhavan's Cochin Kendra, presided. Shri Ganga Sharan Sinha, Chairman of the Bhavan's Patna Kendra, presented Mr. Stevens with a Tamra Patra on behalf of the President of the Bhavan.

Speaking on the occasion, Shri M.A.S. Dalal, Chairman of the Bhavan's U.K. Centre, gave the highlights of the progress of the Bhavan's U.K. Centre and its expansion plans. Mrs. Kay Dalal was also present.

On his return to London, Mr. Stevens has written to Shri S. Ramakrishnan, Executive Secretary of the Bhavan. Facsimile of the letter is given in the pages that follow.

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From: Martin Stevens, J.P., M.P.

House of Commons,
London SW1A OAA
Private Secretary: 01- 219 5476

Tuesday January 17th

Dear Mr. Ramakrishnan

Thank you very much indeed for inviting me to tour India as a guest of the Vidya Bhawan and for arranging such a splendid programme. It was an unforgettable visit. Thank you, too, for giving me the handsome plaque which now occupies a place of hon

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in my sitting room.

As you know, my parliamentary colleagues asked me to pass on their greetings to you and our Indian friends. I enclose a little note, signed by the officers of the All-Party Indo-British group.

I have returned home (safely) to a blaze of publicity about India. Television programmes, newspaper articles — Britain has become newly

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aware of your great country! It all makes me quite homesick.

Amongst so many impressions over the past fortnight, I found the Bhavan's schools and colleges specially exciting. What very good work you are doing.

I now look forward to welcoming you on your next visit to this country.

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We shall do our best
to return some of your
hospitality.

All good wishes
Yours ever
Martin Stuart

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HOUSE OF COMMONS
LONDON SWIA OAA

The Indo-British Group of Members
join Mr. Speaker in sending greetings
to the Bharatiya Vidya Bhavan

.....
John Hunt, Chairman

.....
Laurie Pavitt, Vice-Chairman

.....
Lewis Carter-Jones, Joint Secretary

.....
Toby Jessel, Joint Secretary

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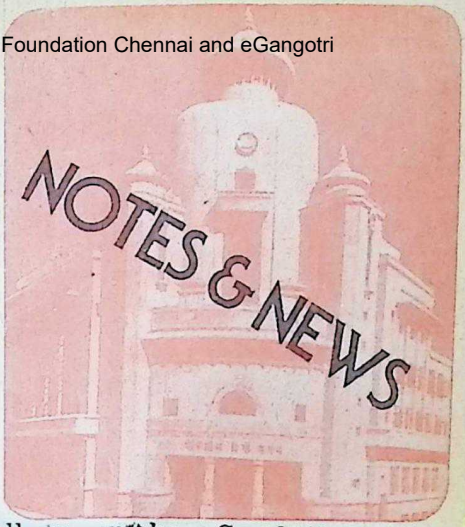


MUNSHIJI BIRTHDAY AS SANSKRIT BAL DIVAS

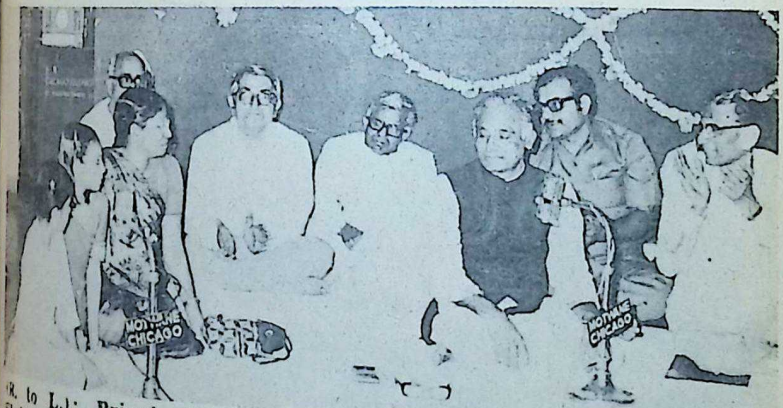
THE 96th birthday of Kulapati Munshi was celebrated as Sanskrit Bal Divas on January 18, 1984, by the Saral Sanskrit Examination Department of the Bhavan.

The function began with the recitation of Vedic mantras by students of Mumbadevi Sanskrit Mahavidyalaya. Bhavan's Hon. Director Shri J. H. Dave garlanded the photograph of Munshiji.

Speaking on the occasion, Chief guest Capt. Devratna Arya enumerated the contributions of Munshiji to our national and cultural life. He said that Munshi knew well that without revitalising Indian culture the preservation of the national heritage and even national unity was not possible and the means lay in popularising Sanskrit study. With this end in view he founded the Bharatiya Vidya Bhavan.

It was the responsibility of all to make Sanskrit study popular in the city of Bombay if not in the whole country within four years, coinciding with Munshiji's birth centenary celebrations.

Girls of 'Manav Mandir' presented 'Shivoham.' Students of Arya Vidya Mandir recited Vedic Mantras and Viswa Vandana and staged a short play. Students of Somaiya Vinaya



(R. to L.): Principal S. M. Parekh, Shri Devaratna Arya, Shri Prakashchandra Tyagi, Shri C. Subramaniam, Shri J. H. Dave and Shri S. Ramakrishnan (partly seen) Smt. Pramilaben Parekh and two students of S. K. Somaiya Vinayamandir, Bombay

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A scene from a Sanskrit skit presented by students of S. K. Somaiya Vinayamandir, Bombay

Mandir presented the skit 'Aayakar Abhiyanam' and Navajeevan Vidyalaya, Malad, enacted 'Prithvi Vallabham.' Children of Shri Vatsa Bal Mandiram presented an impressive dialogue in Sanskrit and a student of the H.P.T. Girls' High School spoke in simple Sanskrit.

The Vice-President of the Bhavan Shri C. Subramaniam, Executive Secretary Shri S. Ramakrishnan, Principal S. M. Parekh, Acharya Bhaishankar Purohit, Pt. Narmada Shankar Shastri, Shri Girish Munshi and Smt. Sudha Munshi graced the occasion with their presence.

Pt. Prakash Chandra Tyagi, Examination Secretary, conducted the programme and proposed a vote of thanks.

JHALA MEMORIAL LECTURE

PROF. BAKUL TRIPATHI, well-known humorist of Gujarat, delivered the twelfth Prof. G. C. Jhala Memorial Lecture in Bombay on Friday January, 13, 1984, at the Geeta Mandir Hall. He stressed the need for reinterpreting the word **hasya** (humour) to mean 'pleasing attitude.' Humour was the effervescence of life.

Shri J. H. Dave, Hon. Director, Bharatiya Vidya Bhavan welcomed the speaker.

PROF. H. D. VELANKAR ANNIVERSARY

ON the occasion of the 18th death anniversary of Prof. H. D. Velankar, eminent Sanskrit scholar and an ex-Director of the Bhavan, on Jan. 13, 1984, Dr. Jaideo Yogendra gave a talk on 'Yoga and Life' at the Wilson College, Bombay under the auspices of the Haritosh Samiti and the Sanskrit Department of the Wilson College.

Prof. G. H. Godbole of the Wilson College introduced the speaker.

Dr. Jaideo said that Yoga taught how to live rightly and enjoy life fully. Dedication to work and concentration of mind were the twin elements of Yoga which beautified life and made it worthwhile.

Shri H. S. Ursekar, Secretary of the Haritosh Samiti, proposed a vote of thanks.

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SHANKARA VIDYA KENDRA IN DELHI — AN APPEAL

Sringeri Sarada Peetha, on the banks of the sacred Tunga in Karnataka, is famed as the first centre of Advaitic learning established by Adi Sankara Bhagavatpada in the eighth century A.D.

Right from the period of Sureshwaracharya who was installed the first Acharya by the great Master, the Sringeri Peetha has had an unbroken line of illustrious Jagadgurus, among whom the names of such Acharyas as Ugra Narasimha Bharati, Sri Sacchidananda Bharati, Sri Abhinava Narasimha Bharati and Sri Chandrasekhara Bharati stand out.

Chosen and trained for 24 long years by his Jeevanmukta Guru Sri Chandrasekhara Bharati, the reigning pontiff, Sri Abhinava Vidyatirtha Swaminath is known for his compassion, learning and realisation.

The present Acharya has been inspiring his disciples to live virtuous lives and propagate the teachings of Advaita Vedanta as expounded in its pristine form by Adi Sankara. Responding to his call, the disciples in Delhi founded a Shankara Vidya Kendra in the Capital on May 2, 1962.

Subsequently, during a Vijaya Yatra of His Holiness, the foundation stone for a Shankara Advaita Vidyashrama was laid in 1966 by the then President of India, Dr. S. Radhakrishnan. As part of the project, a temple complex was also conceived. The **murtis** of Sri Chandrasekhara, Sarada Devi and Adi Sankara were installed in 1977, followed later by the installation of the **murtis** Anjaneya and Ganapati.

Shankara Advaita Vidyashrama, Vasant Vihar, New Delhi

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Much credit for the temple construction work, which has so far cost Rs. 20 lakhs, should go to Shri C. S. Chandrasekhara, formerly of the Town and Country Planning Organisation, and his devoted wife. Shri V. R. Subramanian and Shri Shankaran are in charge of fund-raising.

The Shankara Advaita Vidyashrama has taken shape in granite and marble but much more remains to be done. It is envisaged as a centre for research in Advaita philosophy in particular and other systems of philosophy in general.

The major aim is to bring about the impact of philosophy on society, with a view to improving the quality of life of the people.

The Vidyashrama will be grateful to donors in cash or in kind. Gift of books on philosophy of the East and the West, especially rare books and manuscripts, are also most welcome.

Endowments for the creation of chairs in specialised systems of philosophy and for the institution of research fellowships and scholarships would be a commendable avenue for the advancement of learning and research in Indian philosophy.

Donors may kindly get in touch with Shri V. R. Subramanian, B5/27, Safdarjang Enclave, New Delhi (Phone 665731), who is in charge of organising the library and research programme. The Sankara Vidya Kendra has obtained exemption from income-tax in respect of donations made to it.

SOHRAB MODI PASSES AWAY

Veteran film-producer and character actor Shri Sohrab Meherwanji Modi passed away at the age of 86 on Saturday, January 28, 1984, in Bombay.

Shri Modi started the Minerva Moviestone and made many memorable films such as 'Khoon Ka Khoon' (Hamlet), 'Khan Bahadur,' 'Jailor' 'Pukar', 'Sikandar', 'Sheesh Mahal', 'Waris' 'Kundan' and 'Mere-Ghar-Mere Bachche.'

Shri Modi's 'Jhansi-Ki-Rani' was the first technicolour film produced in India. His wife Mehtab, was the heroine of the film and he himself played the role of Raja Guru — a brilliant portrayal still etched in the minds of those who had seen the film a few decades ago.

Shri Modi's association with the Bharatiya Vidya Bhavan was close and intimate. He had produced 'Prithvi Vallabh' in Hindi based on Kulapati Munshi's popular novel. At the time of his death negotiations were under way for the production of another film based on Kulapati's play 'Gujarat-No-Nath.'

In the death of Shri Modi, the Bhavan has lost a great friend and well-wisher.

DR. H. K. RANGANATH

DR. RANGANATH, former Station Director of All-India Radio and the present Director of Programmes, Bhavan's Bangalore Kendra, visited New York at the invitation of the United Nations to participate in the global meeting on the inter-relationship of communication, technology and traditional culture. Dr Ranganath also co-directed a cultural festival where eminent performing artistes from several countries took part in various art forms. Dr. Ranganath visited Bhavan's London Centre.

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The World of Books

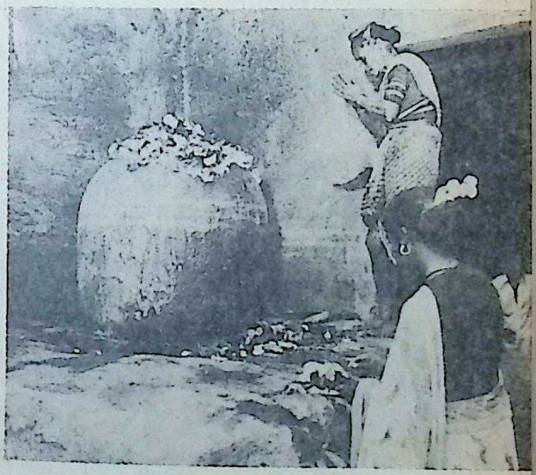
Hymns to the Dancing Siva

By Glenn E. Yocum, Heritage Publishers, New Delhi, 1982, Pp. 238. Price: Rs. 75/-.

THIS is a study of a poet-devotee, Manikkavachakar, on the basis of his **magnum opus**, 'Tiruvachakam.'

Moksha means melting in love of Siva; Moksha is not merely a release from bondage, but a release to a new dimension of existence; the ability to melt is God-initiated; what remains for man to do is Bhakti. This is the central thread of Manikkavachakar's message. He is more a Bhakta than a Jnanin (p. 69) and though the philosophical aspect is not totally absent, the devotional side is gorgeously spot-lit in his work. Karma, according to the poet, is a burden from the past (p. 68); passions and worldly pleasures drown a man in the bog of bondage (p. 97); but the way for disentanglement is not so much self effort but grace. Karma yields only to a more powerful force; and senses can be tamed only by Siva. Manikkavachakar's Rudra, the author points out, is Otto's **mysterium tremendum et fascinosum** (a mysterious, terrible and yet a fascinating being) and man, a passive little creature. He can only surrender to God and beg for grace which is 'undeserved, unpredictable, free' (p. 157). Otto would call it Siva-determinism, i.e. the agency of action belongs to God while man in his folly vainly arrogates to himself this agency.

Otto's influence on Yocum is



At the Elephanta Cave

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felt not only because he fits the Jiva-Shiva relation into an Ottoistic mould, but also because at times he reminds us of Otto's style.

One need not agree with the author that theistic Bhakti is a Tamil contribution to Hindu religion (pp. 24-25, 188, 210). The concepts of Bhakti and total self-surrender are present in the Vedas not to speak of the Bhagavad Gita or the Narada Bhakti Sutras and Shandilya Bhakti Sutras. The raptures of devotion may be fully grown in the early Tamil literature but they do not certainly originate there.

This is a neatly planned and carefully executed work of scholarship, both extensive and intensive. When the author wants to make a point, he supports it by adducing appropriate reasons. This is evident from his arguments for fixing the date of Manikkavachakar (pp. 46-48). The writer has a sound historical sense and warns a reader not to estimate Manikkavachakar as representing the fully developed Saiva Siddhanta doctrine. The Saiva Siddhanta doctrine was systematised much later. The documentation of works referred to is meticulous and the book is complete with bibliography and index.

A good example of an ideological (rather than a historical) presentation of a poet-saint.

—B. R. Kulkarni

Elephanta, the Cave of Shiva

Photographs by Carmel Berkson. Essays by Wendy Doniger O'Flaherty, George Michell and Berkson. Princeton University Press, 3175, Princeton Pike, Lawrence, New Jersey-08648. (Price not given).

Tiger, tiger burning bright
In the Forests of the night,
What immortal hand or eye
Dare frame thy fearful symmetry?
.....
On what wings dare he aspire?
.....
And what shoulder and what art
Could twist the sinews of thy heart?
.....
What the hammer? What the chain?
.....
What the anvil?

Something of that wonder and awe, to which William Blake (1757-1827) gave such exquisite poetic expression, we experience when we look at Sadashiva (popularly known as Trimurti) of Elephanta or Ghorapuri, off Bombay. Whoever was the architect or sculptor who conceived of the grand design of the main hall with its shrines and panels and the eastern and the western shrines, could only have been, as has been rightly acknowledged, a genius. The craftsmen who worked on the panels represented a commingling of two traditions — the Buddhist and the Hindu, the freestanding and the rock-cut styles of sculpture and architecture.

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Carmel Berkson, who is one of the three contributors of this handy and attractive volume, observes: "A great effort was made to shape a permanent universe out of physical matter to capture an eternal unchanging condition — permanence, immutability and fixity — and simultaneously to depict the nature of physical reality — impermanence, mutability, fluctuation and all the torture of phenomenal existence. The worship at Elephanta is brought with a newer, more concentrated, and most complex vortex, where packed energy is captured in the bowels of the earth, violent and dissonant forces crash and clash in tumultuous and passionate confrontations of opposing forces, often unresolved and often not coming to rest. Flux is the nature of ever-changing universe is what is primarily reflected. The serious devotee, however, does ultimately grasp the whole, thereby achieving a sense of reintegration, quiescence and transcendence."

Berkson captures something of the 'packed energy' and the tumultuous and passionate confrontations' in the 75 plates included in the book.

George Michell, another contributor, explains the layout in terms of geometrical concepts. As a technical contribution to the understanding of Elephanta, Michell's is an excellent piece.

W. D. O'Flaherty's essay on the myths behind the stone panels of Elephanta strikes a discordant note. It doesn't go well with the aesthetic appreciation (of Berkson) and the technical niceties (as explained by Michell) of Elephanta. Faith, no doubt, has a basis in myth but myths are best appreciated by those born to the faith to which they (the myths) belong. The kind of myths included in the present book, which is primarily intended for those outside this country and who have not visited the Elephanta, may well detract from a genuine and spontaneous appreciation of the sculptural masterpieces. The puranic legends, which are rich in sexual symbolism, are not absolutely necessary for the aesthete. At any rate, the writer could have exercised better discrimination in his selection.

—V. S.

Bhartruhari

An old tree living by the river, translated from Sanskrit by John Cort, Writers Workshop 162/92, Lake Gardens, Calcutta-700 045, Hardback Rs. 50; Flexback Rs.30.

MANY are the stories concerning Bhartruhari, his life and his work. Few are the occasions in cultured discourse when some verse attributed to Bhartruhari fails to turn up as a bon mot or by way of clinching an opinion. Tradition groups his verses under three heads — Vairagya, Sringara and Niti Satakas (100 verses).

John Cort, an American engaged in South Asian studies, had Pandit Ambika Datta Upadhyaya as his mentor while delving into the Niti and Vairagya Satakas in Banaras. He offers in this book his own

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Due to an upward revision in the postal rates, the revised subscription rates for Seamail/Airmail announced in our issue dated February 1-15, 1984 are withdrawn and the new revised rates will appear in our issue dated March 1-15, 1984.

translation of some thirty Bhartruhari pieces — quite a good number of these from Vairagya Sataka.

The title poem reads: "My parents died many years ago (childhood friends live on only in my memory). Any day now you will hear the news of my passing. I am like an old tree living by a river, my weak roots clinging to the crumbling sandy bank".

A word, a phrase stirs memories, opens long vistas of experience. It is difficult to evoke the same response through an alien tongue. Cort is aware of this problem and tries to meet it in his own way. The old tree is not growing any longer. It is certainly past that stage. Neither is it standing by the river. That will be too passive an existence. Cort says it is "living by a river." It is a witness to life passing by, the river rolling along year by year. How many changes has it not seen? It is a 'tatastha', a 'saakshi'. It awaits its end in peace and detachment. So is the wise man standing amid the fever and frenzy of the world, an observer holding loosely to life, ready to be swept along the current when the moment comes, uncomplaining and yielding.

—R. B. Char

So Said Nehru

Compiled by Vikram Kumar, Vikrant Press, 32, DSI DC, Industrial Complex, Wazirpur, Delhi-110 052. Rs. 20, Pp. 138.

NEHRU anthologies are legion. This one is by a life-long admirer and he uses the collection to launch a series on the theme, "Children of all lands, unite!" to help raise the quality of life. He sees Nehru as "the finest modern Vedic product" to whom "Vasudhaiva kutumbakam" was a reality. The Nehru quote on Gandhiji would serve his case as well. "Gandhiji," Nehru said, "would chide us if we merely mourn." Nehru called on his countrymen "to dedicate ourselves to the great task which he undertook and which he accomplished to such a large extent." Nehru in turn lived a long life, strove mightily and set us another great example. The book carries as an appendix a list of over 100 children 'pen friends.' It may help forge new friendships and take the world towards 'one family.'

—R. B. Char

Edited by S. Ramakrishnan, Printed & Published by him for the Bharatiya Vidya Bhavan, Munshi Sadan, Bombay-400 007 at Associated Advertisers & Printers, Bombay-400 034. Mg. Ed. J. H. Dave; Associate Editors: K. Subbarayan and V. Sivaramakrishnan.

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Recent Releases

BOOKS ON YOGA AND PHILOSOPHY

YOGA SAMHITA—Swami Sivananda—now come out of the Press in its Second Edition, is a combined volume of two books from the pen of His Holiness Sri Swami Sivanandaji Maharaj, whose contents were similar in nature, as essays and messages on a variety of themes. This publication may well go as a companion to the other great volume (BLISS DIVINE), containing similar presentations on a vast area of subjects in Philosophy, Religion and Spiritual Sadhana. The contents of 'YOGA SAMHITA' form the author's writings on different occassions, and, therefore, touch upon multifarious aspects of philosophic thought and Yoga practice. The whole collection of themes may look like a veritable dictionary of Yoga philosophy and psychology, though the items are not actually arranged in an alphabetical order. The book will thus be a good introduction, furnishing general information to the reader on the basic principles of spiritual life.

Demy 8 vo **Pages 368** **Second Edition (hard-bound)** **Rs. 40/-**

YOGA AS A UNIVERSAL SCIENCE—Swami Krishnananda—The work constitutes a series of concentrated lectures delivered by the author in the Academy of the Divine Life Society, on the philosophical psychological and practical aspects of the Yoga system of Patanjali. This book is especially practical to the core, and is intended as comprehensive ready-recknor as it were for seekers on the path of Yoga who feel a need for guidance at every step and stage of practice. The knotty themes involved in the study of Yoga are laid bare, freed from their usual intricacies eluding the understanding of the common man. Deeply psycho-analytical and psychological as this work is, it is at once highly philosophical in its foundations and suggests ways and methods to lead the student through every link in the long chain of development, right from the earliest preparations to the final reaches which is the goal of Yoga.

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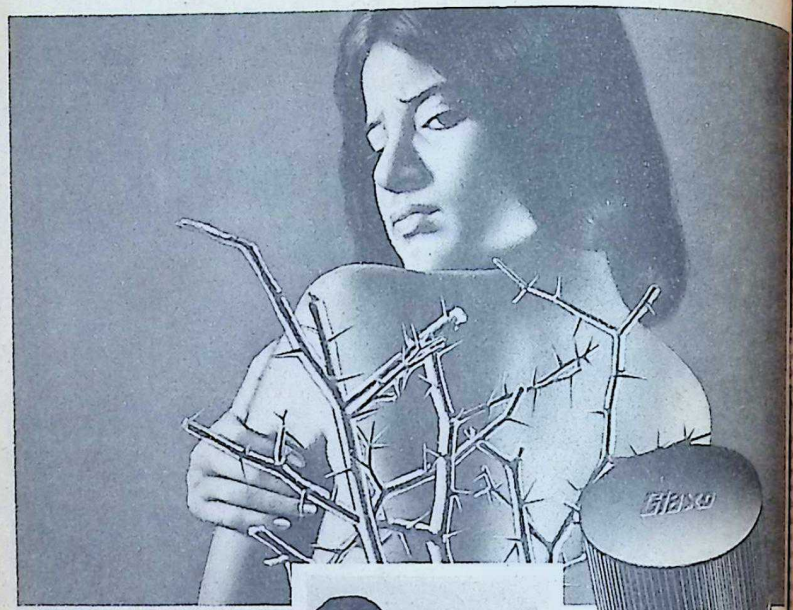

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BHAVAN'S JOURNAL

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VEER SAVARKAR

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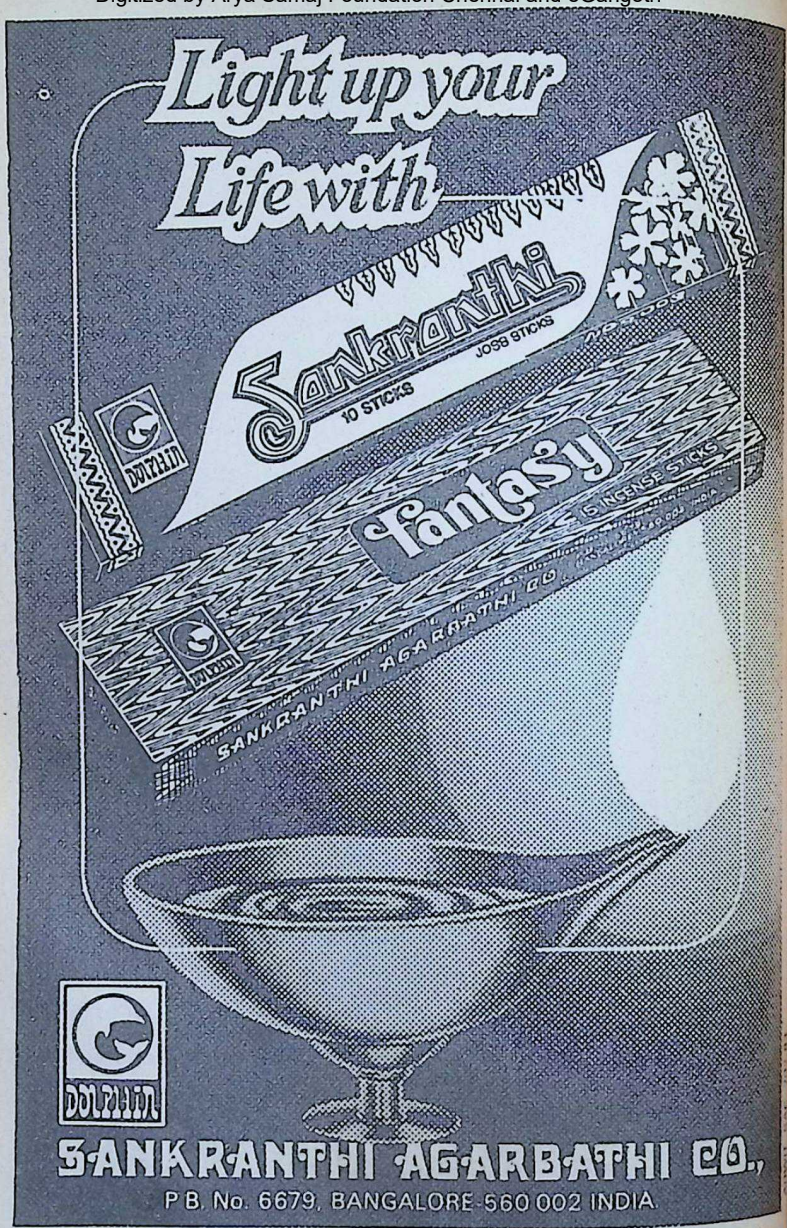

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आ नो भद्राः क्रतवो यन्तु विश्वतः
A no bhadrāḥ kratavo yantu viśvataḥ
Let noble thoughts come to us from every side
Rigveda 1-89-i

Education Minister on
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can co-operate by setting apart a page of its periodicals for the purpose to begin with. Similarly, the Governments can introduce text-books in the common script in the first standard and continue the process in the higher standards each year.

—*V. K. Moothathu*

A LANGUAGE to link the various disparate parts of our vast country is a long-debated issue. To find one from among the various tongues prevalent in our country is difficult. It is safe not to make any attempt in that direction. The founding fathers of our constitution laid great store by Hindi and offered it to the nation as a link langu-

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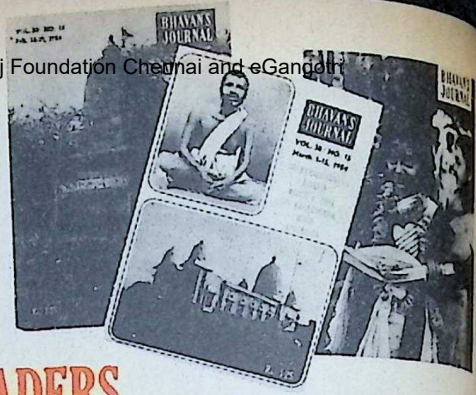

FROM OUR READERS . . .

THE review of Handa's book, transliterate all our languages ... familiar with in print. room for the diffi- r with a case of unneces- diacritical ransliterat- several

languages deserves welcome. It can be used at least as an alternative to Devanagari. With 23 letters of the Roman alphabet (excluding x, y or z) we can

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JOURNAL

MAY 15, 1984

publications have appeared that way. The correct pronunciation can be indicated in the dictionaries as done in English. In the Southern languages there are long compound words and they will be longer in the Roman Script. To facilitate easy reading the component words can be split up.

The introduction of a common script will be a historical event and a major step towards national integration through a better understanding among the languages. I had addressed the Central Education Minister on the subject. All our languages are either derived from or highly influenced by Sanskrit and akin to one another and it is the scripts that lodge them in separate cells. Look at the scripts. Sanskrit, Hindi and Marathi have a common script, the Devanagari. The scripts of Punjabi, Gujarati, Bengali and Assamese are very similar to Devanagari. In Oriya we have an ugly form of Devanagari. Although the scripts of the Southern languages look distinct they too, are derived from Brahmi, the source of Devanagari. The scripts of Tamil and Malayalam are similar to the extent of the common sounds. The scripts of Kannada and Telugu are practically the same except for two or three letters. Should we remain divided for ever for the minor differences in the scripts?

The economic aspect of a change-over, cannot, however, be ignored. The existing vast literature and the numerous typewriters and printing presses using the various scripts can be re-recorded and re-modelled only by a resourceful agency and in a phased manner. Nevertheless, we can adopt the Roman script forthwith for purposes of writing as it is known to all educated people and school-going population. The press too can co-operate by setting apart a page of its periodicals for the purpose to begin with. Similarly, the Governments can introduce text-books in the common script in the first standard and continue the process in the higher standards each year.

—*V. K. Moothathu*

A LANGUAGE to link the various disparate parts of our vast country is a long-debated issue. To find one from among the various tongues prevalent in our country is difficult. It is safe not to make any attempt in that direction. The founding fathers of our constitution laid great store by Hindi and offered it to the nation as a link language on the basis of the greatest number of individuals acquainted with it.

This step has raised a storm of protest so much so that lives

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were lost. The South is definitely against Hindi. But, for all that, the Hindi Prachara Sabha has been doing splendid service for the propagation of Hindi and it has succeeded in a large measure admittedly, especially in the Tamil area which is its special domain. Hindi pictures have proved popular. Hindi songs are on the lips of children and adults. There is no doubt a fascination about it, so much so that for fun individuals do like to talk in Hindi, however imperfectly.

But set against this language is the last President of India, Shri Neelam Sanjiva Reddy, himself. The State governments of Tamil Nadu, Karnataka and Andhra Pradesh have ordered that all administrative work including correspondence shall only be in the mother-tongue.

The Centre, however, is slyly and subtly thrusting Hindi into these areas, by printing forms supplied by the Postal Department in Hindi as the language of preference; then only followed by the local scripts.

To produce a language assimilating several familiar and commonplace ideas from the several tongues prevalent in the country is a solution conceived by the author of 'Missing Links in Language'. It is, plainly, a Utopian idea; the sooner the idea is exorcised from our minds the better. For, consider the time and labour consumed to create such a language, then propound it, then get the people to agree to it and then to make them learn it. This is a Himalayan task and may well turn out to be a Himalayan blunder.

To my humble mind, English suggests itself as the best answer to the vexed question. It is an international language in a sense, all scientific work are easily available in it.

—*T. V. Rajagopal*

Simply to do what we ought is an altogether higher, diviner, more potent, more creative thing than to write the grandest poem, paint the most beautiful picture, carve the mightiest statue, build the most worshipping temple, dream out the most enchanting combination of melody and harmony.

—G. MacDonald

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PRESIDENT'S LETTER

On a Visit to the South

On March 18, 1984, I had the privilege of declaring open the Jnana Mandir, the 'Temple of Wisdom,' of the 810-year-old Sri Durgaparameshwari Temple at Bappanad, Mulki, in Dakshina Kannada District.

This hoary temple, built with the aid of a generous donation given by a Muslim trader, Bappa Beary, as an act of thanksgiving and constructed by Hindus with the blessings of a Jain monk is one of the earliest temples thrown open to Harijans.

The foundation stone of the 'Jnana Mandir' was laid by me on January 6, 1977 at the instance of the late Shri M. Sundar Ram Shetty, Chairman of Vijaya Bank who was initiator and inspirer of the project. The Renovation Committee now consisting of Shri M.R.H. Bhat, Shri H. M. Bhat and Shri Harikrishna Punaroor had put in special and sustained efforts to complete the construction costing over Rs. 20 lakhs.

Accompanied by Shri S. Ramakrishnan, I visited Udipi on March 18, 1984, and paid my respects to H. H. Sri Visvesha Tirtha, Head of the Sri Pejavar Mutt. A renowned Madhadhipati of the Madhwa Sampradaya, the Swamiji is revered by all sections of the Hindu society for his tapas, vigour, dynamism and the great qualities of head and heart. His devotion in the traditional branches of Sanskrit learning is as profound as his exposition of it. Keenly interested in modern education, Swami Visvesha Tirtha is closely associated with the Bhavan. His 'Gita Sarodhara' in English has been recently brought out by the Bhavan.

At Manipal

From Udipi, we went to Manipal in South Kanara, the home of the Pais, and saw the educational complex the Pais have built. Way back in 1946,

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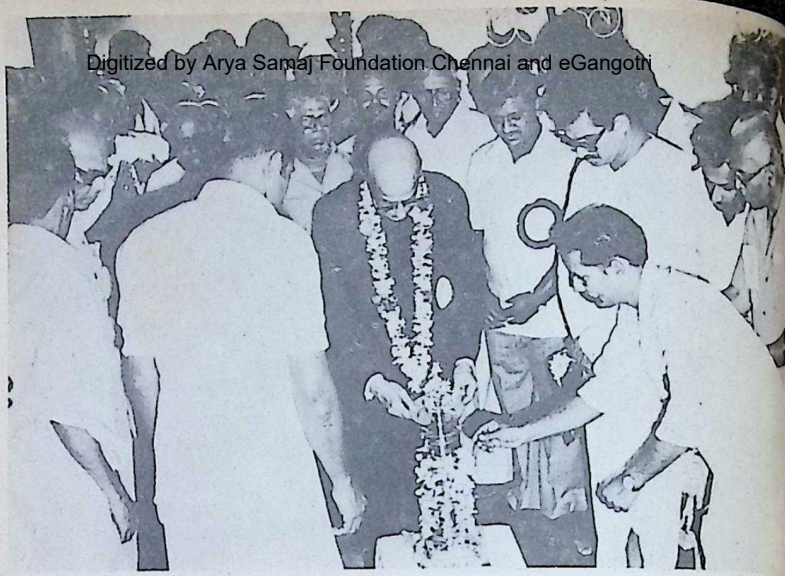

Shri Girdharilalji lighting a lamp symbolising the opening of the 'Jnana Mandir'.

the place had nothing to speak of. Actually, when the late Dr. T.M.A. Pai approached the then Minister of Education of Madras, Shri C. Subramaniam, with a proposal for starting a Medical College in Manipal, the latter discouraged him, and told Dr. Pai that it was a 'mad project.' Shri Subramaniam himself told me of this.

But as Dr. Pai was enthusiastic and optimistic, the 'waste land', as the area of the present prestigious educational complex then happened to be, was made over to Dr. Pai by the then Madras Government, of which South Kanara was an integral part. But, as years went by, Manipal has developed into a great centre of learning in several disciplines. Sri Ramakrishna Paramahamsa used to say that if you want to achieve anything worthwhile you must go about it like a 'mad' man. Dr. T.M.A. Pai and his nephews, the late Shri T.A. Pai, and Shri Ramesh Pai who is presently looking after the complex, and others were seized with this kind of passionate 'madness.'

'Do Good, Be Good'

We attended the Convocation of the Bhavan's College of Mass Communication at Mangalore. The Kendra Chairman Dr. B.M. Hegde, presided. Prof. B. Sheikh Ali, Vice-Chancellor

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JOURNA

at the Mangalore University, in his convocation address, paid high tributes to Kulapati Munshi and the Bhavan. He pointed out that if wisdom had kept pace with knowledge, we could have made our land a Garden of Eden. He said that the Bhavan had for its motto 'Do good' and 'Be good.' The Mangalore Kendra is constructing a large auditorium. It is nearing completion.

We were at Bangalore on March 19. The Bangalore Kendra has made remarkable progress over the years. I was called upon to distribute the prizes at the Annual Convocation of the Bangalore Kendra's Mass Communication College. Shri V. K. Narasimhan, the veteran journalist who was the first recipient of the B.D. Goenka Award instituted by the Express Group of Papers a few months ago, delivered the Convocation Address, Dr. G.V.K. Rao, Kendra Chairman, presided. During my visit, I sadly missed my old friend, Shri T. S. Rajam, former Chairman of the Kendra.

The next place of our visit was Madras. The Rajaji Vidyashram of the Bhavan at Kilpauk is coming up very well. We owe this institution to the late Shri V. Pattabhiraman's munificent donation of 5 acres of land. The Rajaji Centenary Library located at the Thakkar Bapa Vidyalaya complex in Thiagaraya Nagar is also taking shape well. The Thakkar Bapa Vidyalaya has also offered land to the Bhavan to build a Gandhi Jyoti Mandap. Shri N. Mahalingam has taken the responsibility to design and construct it. The foundation-stone for the Thakkar Bapa Vidyalaya complex was laid by Gandhiji himself in 1946. Rajaji was its founder. Shri L.N. Gopalaswami, the Managing Trustee, is a dedicated person devoted to Harijan welfare. Even though he is past 80, he is in excellent health and has infectious enthusiasm and

C. Subramaniam

S. Ramakrishnan

Sunder Ram Shetty

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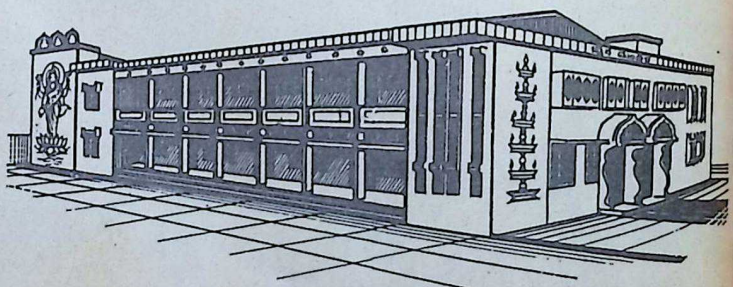
devotion. He took us around. I was deeply impressed by the layout and cleanliness of the premises.

At the Colloquium

From Madras we went to Hyderabad. I was very happy to visit the Bhavan's Public School at Jubilee Hill and the Rajaji Institute of Public Affairs and Administration. I was also called upon to distribute the Diplomas to the Public Relations Officers of Andhra Pradesh Government who had undergone special training under our Mass Communication College at Hyderabad.

The three-day All-India Colloquium on National Integration based on ethical and spiritual values, which I attended at Hyderabad on March 23, 24 and 25, was a fitting climax to my South Indian tour. The Colloquium was attended by distinguished scholars and public workers who expressed themselves on various aspects of Home, Education and Citizenship. Swami Ranganathanandaji of the Ramakrishna Mutt, whom we in the Bhavan look upon as a guide and philosopher, was the moving force behind the Colloquium. Shri C. Subramaniam presided. Among the distinguished participants were the Parsi High Priest Dr. Minocher Hormusji Dastur, Dr. R. R. Diwakar, Chairman, Gandhi Peace Foundation and General Editor of Bhavan's Publications. Swami Satchidanandaji, Founder, Integral Yoga Centre of USA, Shri M. Narasimhan, Chairman of Bhavan's Hyderabad Kendra (former Finance Secretary and Principal of the Administrative Staff College), Gen. Krishna Rao, Vice-Chairman of Bhavan's Hyderabad Kendra (former C-in-C of Indian Army) Dr. Sushila Nayyar, Gandhiji's close associate. The summary of the proceedings will appear in a future issue of 'Bhavan's Journal.' □□□



Sketch of Jnana Mandir

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Voice of Wisdom

GAUTAMA BUDDHA

This is the Dhammapada, the path of religion pursued by those who are followers of the Buddha:

Creatures from mind their character derive; mindmarshall-ed are they, mind made. Mind is the source either of bliss or of corruption.

★ ★ ★

He who does not rouse himself when it is time to rise; who, though young and strong, is full of sloth; whose will and thoughts are weak, that lazy and idle man will never find the way to enlightenment.

★ ★ ★

Earnestness is the path of immortality, thoughtlessness the path of death. Those who are in earnest do not die; those who are thoughtless are as if dead already.

★ ★ ★

As rain breaks through an ill-thatched house, passion will break through an unreflecting mind. As rain does not break through a well-thatched house, passion will not break through a well-reflecting mind.

★ ★ ★

An evil deed is better left unsaid, for a man will repent of it afterwards; a good deed is better done, for having done it one will not repent.

★ ★ ★

If a man commits a wrong let him not do it again; let him not delight in wrongdoing; pain is the outcome of evil. If a man does what is good, let him do it again; let him delight in it; happiness is the outcome of good.

★ ★ ★

The fool who knows his foolishness, is wise at least so far. But a fool who thinks himself wise, he is a fool indeed.

★ ★ ★

A hater may do great harm to a hater, or an enemy to an enemy but a wrongly-directed mind will do greater mischief unto itself. A mother, a father, or any other relative will do much good; but a well-directed mind will do greater service unto itself.

★ ★ ★

He who gives himself to vanity, and does not give himself to meditation, forgetting the real aim of life and grasping at

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pleasure, will in time envy him who has exerted himself in meditation.

☆ ☆ ☆

The fault of others is easily noticed, but that of oneself is difficult to perceive. A man winnows his neighbour's faults like chaff, but his own fault he hides, as a cheat hides the false die from the gambler.

☆ ☆ ☆

Let a man overcome anger by love, let him overcome evil by good; let him overcome the greedy by liberality, the liar by truth!

☆ ☆ ☆

For hatred does not cease by hatred at any time, hatred ceases by not hatred, this is an old rule.

☆ ☆ ☆

If a traveller does not meet with one who is his better, or his equal, let him firmly keep to his solitary journey; there is no companionship with fools.

☆ ☆ ☆

Not only by discipline and vows, not only by much learning, do I learn the happiness of release which no worldling can know. Bhikkhu, be not confident as long as thou hast not attained the extinction of thirst! The extinction of evil desire is the highest religion.

☆ ☆ ☆

The gift of religion exceeds all gifts; the sweetness of religion exceeds all sweetness; the delight in religion exceeds all delights; the extinction of thirst overcomes all pain.

☆ ☆ ☆

Few are there among men who cross the river and reach the goal. The great multitudes are running up and down the shore, but there is no suffering for him who has finished his journey.

☆ ☆ ☆

As the lily will grow full of sweet perfume and delight upon a heap of rubbish, thus the disciple of the truly enlightened Buddha shines forth by his wisdom among those who are like rubbish, among the people that walk in darkness.

☆ ☆ ☆

Let us live happily then, not hating those who hate us! Among men who hate us let us dwell free from hatred.

☆ ☆ ☆

Let us live happily then, free from all ailments among the ailing! Among men who are ailing let us dwell free from ailments!

☆ ☆ ☆

Let us live happily then free from greed among the greedy! Among men who are greedy let us dwell free from greed!

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।श्री गुरवे नमः।

Sri Gurave Namah!

The Sage of Kanchi is an Inspiration

KULAPATI K. M. MUNSHI

His Holiness Sri Chandrasekharendra Saraswati, the Shankaracharya of Kanchi is the most wonderful man I have seen.

A profoundly learned man, he is ascetic of the highest order, living on parched rice. walking on foot from village to village for years. Wherever he happens to be, he attracts thousands and evokes faith and devotion.

Endowed with the direct simplicity of the God-possessed, he is an inspiration. He could discuss modern problems with uptodate knowledge.

(The 92nd birthday of the Paramacharya of the Kanchi Kamakoti Mutt falls on 16th May, 1984 by Indian Calendar)

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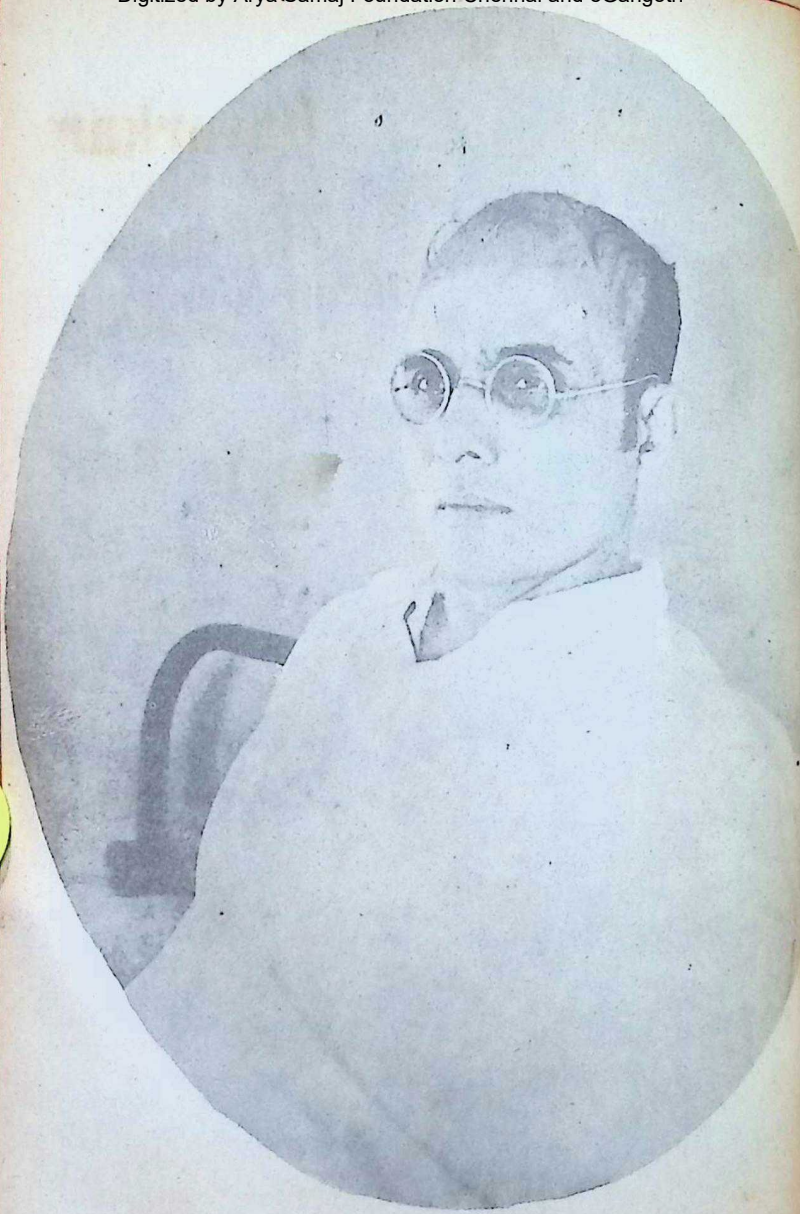

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Mahapurusha
Swatantryaveer Savarkar

S. RAMAKRISHNAN

Saturday, February 26, 1966, 11-10 a.m. God called back another of His favourite sons, one of His choice gifts to Mother India. His name: Vinayak Damodar Savarkar.

He was a prince among revolutionaries, a renowned historian, gifted playwright, epic poet and a fiery orator. Like a Carlylean hero, he was verily great at many points. He was a Titan.

His name was a byword for breath-taking bravery, cool courage, dogged determination, dauntless daring and passionate patriotism.

He led a consecrated life. He was an inspiration alike to the young and the old.

As Rajaji, the Nestor of Indian politics, said: **"Savarkar was my first revolutionary idol. . . . when he gave up his law studies in London and declared rebellion against British rule, he caught the imagination of us all."**

His proscribed book **The War of Independence** was a fount of inspiration to all patriotic Indians in the crusade for Purna Swaraj.

His life was a saga of suffering and sacrifice. He was one of the earliest to challenge the British rule in India. He audaciously flung defiance at His Britannic Majesty's Imperial Government in its own den — London — in the beginning of this century, when Britannia literally ruled the waves. He galvanised the nation into action.

He had to languish for over quarter of a century in prison, half of which in the dreaded cellular jail in Andamans. He tirelessly strove for nearly half a century amidst trying privations and terrible risks, to wrest freedom from alien oppressors.

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He was "**a legend in his own life time.**"

He stood for a united India. He was a staunch advocate of a strong Centre. He was a sworn enemy of regionalism and linguistic "patriotism", which he dubbed as "patriotism gone amuck."

He was happiest when, without prevarication and pussilanimity, in September 1965, India manfully took up cudgels to defend her territorial integrity "come what may"; when our armed forces with their commendable constancy in a comradeship of sacrifice, endurance and daring, performed amazing feats of leadership, heroism, gallantry and valour, seldom surpassed in the military annals of the world, and thus retrieved their glory and honour, sullied by the infamous NEFA debacle, in October 1962.

Typical of his temperament and the heroic mould in which he was cast, one of his favourite quotations was Thoreau's: "**Where there is a brave man, there is the thickest of the fight, there, the post of honour.**" His mantra was abhaya, fearlessness. His motto was **veerabhogya vasundhara — "this world is for the brave."**

History will hail this redoubtable stalwart as an illustrious pioneer and as one of the foremost and bravest captains of India's struggle for freedom from foreign yoke.

Dedicated men and women are the finest flowers of humanity. He was dedication personified.

This apostle of fearlessness, this messiah of Akhand Bharat, the hero of heroes, Swatantryaveer Vinayak Damodar Savarkar, has a place of honour among the 'mahapurushas' and will ever shine as a lodestar inspiring generations to come and beckoning them to selfless service to the Motherland.

A grateful people have raised a memorial to Swatantrya Veer Savarkar at Shivaji Park, Bombay. But this prince among patriots needs no memorial in marble. He loved India with all his mind and heart. He has a permanent niche in every patriotic heart. He was "greater than his deeds and truer than his surroundings."

In this centenary year of this peerless **deshabhakta** the Bhavan dips its flag in reverential homage.

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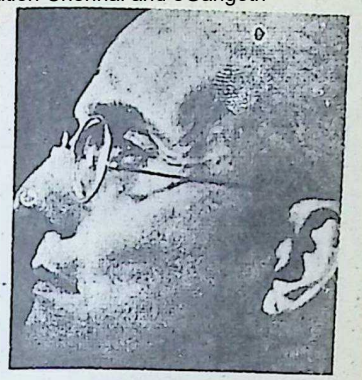
Chronology of Events in Savarkar's Life



May 28, 1883

Vinayak Damodar Savarkar born of Damodarpant Savarkar and Radhabai at Bhagur, a village near Nasik. Vinayak was the second son of four children — three sons and one daughter.

1889

Admitted to the village school.

1893 (aged 10)

Poems published in Poona newspapers. Father finds him reading the Upanishads.

1898-1899

Damodarpant Chapekar sent to the gallows on April 18, 1898, for killing the Plague Commissioner of Poona, Mr. Rand. Two other brothers of Damodar Chapekar, Vasudeo and Balkrishna, and their relative, Ranade, hanged in May, 1899. Vinayak was deeply moved by the news. Praying to the family deity, Ashtaprarana Dharini, he takes a vow of 'striving nobly and sacrificing his nearest and dearest, his life and all, to fulfil the incomplete mission of the martyred Chaphekars' (i.e. to make India free from British rule).

1899

Forms 'Patriots' Group' which became 'Mitra Mela' and later (1904) 'Abhinava Bharat' which aims at absolute political independence of India.

1901-1902

Passes the Matriculation examination and joins the Fergusson College, Poona (Pune). Writes articles in 'Aryan Weekly.'

1905

Passes B.A. (He had earlier passed the first year LL.B.).

June 9, 1906

Goes to London for further studies under a scholarship offered by Pandit Shyamji Krishna Varma. (He was recommended by Tilak for the scholarship). In his application for scholarship, Shri Savarkar wrote:

"Independence and liberty I look upon as the very pulse

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and breath of nation. From my boyhood, dear sir, upto this moment of my youth, the loss of independence of my country and the possibility of regaining it form the only theme of which I dreamt by night and on which I mused by day."

In England, Savarkar engaged himself in revolutionary activities. 'Savarkar and his Abhinava Bharat Society were busy writing, packing and posting explosives and inflaming literature". (Dhananjay Keer).

July, 1910

Following the shooting of Sir Curzon Wyllie, 'the brain and eye of Indian affairs at the India House' by Madanlal Dhingra, (a devoted follower of Savarkar) Savarkar is rendered 'homeless, friendless, starving, stranded and shadowed by C.I.D.' Savarkar wanders from place to place, goes to Paris in January, 1910. But Savarkar leaves Paris for England as reports of revolutionary activities in India reach him. ('I cannot see the persecution of my colleagues and followers.') Savarkar is arrested in London on various charges including 'conspiring to deprive His Majesty the King of the Sovereignty of British India or a part of it and procuring and distributing arms in London and waging war from India.'

Savarkar is deported to India in July 1910 by the steamer **S. S. Morea.**

July 8, 1910

S. S. Morea anchored at Marseilles for repairs. Savarkar squeezes himself out of the porthole at the top of the water closet and, escaping from the bullets that whizzed past him, reaches the harbour. The pursuers from the ship, with the help of a French policeman, get hold of him and bring him back to the ship.

July 22, 1910

Savarkar is brought to Bombay and lodged in Yeravada Jail. He is tried along with 35 other accused by a Special Tribunal. Savarkar refuses to take part in the trial as he rejects the jurisdiction of an Indian Court to try him.

He said: "I am quite innocent of the charges against me. I took part in the proceedings of the trial in England where courts are established by democratic rules sanctioned by people. In such courts, one can expect to get justice. There the authority does not rely upon brute force. The condition of the Indian Courts of Law is the reverse. I am not amenable to the jurisdiction of the Indian Courts of Law. I, therefore, decline to give any statement or bring any evidence for my defence".

December 23, 1910

Veer Savarkar is sentenced to transportation for life and his property is forfeited.

January 30, 1911

Veer Savarkar is sentenced to transportation for life in an-

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other case connected with the murder of Mr. Jackson, the Collector of Nasik.

February 24, 1911

The Hague International Tribunal gives its judgement in favour of the British Government (on the legality of Savarkar's arrest) though 'admitting that an irregularity was committed in the arrest of Savarkar and in his being handed over to the British police".

June 27, 1911 — July 4, 1911

Savarkar deported to the Andamans.

Savarkar is given the hardest of tasks, including pressing oil in the jail. Undaunted, he also educates his co-prisoners. He declared: "Knowledge without action is lame and action without knowledge is blind." He also told them that for conducting a government efficiently they should have Gokhales, Dutts or Madhavaraos among them having mastery over constitutional law, and the science of economics and politics.

Without paper or pencil, Savarkar composes in his mind his epic on 'Panipat.' Savarkar was the only eminent political prisoner of world fame who composed some ten thousand and odd lines of poetry of great imagination and of great thought, wrote them on the prison walls with thorns and pebbles."

Savarkar's wife and younger brother, Dr. Savarkar, see him in the cellular jail in May 1919. Savarkar is taken to the jail hospital for treatment and is suspected of having T.B.

1921

Following persistent demands for the release of political prisoners and particularly after the report of a committee on the conditions in jail in the Andamans, Savarkar is brought back to India and kept in Ratnagiri jail. Here he writes 'Hindutva.'

January 6, 1924

Savarkar is released from the Yeravada Jail and interned in Ratnagiri District.

Though interned, Savarkar carries on a crusade against untouchability and other social evils, fights superstitions, helps in the re-conversion of Hindus who had embraced other faiths etc. At his instance, the Patit Pavan Temple is built by Seth Bhagoji.

Writes, 'Hindu-Pad-Padashahi', 'My Transportation for Life,' 'The Forsaken Sword' (Sanyasta Khadga) and the novels 'Moplah Rebellion', 'Transportation' etc. (original in Marathi).

May 10, 1937

Veer Savarkar unconditionally released, thanks to Khan Bahadur Dhanjishaw Cooper as the head of the Interim Ministry of Bombay Province, supported by Shri Jamnadas M. Mehta.

December 1937

Elected president of the 19th annual session of the Hindu Mahasabha held at Ahmeda-

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bad. Visits Delhi, Kanpur. Agra, Amritsar, Ajmer, Karachi, Sholapur, Hyderabad, etc. as part of all-India tour 'to revive the past glory of India.'

October 9, 1939
In an interview with the Viceroy, Lord Linlithgow, Savarkar makes it clear that he had not ceased to be a revolutionary even after many years of incarceration. He is willing to support neither the Allies nor the Axis powers in World War II.
Goes on a whirlwind tour of the South.

December, 1941
Savarkar prevented from delivering the presidential speech at the Bhagalpur session of Hindu Mahasabha. Arrested and released after a week.
Savarkar never tires of proclaiming the independence and indivisibility of India and makes known his total opposition to the creation of Pakistan by partitioning India.

March, 1942
Meets Sir Stafford Cripps, the representative of the British Cabinet, and says, in reply to Sir Cripps's view that India was never a 'Unitarian nation,' — "To the Hindus, it is an article of faith that India, their Motherland and Holyland, is a cultural and national unit undivided and indivisible."

May 29, 1943
Savarkar's Diamond Jubilee celebrated all over India. At a public reception held at Pune, he said:
"It is a forgetful fit of destiny that I am amongst you today. Nobody could have predicted that I could survive the two transportations the severity of which, on more than one occasion, drove me to the thought of suicide! We lived in our veritable grave. Through fire and water, we have stood by our noble resolve. And when I came out, I was not my personal self. I was but a shriek of the distressed Hindutva."
Savarkar carries on his relentless opposition to the idea of partition and makes a final appeal on May 29, 1947 against acceptance of the British Cabinet Plan (June 3, 1947).

August 15, 1947
Independence Day — Savarkar celebrates it quietly by hoisting the national flag and the Geruwa flag, the symbol of Akhand Hindusthan.

February 4, 1948 (65 years)
Savarkar arrested for alleged complicity in the plot to assassinate Gandhiji. The Gandhi Murder Trial begins at the Red Fort, New Delhi on May 27, 1948. Shri P. R. Das, a retired High Court Judge of Patna, appears for Savarkar.

February 10, 1949
Savarkar acquitted of the charge of conspiracy.

December, 1949
Attends the annual session of the Hindu Mahasabha at Calcutta. Huge procession taken out in his honour.
February 26, 1966 (83 years)
Savarkar passes away.

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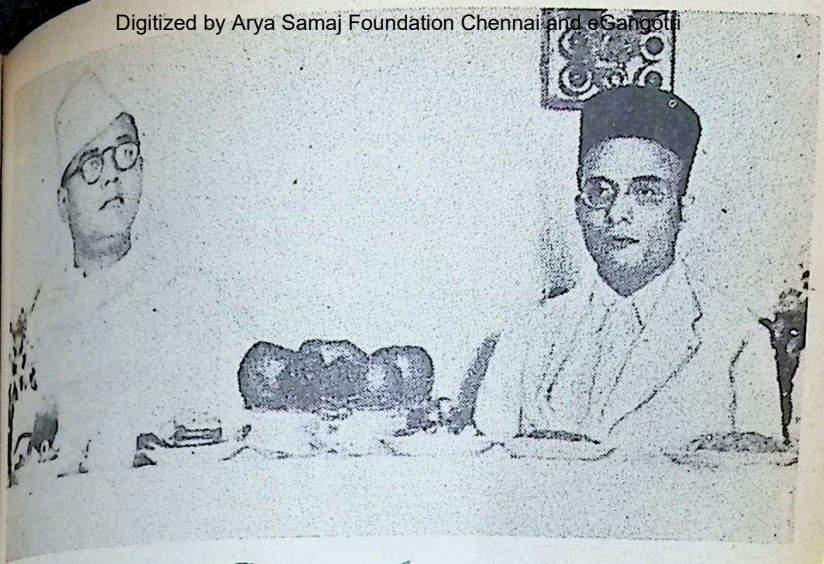

Veer Savarkar and Netaji Subhas

J. L. DAS

VINAYAK DAMODAR SAVARKAR hailed from a middleclass Chitpavan Brahmin family of the village of Bhagur near Nasik in Maharashtra. He lost his mother, Shrimati Radhabai, at an early age and along with his brother, Ganesh, was looked after by his father, Shri Damodar Pant.

Subhas Chandra Bose, in contrast, was born in an affluent family. His father, Janaki Nath Bose, was a leading lawyer of Cuttack in Orissa. His mother Prabhavati Devi, came of the illustrious Dutt family of North Calcutta. "Subi" as Subhas was endearingly called by his parents and other elders of the family, was treated with all affection and care in his boyhood.

However, neither did a surfeit of motherly affection turn Subhas into a pampered and petulant child, nor did the want of it make Damodar a wayward lad. On the other hand, both of them grew up to be very fine, gifted, methodical and well-conducted young men.

Savarkar and Bose had a striking similarity in one respect. In spite of their academic proficiency, pursuit of studies at the behest of, and under conditions

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stipulated by, bullying foreign masters irked both of them. Soon they became suspect in the eyes of their respective college authorities.

Rusticated

Following use of derogatory language against Indians, Prof. Oaten of the Presidency College, Calcutta, was manhandled by the students. Though Subhas was not directly involved in this distressing episode, yet he was thought to have masterminded it and was rusticated from the College by the relevant authorities.

Likewise, Vinayak was fined Rs. 10 and expelled from the Fergusson College, Poona, for his leading role in organising a huge rally and a bonfire of foreign mill-made cloth in the city in protest against the British policy of divide and rule in general, and the partition of Bengal in particular.

Unlike Subhas who had practically nothing to worry on the domestic front in his youth, young Savarkar met with serious reverses, first in the death of his mother and again when his father expired soon after he had joined the Fergusson College in January 1902. So that his studies did not come to an abrupt end, he had to marry the daughter of Trimbak Ramchandra Chiplunkar who agreed to bear the cost of his education. Subhas entered into wedlock only when he secretly left British Indian territory and went to Germany. He was then on the wrong side of 40.

Marriage, early or late, however, could deter neither of the revolutionaries from taking the perilous plunge in the struggle for freedom. Both of them suffered long years of imprisonment. Bose and Savarkar were once taken to remote Burma and Andamans respectively to serve their prison sentences presumably because their presence on the Indian mainland even under incarceration, was not considered safe by the alien government.

Scholars alike

In spite of their revolutionary proclivities and activities, young Subhas and young Vinayak did not fail to continue with their scholarly pursuits even during their sojourn in Great Britain. Subhas not only obtained Tripos in Philosophy of the Cambridge University but also passed the Indian Civil Service Examination with great credit though he subsequently refused to accept that "heaven-born service" under the aegis of the foreign government. On his part, Vinayak qualified himself as a Barrister-at-Law. Both of them wielded a facile pen and were powerful orators. Indeed they could keep the audience spell-bound for

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together by the gift of the gab.

Subhas Chandra edited the *Bangla Katha*, a weekly Journal founded by his political guru, Deshbandhu Chittaranjan Das, as an organ of the Swarajya Party. He was also entrusted with the organisation of the daily paper *Forward*. Again, it was mainly as a result of Bose's imagination and initiative as the Chief Executive Officer of the Corporation of Calcutta that the *Calcutta Municipal Gazette* was started. After his resignation of the office of the President of the Indian National Congress, Subhas Chandra founded a new party named the Forward Bloc and a new weekly Journal bearing the same name. His incisive and hard-hitting writings gave the harassed alien rulers a trying time indeed. His book, *The Indian Struggle*, was proscribed by the British Government as a seditious document.

During his student days at Fergusson College, V.D. Savarkar used to bring out a hand-written journal named *Aryan Weekly*. He divided his time in London between studying law and engaging himself in revolutionary activities and writing in Marathi, *The First War of Independence*. It was also proscribed by the British Government even before it was published. However, Shri V.V.S. Aiyer translated it into English and the first edition was printed in Holland. Revolutionaries like Hardayal, Sardar Bhagat Singh and Subhas Chandra Bose took pains to bring out subsequent editions.

Escape bid

Swatantrya Veer Savarkar's bold but unsuccessful bid to escape, by jumping into the open sea near Marseilles, from "S.S. Morea" which, in his own words, "was meant to carry me to the gallows," still remains a legend.

He had been implicated in the Nasik Conspiracy case and later was sentenced to 50 years' imprisonment by the Bombay High Court (on March 22, 1911). After his serving gaol term in a solitary cell in the notorious cellular jail in the Andamans and then as an internee at Ratnagiri for several years, Savarkar was released unconditionally by the Interim Bombay Ministry which took office, following the inauguration of Provincial Autonomy in 1937.

The two met

It is on record that when Netaji Subhas Chandra Bose called on Swatantrya Veer Savarkar in Bombay in June 1940, Savarkar advised him to escape from the country and wage the

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war of liberation from outside with the help of forces sympathetic to India's cause.

By that time the Second World War had started. Taking the cue from Savarkar, Bose slipped out of India and led the Indian National Army against the British Forces in South East Asia. On his part Savarkar urged the Indian Youth to join the army in large numbers so that if occasion arose the INA from outside and the disgruntled military personnel inside the country could deal a *coup de grace* to the British Raj in India.

When freedom did indeed come to India on August 15, 1947 he openly acknowledged Bose's contribution to its achievement. Incidentally, on the eve of independence, Savarkar strongly advocated the release from detention of Bose's elder brother, Sarat Chandra Bose: "I should press specially for the release of Shriyut Sarat Chandra Bose, inasmuch as he being one of the influential leaders in the country could have contributed much in educating the public in connection with the formation of the future constitution of India and in whose case every good reason which justified the release of Congress leaders applied with equal effect. His health is also causing anxiety to the public."

It is a pity that the patriotic fervour and spirit of dedication that were evident during the protracted period of our freedom struggle, have all but evaporated. We now have to witness the sordid spectacle of our leaders and statesmen being engaged in self-aggrandizement and furthering self-interest. If they possessed even an iota of the ideal of self-abnegation and the passion for self-sacrifice of Netaji Subhas Chandra Bose and Swatantrya Veer Savarkar then our country would indeed have been a much better place to live in. □□□

AN ORGANIC NATIONAL BEING

Not only we own a common Fatherland, a Territorial unity, but what is scarcely found anywhere else in the world, we have a common Holyland which is identified with our common Fatherland. This Bharat Bhoomi, this Hindusthan, India is both our पितृभू and पुण्यभू Our patriotism, therefore, is doubly sure. Then we have common affinities, cultural, religious, historical, linguistic and racial which, through the process of countless centuries of association and assimilation, moulded us into a homogeneous and organic Nation and above all induced a will to lead a corporate and common National Life. The Hindus are no treaty Nation but an organic National Being.

(From Savarkar's 'Hindu Rashtra Darshan')

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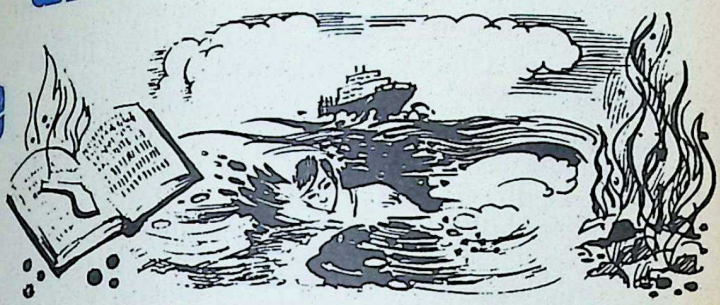
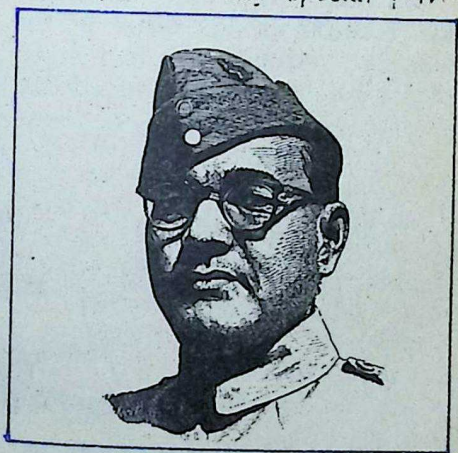


S. R. K.

Savarkar, Bose and Nehru

May 28, 1984 marks the end of the birth centenary year of a fiery patriot who, besides being a poet, dramatist and novelist, did not flinch from revolutionary activity in the cause he held dear to his heart, namely, the independence of his country from foreign rule. Unlike his compatriots whose passion for freedom was no less intense than his own, Vinayak Damodar Savarkar was uncompromising in his staunch advocacy of an undivided India, Akhand Hindustan. He believed in Hindutva, the essence of which was a sense of pride in being a Hindu and belonging to Bharat Bhoomi, the Fatherland and Holyland, the land of origin of his religion, and cradle of his faith. There was nothing narrow or sectarian in this view of a Hindu India as he looked upon anyone a Hindu who 'owned' India. He took, in fact, an universal view of humanity but, reckoning with the hard realities of politics and economics, spoke for an Indian nationalism. "Nationalism," he said, "when it is aggressive is as immoral in human relations as is communalism when it tries to usurp all to itself. But when communalism is only defensive, it is as justifiable and human as an equitable nationalism itself. The Hindus do not aim at usurping what belongs to others. They do not want any special privi-



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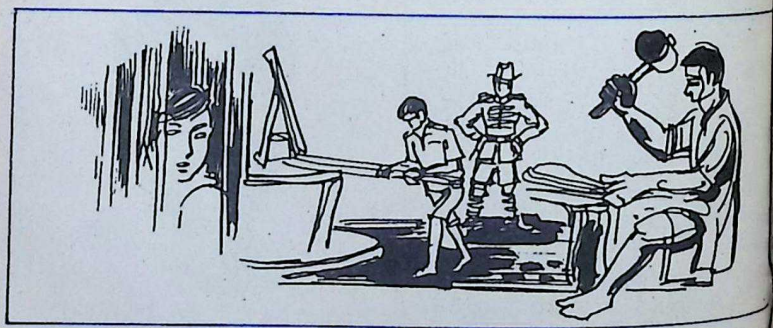
leges, but they will not allow themselves to be exploited."

Veer Savarkar fought his battles on many fronts — political, social and religious. He was against untouchability and favoured inter-caste marriages and encouraged inter-dining.

He condemned superstition of every kind. He said: "We have allowed the Britishers to crush everything that was with us, but not that precious possession of ours, 'our credulous superstition.' "Let an earthquake occur, public prayer is our remedy. Let a patriot suffer from sickness, we go to attend a crowded prayer-meeting. Let a pestilence ravage our land, we kill goats in sacrifice to ward off the calamity. It was all right when we did not know the causes of such things but to stick to these superstitions even when science revealed the causes of such calamities is simply absurd".

Savarkar did not *denounce* the religion of his birth in the name of science. He had equal regard for both and believed that without science religion wo be blind. He said: "We do n regard the ancient works as a pervading, omniscient and pe fect by themselves. The *Smri* and the *Vedas* we love reverentially, not as omniscient and u changeable works, but as hist rical books, and as the lan marks in the great and glorio journey of the human race". H welcomed the use of machin looking upon them as a bo rather than a curse. His attitu to machinery was thus fund mentally different from that Gandhiji.

A third aspect of the perso lity of Veer Savarkar was h mastery of the Marathi lang age and poetic sensibility. Ho ever, he gave a subordinate pla to literary effort when the nati was struggling at the leas "What worth is literature if whole nation is writhing w pain under the oppressor's hee he asked. His own writing w marked by vigour and a trenc ant style. Shri G.T. Madh kar, the eminent litterateur, o



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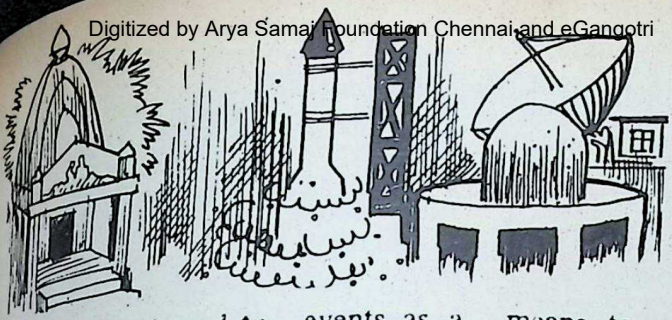

...ed that Savarkar belonged to the classical type like Chiplunkar and Paranjpe and added: "The imagination of Savarkar is not as playful and charming as the butterfly; it has the sublime sweep of an eagle. It has not the playfulness of a spring; it has the depth of the sea. It has not the delicacy of a creeping flowering plant; it has the blazing power of lightning." Sacrifice is the recurrent theme of his poetry, his own life being a supreme example of it. Even in translation his poetry reflects an indomitable spirit:

Deathless is the family that falls to a man
For the emancipation of its Motherland,
Filling the skies with the fragrance of their sacrifice,
Made in the welfare of Man's rise.

Savarkar as a historian of the Indian War of Independence of 1857 and the rise and fall of the Maratha empire, was prolific. Savarkar sought to inspire the nation with the heroic exploits of the warriors of freedom. In handling historical events as a means to raise a nation to patriotic endeavour, Savarkar invites comparison with Pandit Jawaharlal Nehru. But such comparative studies as have been made so far, are not very satisfactory, sketchy as they are. All that can be said, on rather a superficial view is that, Nehru makes of Indian history partly autobiographical; Savarkar is more detached and lets historical facts speak for themselves. While in Nehru there is a certain emotional colouring, Savarkar's emotions rarely intrude in his narrative.

Veer Savarkar had much more in common with Netaji Subhas Chandra Bose than with Nehru — not merely in their unfortunate lot of being deprived of the fruits of freedom by an unkind fate. Both Savarkar and Bose were of a revolutionary bent of mind and did not believe in non-violence in the struggle for independence. The patriotism of both had its roots in Indian religion and philosophy. Both were leaders in their own right and never let themselves be overshadowed by anyone else. Though Nehru differed from the

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Mahatma in many respects, he never wavered in his loyalty and stuck to him through thick and thin. According to Dhananjay Keer, the biographer of Savarkar, Subhas Bose, the Indian Garibaldi, was inspired by Savarkar, the Indian Mazzini, in his decision to escape from India in January, 1941 and raise the I.N.A. to fight the British from outside the country (In the controversial Granada T.V. film, 'The Springing Tiger', this is said of Netaji: "The INA itself turned out to be a military disaster, but in defeat it won a kind of victory confirming the British in their conviction that at least it was time to wave India goodbye.")

Savarkar's life was a saga of suffering and sacrifice which was made all the more bitter by his arrest and trial in connection with Gandhiji's death. His acquittal, after a year of agony, failed to re-kindle the old fire in him. A great nation cannot afford to forget this great son whose life Dhananjay Keer has summed up neatly:

"His epic genius gave the people high ideals, his great pen infused an irresistible spirit of independence into the people, his supreme courage and unparalleled sacrifice aroused their patriotic feelings, his words made them feel the spirit of nationality and realize the solidarity of the nation. Savarkar educated the illiterate, motivated educated and activized the lea ed. His strong convicti dauntless courage, endless fa enduring capacity for work, u remitting industry, untiring e ergy, invincible determinati and a volcanic pen belong the type of men like Luth Knox, Mazzini, Rousseau, V taire and Carlyle, who repres the moral force of the world a stamp their mind upon th age."

Savarkar, like all great m did not live in vain. A life authentic greatness, he will i spire generations to come noble resolve and high end vour.

Ragging

The Karnataka State Assem has passed a comprehens Education Bill which, amo other things, bans ragging. A student guilty of ragging will punishable with imprisonm upto one year and a fine Rs. 2,000/-. It is a sad co mentary on the times we live that a legislation is required

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exhibit a kind of activity that has no place in an institution which, in our tradition, is looked upon as a temple of learning. The practice of ragging or teasing the juniors is entirely alien to our concept of education.

This obnoxious practice burst upon us two or three decades ago and, what was intended to be innocent fun, turned violent and caused alarm. One remembers the rowdy incidents in the early sixties in some educational institutions in Kerala and other States. The State Governments generally turned the blind eye and were inclined to let such ugly incidents, not unmixed with violence, pass. The Karnataka Government have done well to arm themselves with powers to put down avoidable violence among students.

Those of us of an earlier generation knew of this kind of teasing in English public schools through 'Tom Brown's School Days' by Thomas Hughes published in 1857. In a veiled autobiographical narrative, Thomas Hughes told us in this very readable novel, Tom's development from a timid young boy at Dr. Thomas Arnold's school at Rugby to a bold and daring youth giving the bullies a bloody nose. Tom, along with two other small boys, taught an unforgettable lesson to Flashman, the bully.

"What's the matter?" shouted Diggs.

"My skull's fractured," sobbed Flashman.

"Oh, let me run for the housekeeper," cried Tom. "What shall we do?"

"Fiddlesticks! it's nothing but the skin broken," said the relentless Diggs, feeling his head. "Cold water and a bit of rag's all he will want."

"Let me go," said Flashman surlily sitting up; "I don't want your help."

The novel has an unexpected ending. Tom becomes a 'gentleman and Christian' and visits the Rugby chapel in a mood of prayer and penitence and sense of gratitude to the great Arnold of Rugby.

"He passed through the vestibule, and then paused for a moment to glance over the empty benches. His heart was still proud and high, and he walked up to the seat which he last occupied as a sixth-form boy, and sat himself down there to collect his thoughts ..... If he could only have seen the Doctor again for one five minutes, have told him all that was in his heart, what he owed to him, how he loved and reverenced him, and would by God's help follow his footsteps in life and death, he could have borne it all without a murmur....."

May our educational institutions foster such love and reverence for the teacher! □□□

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I.A.E.C.®

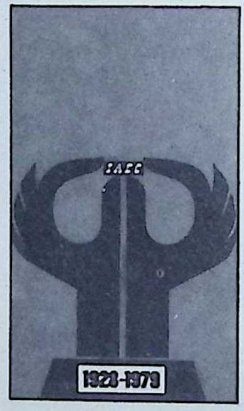
4th & 5th GOLDEN JUBILEE AWARD

— for outstanding contribution to basic or applied research in Engineering and Technology.

Conferred upon Dr. D.R.G. Achar, I.I.T Madras and Dr. R.K. Dube, I.I.T Kanpur for their valuable contributions towards welding technology and metal forming respectively.

The award will constitute a specially designed gold medallion a cash award of Rs. 10,000/- and a citation.

The subject for the 6th award 1984 is: Studies in behaviour of insulating materials and their applications in insulation systems. The materials to include solid, liquid and gaseous di-electrics.



The award will be given on the basis of papers published, thesis specially written for the award. These have to be sent only through a recognised university, CSIR Labs/Institutes, Defence Laboratories, IITs.

Last date of receipt of nominations: 30th July '84

For details and proforma, contact:

IAEC Golden Jubilee Awards Committee,

C/o. I.A.E.C.

196, Lal Bahadur Shastri Marg, Bhandup, Bombay 400 078.

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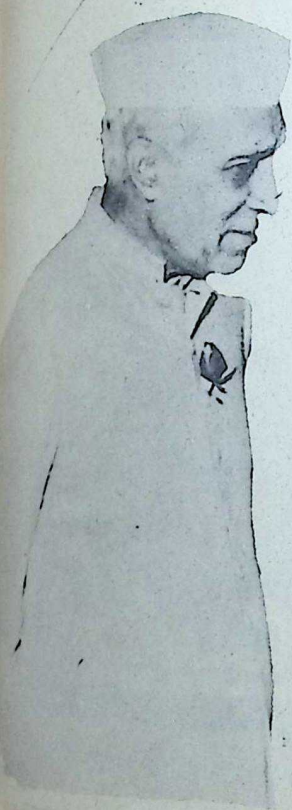
Pandit Jawaharlal Nehru's 20th death anniversary falls on 27th May, 1984. His words have a deathless quality.

Build up India into a Mighty Nation

JAWAHARLAL NEHRU



IT has been our misfortune through long periods of history to be very factious, to be liable to separatism, with the result that the great strength of India has been wasted in inner conflict, in inner argument and in fissiparous and separatist tendencies.

Surely, we should learn something from the history of India.

We have produced great men in every field of human endeavour, in thought, in action, in art, in literature in music. Yet we have failed to take advantage of this greatness because of the tendency amongst us to disrupt, to go our individual ways. Hence we have been weak, and often subjugated and dominated by foreigners who have come here.

I think it is correct to say that foreigners who came here hardly ever really conquered India. Certainly the British did not, in spite of their superior arms. They simply took advantage of the divisions in India. Others who came did the same thing. That is the big lesson of Indian history.

History has taken a turn and

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DIGJAM

Suitings for the Connoisseur

OBM/9011

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we are again free politically. We did not become free politically through political manoeuvres. We are free because we developed certain qualities of freedom. We developed discipline, we developed a new dynamism, we developed a capacity for sacrifice. And above all, we developed the habit of working unitedly under Gandhiji.

Having developed all these qualities we became free. Now we have not only to keep these qualities, but to develop them still further.

We see disruptive forces again at work in India. Some people are deliberately disruptive, and they become parochial or provincial or communal.

They forget the large purposes that we have in view, forget the great destiny before India, forget that India aims high, that Indian never aimed low.

We should not become parochial, narrow-minded, provincial, communal and caste-minded because we have a great mission to perform.

Let us the citizens of the Republic of India, stand up straight with straight backs, and look up at the skies, keeping our feet firmly planted on the ground and bring about this basis, this integration of the Indian people.

Political integration has already taken place to some extent but what I am after is something much deeper than that — an emotional integration of the Indian people so that we might be welded into one, and made into one strong national unit, maintaining at the same time, all our wonderful diversity.

I do not want this diversity to be regimented and taken away, but we must be wary of losing ourselves in petty quarrels.

All over India, a powerful life force is acting not on a new or inexperienced people, but a race with thousands of years of experience. All that had happened was that we had forgotten much of that experience. We have to renew our acquaintance with it, and also to gain acquaintance with the new experience of the Western world which has helped to build a magnificent civilization out of science.

The main thing we have to keep in mind is the emotional integration of India.

We must guard against being swept away by momentary passion, whether it is religion misapplied to politics or communalism or provincialism or casteism.

We have to build up this great country into a mighty nation, mighty not in the ordinary sense of the word, that is, having great armies and all that, but mighty in thought, mighty in action, mighty in culture and mighty in its peaceful service of humanity. □□□

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SRI KRISHNA TEMPLE, GURUVAYUR (Kerala)

Guruvayur temple is one of the most renowned temples in India. It is 29 Kilometres from the nearest railway station Trichur (Southern Railway). The presiding Deity is Sree Krishna, celebrated for His captivating child-like sports and exploits, the Divine cowherd of Brindavan and Author of the Bhagavad Gita. The deity known as Guruvayurappan is worshipped by a wide, ever increasing circle of devotees. The boons He bestows are miraculous and countless. By worshipping Guruvayurappan one can achieve not only one's desires but also secure Moksha at the end.

Pooja Timings : **3 A.M. to 12-30 P. M.**
4-30 P.M. to 9-30 P. M.

Offerings :

The costliest offering on the schedule is Udayasthamana pooja. It consists of 21 special poojas and costs above Rs. 8000/-. The other important offerings are Laksha Deepam Rs. 3,000/- Ahassu Rs. 1500/-, Namaskaram Rs. 1200/-, Athazham Rs. 1000/- and Feeding of Elephants. Rs 1250/- Some of the common offerings are briefly described below :—

Thulabharam : Devotees pray for favours from the Lord and in return vow to gift to the temple articles such as sugar, fruits, milk, butter etc. equal to their body weight.

Annaprasanam : The child is fed for the first time with the rice offered to the Lord to protect against starvation.

Marriage : The couple exchange garlands and rings from the Kalyanamandapam in front of the temple for a happy married life.

Krishnanattam : The story of Lord Sree Krishna in Sanskrit depicted in a series of eight separate dance dramas.

Accommodation for pilgrims : Devaswom 'Panchajanyam' Rest House having 105 rooms. Rate : Double Room Rs. 30/-, Family suite Rs. 60/-, Devaswom Satram having 114 rooms. Rate : Single room Rs. 10/-, Double room Rs. 20/-, Rooms having 3 beds Rs. 25/-, 4 beds Rs.30/- 5 beds Rs. 40/-.

Free Satram : Service charge Re. 1/-. Cloak Rooms, cum comfort station Re. 0.50. Prasada Oottu (Free food to 150 pilgrims) is given by Devaswom daily. In addition, poor feeding is also done daily.

Important Festivals :
Ashtami Rohini — Birth day of Sree Krishna (August — September)

Guruvayur Ekadasi (December) : The Ekadasi celebrations begin 30 days in advance. Chembal Music festival is conducted during the last four days of the Festival.

Annual Utsavam (February & March) : The Festival lasts for 10 days. The most remarkable features of the festival are Anayottam (Elephant race) on the inaugural day, the grand Utsavaball on the eighth, the Pallivetta on the ninth and the Arattu on the final day.

Elephant Camp at Punnathurkotta : The Devaswom is maintaining 36 Elephants of its own. The Elephants are stationed at Punnathurkotta which is 4 K.M. from Guruvayur. Pilgrims are permitted to visit the place and see the elephants.

Other Institutions :—Museum (Various articles offered to the Lord are kept here).
Library and Reading room.
Publication Division
Kalanilayam consisting of Krishnanattam Dance Drama troupe.
Vadya Vidyalayam : Training given to students in temple musical instruments.
Free Hospital.
First grade College, High Schools, and English Medium School.
Gosala consisting of milch cows.

General : The administration, control and management of the temple are vested in the Guruvayur Devaswom Managing Committee constituted under the Guruvayur Devaswom Act 1978.

SD/-
K. S. VELLODI, I.A.S.,
ADMINISTRATOR, GURUVAYUR DEVASWOM, GURUVAYUR
For Administrator

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Influence on Culture

K. K. KHULLAR

IN Bengal and Maharashtra, the bhakti movement claimed a large following of Hindus and Muslims. No wonder, when the Sikhs formed their Government in Punjab and Mahrattas in Maharashtra, their mainstay were the Muslims whom they gave very high positions. The whole of Shivaji's artillery and navy was manned by Muslims and Ranjit Singh's Foreign Minister, Home Minister, Law Minister and Revenue Minister were all Muslims. Like Akbar he married out of religion and gave complete religious freedom to the religions other than his own.

The Mahratta empire in Maharashtra and the Sikh empire in Punjab were direct political off-shoots of the bhakti movement. In the 40 years rule of Shivaji and 40 years of Ranjit Singh, not a single communal riot took place. There were no forced conversions, no second-

Shivaji

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Ranjit Singh

class citizens. A test of a culture is how its minorities are treated. Judged from this standpoint the Bhakti movement is one of the major movements of India's history in that it led to communal harmony among the three major communities of India viz., the Hindus, the Sikhs and the Muslims.

A story is told of a Muslim calligraphist knocking at the doors of Maharaja Ranjit Singh's palace at Lahore and demanding one lakh rupees for a calligraphed copy of the holy Quran. He said he had been to the courts of almost all Muslim princes at Rampur, Lucknow and Hyderabad but nobody could pay him the price. He had heard of the secularity of the Sikh ruler and of his generosity and that explained why he came all the way to Lahore. The Maharaja listened to the calligraphist, rose from his silver chair, kissed the Holy Book and asked his Finance Minister to pay the price the calligraphist demanded. Fakeer Azizuddin, the Foreign Minister of the Sikhs, who was present on the occasion, asked the Maharaja why he had ordered a huge payment for a book which did not belong to his religion. Maharaja's only eye twinkled and he said:

> *"God had ordained that I should look up on all the religions with one eye. That is why He took the light from the other".*

It was the same spirit of religion which appealed to the saints of 19th century. Swami Vivekananda echoed the Bhakti thoughts when he said:

> *"I do not want a religion which cannot wipe the tears of a widow's eye, which cannot give food to the hungry and which divides instead of uniting."*

Indian culture sometimes received tumultuous shocks but like the waters of the sea-shore in a tremendous earthquake it receded only for a while only to return in an all absorbing flood a thousand times more vigorous and when the tumult of the rush was over, these upsurges in the form of new sects were all sucked in, absorbed and assimilated into the immense body of the mother culture. Lord Krishna

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said: "I am in every religion as the thread through a string of pearls. Wherever thou seest extraordinary holiness and extraordinary power rising and purifying humanity, know thou that I am there."

That symbolises the spirit of Indian culture which has always upheld the belief that there are perfect men even beyond the pale of a single culture.

The bhakti movement inspired in the Indian people not only the love of God but also the love for their country as no other movement had done before. The spirit of patriotism displayed by the Indian people in peace and war throughout the ages clearly brings out the point. The patriotic wars of the Rajputs against the Mughals are an inspiring saga in the history of India. Rana Pratap and his two generals Jaimal and Futta displayed courage in the battle the like of which is not found in any history.

According to Colonel Tod, the author of 'Annals of Rajasthan', the battle of Haldighat makes all other battles into insignificance. The valour shown by the Romans and the Greeks in their classical wars against Attila, the Hun and other foreign hordes, is nothing as compared to the courage displayed by the Rajputs in the battle of Haldighat. In a larger historical analysis the Rajput attitude to war was strictly in accordance with the values embodied in Indian culture which forbade the Indian kings to wage wars outside their country.

A typical example is the Rajput King Surjan Hara who, after having been defeated by Akbar, insisted that he should not be compelled to go out of the traditional boundaries of his motherland to wage wars. Although he wore the Mughal uniform and brought victories for Akbar inside India, he refused to go out of his motherland to fight for his king.

Akbar, who was sensitive to the finer aspects of Indian culture, appreciated the point and did not compel him to take up arms against the Persians or even the Afghans.

Along with patriotism the new empires which were estab-

Akbar

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lished on the ashes of the old displayed the moral strength of Indian culture as against the moral degradation of the invaders. When the Muslim daughter of Subedar of Kalyan was presented to Shivaji as a part of war indemnity, the Mahratta ruler admonished his officers for their indiscretion and sent back the lady with full state honours.

Shivaji had given standing instructions to his armies not to destroy any mosque, not to insult any holy book of the Muslims nor dishonour any Muslim women. He had made it clear that respect for religion means respect for other people's religion before you respect your own.

Tolerance and universal acceptance are the two major characteristics of Indian culture. The result is that refugees of all nations of the world and those persecuted by religious bigots in other countries have always found shelter in India. When the Jews were rendered homeless in their own homeland many centuries ago they found shelter only in Kerala. Similarly when Parsees were fed up with the religious intolerance of their new rulers in Persia in the 7th century A.D. they looked to the whole world but ultimately settled in Gujarat. Although constituting only 0.016 per cent of the Indian population today they are the proud members of the Indian community and have contributed more than their due share towards the march of Indian culture. Swami Vivekananda said at the World's Parliament of Religions at Chicago on Sept. 11, 1893:

"We believe not only in universal toleration but we accept all religions as true. I am proud to belong to a nation which has sheltered the persecuted and the refugees of all religions and all nations of the earth. I am proud to tell you that we have gathered in our bosom the purest remnant of the Israelites who came to southern India and took refuge with us in the very year in which their holy temple was shattered to pieces by Roman tyranny. I am proud to belong to the nation which has sheltered and is still fostering the remnant of the grand Zoroastrian nation. I will quote to you, brethren, a few lines from a hymn which I remember to have repeated from my earliest boyhood which is everyday repeated by millions of human beings: "As the different streams having their sources in different places all mingle their water in the sea, so, O Lord, the different paths which men take through different tendencies, various though they appear, crooked or straight, all lead to thee."

Mahatma Gandhi voiced the same feelings when he said:

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do not want my house to be walled in from all sides and windows to be closed. I want the cultures of all countries to blow in my house but I refuse to be blown off by any."

A very moving account exists of the meeting of the first Parsee refugees in the court of the Gujarati king, Jadhav Rana. The scene has been a subject of song and drama in Parsee literature. It is sung in the group songs of the Parsees, popularly known as Gujarati 'Garbas'. It is still sung at the Parsee weddings. It is said Jadhav Rana invited the strangers to his court by means of a proclamation. The Persian refugees were brought into the court. Their procession was led by old priest holding the sacred fire in his hands. The king asked the frightened refugees what did they want and why have they come from such a distant land. The exact dialogue is reproduced below from Piloo Nanavutty's book "The Parsis" (1977):

"What is it you want from us, O strangers from a far off land?" asked Jadhav Rana.

"Freedom for worship, Sirs", replied the old priest.

"Granted. What else do you wish"?

"Freedom to bring up our young in our own traditions and customs".

"Granted. What else do you wish?"

"A small piece of land that we could cultivate, so that we may not be a burden to the people among whom we live".

"Granted. In return what would you do for the country of your adoption?"

The old priest asked for a brass of bowl to be filled with milk and brought to the assembly. This was done.

He stirred a spoonful of sugar in the bowl and holding it up in his trembling hands, asked:

"Does any man see the sugar in this bowl of milk?" All shook their heads.

"Sire", said the priest, "we shall try to be like this insignificant amount of sugar in the milk of your human kindness." There were murmurs of approval from the crowd. Then, at a signal from the priest, all the refugees prostrated themselves at full length on the ground. Each picked up a handful of earth, and with tears streaming down their cheeks. they pressed it to their eyes and forehead."

(*To be continued*)

The main purpose of life is to live rightly, think rightly, act rightly; the soul must languish when we give all our thought to the body.

—Mahatma Gandhi

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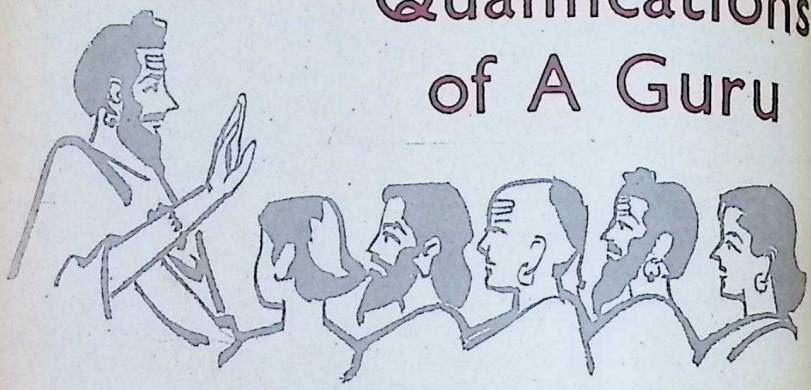
Qualifications of A Guru



K. D. SANGORAM

THE teacher perfects himself by his own spiritual practice and then becomes qualified to instruct others. We read that "one is required to approach a Brahmana (one who has realised the Brahman) for the mystical apprehension of the ultimate reality" (*Yajur Veda* XXX.5).

The function of proper guidance is many times assigned to Agni who is the intermediary between men and gods. Yaska explains the word Agni thus: He is called Agni because he is Agrani, a leader, one who leads or guides man; अग्रं नीयते—अग्रं+नी Nirukta VII.14), i.e. Agni leads or guides a man up to the supreme goal (Agra) of human life.

Thus he performs the function of a Sadguru who leads his disciples to God-realisation. "Oh Agni, proceed ahead of those who wish to reach God; you are the eye of men and gods. Those who have befriended the learned men from the family of Bhrugus want to sacrifice to gods. Let their journey towards God be free of troubles" (*Yajur Veda* XVII.69).

In fact Agni is said to have been assigned this function by gods themselves. "You it is who extends invitation to gods to attend sacrifices. Gods have themselves appointed you to this post for the benefit of humanity" (*Rig Veda* VI 16.1). "Pray, may divine Agni kindly lead me to that region where

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abide the sages who by initiation and penance have realised Brahman" (*Atharva Veda* XIX 43.1).

We have to note that it is the celestial Agni which performs this function and not the Agni on the earth which is harnessed by men. "Because this (terrestrial Agni) is led by men while that (Celestial Agni) leads man from this (material world to the spiritual world), these two Agnis, even though they bear the same name, perform different functions" (Brihad-devata 91). Thus we specifically learn from this that in one form Agni is led by men (*Niyate nibhih*), while in another form he is the leader of men (*Nayati sumat asau cha tam*).

There is no end to the Mantras which mention Agni as a spiritual guide. Thus we read: "For felicity and bliss men resort to the guidance of divine Agni, who has realised the truth, who is endowed with the vision of all things and who is ever ready to respond to the call of human devotees" (*Rig Veda* X-140.6). Yet other Mantras like Rig Veda VI.1.2 or Rig Veda 1.67.4 establish that men have obtained invaluable riches by following Agni. The purport of another Mantra (Rig Veda 1.127.6) is that Agni is bliss incarnate and radiates bliss. It is not possible to be free from the debt of such a teacher. The most one can do is to follow him with utmost faith bearing in mind that the path shown by him is the surest and the best. One should do obeisance to him and leave the rest to him. As Jnaneshwara says: "Even to describe the greatness of the Guru is to try an impossible task. The best we can do is to bow ourselves at his feet" (Jnaneshvari X.15).

Guru's Characteristics

We find in the Vedas a good account of the characteristics of a spiritual teacher. A glance at these will show that some of them are moral and some mystical. Coming to moral characteristics, in one Mantra we read how Agni displays utter humility. In spite of his great achievements, he had no trace of pride in him; he is lovable in manners. Though not himself, he radiates not heat but bliss. He graces the sacrificial hall by his presence (Rig Veda I.69.2).

Pride is said to be a great enemy of man. A man's achievements come to nothing because of his pride. If he is vain, and proud of his abilities he is likely to hurt others' feelings. Along with humility, Agni is also described as having devotion to truth.

In one Mantra it is stated: "those ancient seers who are visualisers of real Mantras (Satya Mantra) lived happily in

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the company of gods. They created Ushas, i.e. they were endowed with illumination as well as with the experience of hidden divine light (Sun). They had one common ideal and therefore, they see eye to eye with one another and never quarrel among themselves and never transgress the laws of the gods" (Rig Veda VII.76. 4-5). We learn about truthfulness of Agni from Rishi Dirghatamas Auchathya. "Agni is the first one to teach observance of holy law to man. In the clouds and in the forests he is fearsome; but he is now established at the place of sacrifice. He is all-knowing, an exponent of the eternal laws and is truth incarnate" (Rig Veda I.145.5). Then there is the virtue of sincerity. Sincere in their praises of Rita and sincere in their meditation, Angirasas, the sons of Agni, exhibit this virtue (Rig Veda X.67.2).

Now the Mystical Characteristics. "They inhabit the same exalted region and protect the source of the eternal moral law. And they meditate on the secret name" (Rig Veda X.5.2).

Meditation on the divine name is the second nature of all those who want to enter the divine precincts. "To you who are wise and omniscient are hereby tendered the secret words of guidance. I, a devout seeker, adore you with ardent prayers and eulogistical songs" (Rig Veda IV-3.16). Here also meditation on the divine name is stressed. They worship the name with all their minds and with all their hearts. By their deep concentration on the divine name and by their direct experience of reality, they get the power to instruct others.

In a remarkable passage are pictured all these characteristics of a spiritual teacher. Agni is here described as the first to be worshipped during sacrifices (*Medheshu prathamam*). He is all bliss and radiates bliss, he excels in moral perfection (Sadhu). Besides, he has the cause and means and power to enable his disciples to have a vision of God. This, in fact, is the first and foremost function of a spiritual teacher.

"How should we give offerings to Agni who is immortal and is a propagator of righteousness? He surely has the capacity to fulfil the task of bringing the immortals in the midst of the mortals. What kind of prayer should we sing so that it will be accepted by the great Agni? His intellectual ability is beyond measure; he is the effector of perfection. He rides a wonderful chariot just like Mitra. Those who want to go in submission to the gods initially invoke Agni himself. Let that Agni, who is the greatest

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among men and who is a terror to his enemies take us under his wings and accept our prayers. O Agni, be you pleased to appreciate the supplications of the devotees who are courageous and full of purity. The learned Gautama sang the praises of this righteous and omniscient Agni who having been pleased with him in turn blessed him with riches, purity and plenty" (Rig Veda I.77.1-5).

Agni is also described as possessing brilliance, all enveloping power and beatitude, and as being free from ignorance. He inspires men in just the correct way and leads them to the highest bliss" (Rig Veda I. 141.12.) "Those who really know, visualise the smoke coming out of the mouth of Agni," says another Mantra (Atharva Veda VI. 76.2). Smoke is mentioned as one of the harbingers of spiritual experience by the *Svetashwatara Upanishad* at a later date (II.11). Perhaps the present Vedic Mantra contains a suggestion thereof. Agni who is generally taken as a minister of gods knows both gods and men. In fact it is because he has such knowledge that he can lead man to God. "Agni knows the origin of gods and he knows the secrets of men. He is the best-giver of wealth. Pray to him; for he illumines the path which leads to God" (Rig Veda VIII. 39.6). It is noteworthy that Agni is said to be the knower of secrets in the hearts of men.

The saint of Umadi used to say that however secret your thoughts and actions, the saint has an easy access to them. It is the knowledge of reality that confers leadership on a person. He becomes a teacher, his age, caste or religion are absolutely irrelevant to the spiritual height he has reached. A story goes that Angirasa addressed the elders as 'sons' on which they became angry. But he justified

MY BLESSINGS

A noble birth: a body free from any serious defect or deformation: a father so watchful and so devoted: a mother so tender: an elder brother who stands foremost in suffering and sacrifice and whose solicitude surpasses that of a mother; a younger brother so able, so humble, so devoted love that purifies and above all an ideal which gives a meaning and a purpose to this otherwise low little vegetating life of man, which enlivens the dull routine with a touch of Romance and chastens character; all these have blessed me! Nor have I been utterly denied the privileges of worshipping a while at His feet, in company of the wise and the pure. I have known a little of fame and was admitted to the outer court — of the Temple of Muses.

—(From Savarkar's 'An Echo from Andamans')

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his action by saying that he was a composer of Mantras (*Mantrakrit*) and, as such, a person in authority. The gods later on corroborated his view (*Tandya Brahmana,* XIII.3.24). The same story is referred to by Manu also (*Manusmriti* II.101-103).

He alone who possesses spiritual knowledge can disseminate it. "The Brahmacharin was born before knowledge; in fact it was through him that the sacred knowledge of Brahman became manifest" (*Atharva Veda* XI.5.5). Or, "Let that pious one who nourishes speech (Gandharva) reveal to us the immortal treasure situated in the heart, and he who knows this heart. Its three forms are hidden in the depth of the heart, and he who knows this becomes the father of the father" (Yajur Veda XXXII.9). In another Mantra given by the sage Nabhaka Kanva the learned man is said to be knowing the mysterious names (*Rig Veda* VIII.41.5). It tells us how a spiritual teacher by his power of deep concentration receives the divine names to be imparted to the disciples. The names do not spring from his imagination, nor are they arbitrarily chosen from among a host of names of deities just to be passed on to the aspirants. He actually visualises them during meditation.

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Habit

Your Master or Slave

PARAMAHAMSA YOGANANDA

HOW do habits gain power to tyrannize over human conduct? Every human activity, whether it be performed as an outward physical movement or as an inner process of thought, is a vote for a particular habit. Repetition of that action or thought swells the number of votes in favour of electing that habit to a seat in the bodily government. A considerable number of such actions vote that habit into office. At different periods of life a collective vote of all previous human actions determines which habits are going to predominate and rule supreme.

An election by numerical superiority alone, without adherence to a desirable qualitative standard, may bring disaster upon a country. If the majority of voters are morons or criminals, they are bound to blunder and elect the wrong president. Similarly, unless the votes of human actions are cast according to the supreme law of dis-

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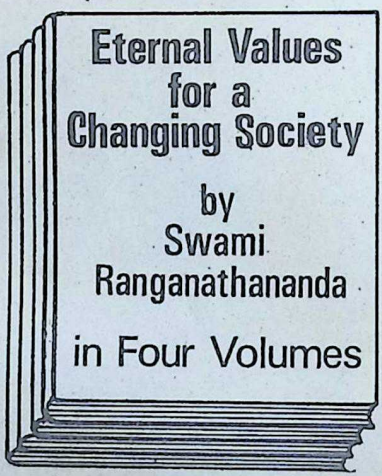

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crimination, the brain cells may thoughtlessly enslave themselves under tyrannical habit-dictators.

Maintenance of a truly enlightened spiritual democracy in the bodily country requires a thorough education of the braincell citizenry. The latter should be trained not to permit habit-candidates to be elected merely on the numerical strength of thoughtlessly repeated actions, but should consciously exercise the qualitative power of discriminative attention with the casting of every action-vote. They should be guided by ideal rationalism, and heed its warnings against accepting the bribe of sentimental attachment to environment, which leads to the misuse of voting power. Discriminative reason should be the sole guide in selection of the presidential habit-candidates.

Are Habit Slaves Born?

Habits of drinking, excessive smoking, overindulgence in coffee or tea; and habitual moods of anger, greed, envy, sloth and despondency are usually elected to office by the cumulative numerical strength of unwise hordes of little actions performed without any thought of the aftereffect of enslavement.

Persons addicted to such habits are not born inelectably to their unfortunate fate; in this or in a past life, knowingly or unknowingly, they have enslaved themselves through constant repetition of certa actions.

The first drink never made drunkard; the first act of se suality never made a libertin the first use of narcotics nev made a dope addict. It we a series of mechanical or i considered repetitions of su misguided actions that elect these griping habits to powe Quantitative strength won agai the qualitative voice of attenti reason, which had becom weakened through failure to ex ercise its powers, and had th lost its vote.

Guard yourself, therefore against the first performance o a wrong act. What you do onc you are likely to do again. I is by repetitions that a hab grows stronger and bigger, lik a rolling snowball. Use you reason in all your actions; otherwise you may thoughtlessly convert yourself into a helpless slav of undesirable habits.

Censure

A strong bad habit presidin for a long time over the bodil country brings chaos and misery Spiritual famine, mental fever and a universal poverty of bod and mind exist in that misrule land.

A strong bad habit should b impeached before a tribunal o daily introspection under th presiding judge of conscienc

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who should inform the court of reason that the inevitable outcome of persistence in the offending actions will be an impaired nervous system, wasted powers and vanished happiness. This constantly sounded note of warning may serve gradually to persuade the jury of reason to the decision to put away forever the guilty victimizing habit.

Sometimes it is difficult to convince the court. Many persons who excessively smoke, drink, or indulge in sex experience do not seek or even wish to be free of these slavish compulsions. They delusively think that there is nothing harmful about what they are doing because they don't immediately suffer disillusion painful consequences.

Childlike, they fail to visualize the ultimate results of their actions. They do not see that they have set into motion laws that work impartially for good or ill, according to the nature of human actions; that although the shovels of harmful habits dig slowly, they yet dig surely a yawning, unendurable grave, a pit of misery toward which the slave of wrong habits proceeds through scorching flames of suffering. Of such entrapped persons the Buddha says: "Harbouring beclouding thoughts, caught in the net of delusion, craving only sensual delights, they sink into a foul hell." (XVI, 16).

First convince your mind that you are going to overthrow the tyranny of the undesirable ruling habit; then begin the work of constitutional agitation and actual impeachment. A whining or sorrowing attitude, gentle remonstrance, or even violent but spasmodic rebellion is of little avail. It is through continuous repetition of certain actions that you are the maker of your habits; and you must undo hurtful ones by a similarly regular effort, implemented by conscious exercise of will and the discriminative power of reason.

Relate your actions to new and better habits. Keep them continuously busy, interested, and attentive in serving good habits and in fraternizing with other good actions. If your actions begin to revert to their old dangerous habit-influenced associations, don't become discouraged. Persist in right actions, give them sufficient time and attention, and the voting strength of the new good actions will increase and finally become powerful enough to overthrow the worthless habit and to elect in its place a worthy one.

Takes Time

It takes time for even a bad habit to attain supremacy, so

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why be impatient about the growth of a rival good habit? Do not despair about your undesirable habits; simply stop feeding them and thus making them strong by repetition. The time that elapses in the formation of habits varies with individual nervous systems, and brains and is chiefly determined by the quality of one's attention. Through the power of deep, concentration-trained attention, any habit may be installed — that is, new patterns may be made in the brain — almost instantaneously and at will. The potency of concentration and will to create good and bad fortune is strikingly summed up in the Biblical verse: "For whoso ever hath, to him shall be given and he shall have more abundance; but whosoever hath not from him shall be taken away even that he hath." (Matthew 13:12).

This truth is particularly applicable to habits. A man of good actions strengthens his will to perform further good actions and thus increases in virtue with little effort. But a slave of bad habits debauches his will and reason, so that eventually he is not only powerless to create new good habits, but also has weakened his hold on whatever good habits he may have had at the start.

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The governing of one's actions by intuitional, wisdom-guided discrimination, uninfluenced by either good or bad habits, imparts unbounded power of will. The individual who, disciplining the senses by the mind, unattached, leads his organs of activity to the proper wisdom-directed, *Karma Yoga*-prescribed channel of actions, O Arjuna, succeeds." (Gita 3.7).

A man with such power can instantly fix a new habit in his mind, or stop one at will. An ideal democracy presupposes rational, willing obedience to good laws, without any goading by higher authority or other external influences. Similarly a wise man, one who is really free, avoids error and performs good, not from the compulsion of habit but from free and reasoned choice. Such a one does not permit himself to be dominated by even a good habit, lest in so doing he fails to exercise full discrimination choice of action.

A good habit may be in force simply because there has never been any temptation of evil to overthrow it. A good habit thus established is not necessarily fixed permanently in the nature, because it has been maintained not from discriminative choice and reason but as a result of favouring circumstance.

Why is it that you sometimes find yourself acting, or reacting, contrary to your real desires? Because over a period of time you have built up habits that are contrary to those desires, and your actions automatically flatter your habits. You must first establish habits that will influence your actions to cater to your true ideals.

Habit is an automatic mechanism for performing actions without expending the mental and physical labour ordinarily involved in performing actions that are new to us. Wrongly used, this mechanism is an arch-enemy, threatening man's citadel of free choice.

Be practical. Try from today to overcome inimical habits hidden within you, garbed as environmental likes and dislikes. Oust them and be free to act from reason alone. Your habits are not you. Shake off that delusion and you will remember your true Self, the perfect image of God within you. □□□

I learnt from my illiterate but wise mother that all rights to be deserved and preserved come from duty well done.

See everything; turn a blind eye to many things, correct a little.

—Pope John

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HERNIA

DR. K. NARAYANAN

HERNIA is a protrusion of an organ through a gap in the body in such a way that the protruded part peeks into a neighbouring organ where its presence is least welcome. Such instances are frequently met with in the abdominal cavity.

The space within the abdomen is taken up by a number of organs, of which the intestines form a long coiled tube. The walls of the abdomen are made up of layers of muscle, and if a weakness were to develop somewhere along this wall, one of the coils of intestine may push between the muscle layers and come to rest under the skin.

Occasions for this "peep-hole" of a sort (but for the skin, they would be peering outside) can result from such varied causes as weakness of the abdominal wall (where the "rupture" occurs) from diseases, injury, violent exertion (cough, weight lifting, etc), straining while passing stool or urine and surgical wound. Not less frequent a cause is the congenital deficiency.

Here are the main varieties:

★ *Inguinal hernia.* By far the most common in *men.* The inguinal area (through which the testes descended into the scrotum while young) is the weakest part of the abdominal wall and in men there is a small opening through which the spermatic cord passes to the testes. When this opening gets stretched a rupture (hernia) is liable to develop. The bulge can sometimes be as large as 6 inches. Sometimes they tend to "peep" into the scrotum. Othertimes it occurs above the groin crease.

★ *Femoral hernia* is more common in *women* and the

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...ge, cherry-sized, occurs just ...below the middle of the groin ...crease.

Umbilical hernia is most ...common in infants. It can easily ...be identified as a round swell-...ing near the belly button ...navel). As the baby grows, ...the hernia tends to disappear, ...in one to four years, without ...treatment (provided it does not ...give rise to complication). ...Strapping can sometimes, but ...not always, control the hernia. ...However, large hernias may ...need surgical treatment.

Surgery is also advised, in in-...fants, when they suffer from in-...guinal hernias. For, sometimes ...complication may result if a ...loop of bowel (large intestine) ...becomes trapped in the hernial ...sac (*incarcirated hernias*). Sur-...gical intervention is also said to ...be of minimum risk in infancy.

Hiatus hernia. Here not the ...intestine but the stomach is the ...trouble-maker. The stomach ...bulges through the diaphragm at ...the weakest point where the food ...tube (gullet) passes through. ...The hernia here is not visible ...and is often symptomless. When ...they do present, the symptoms ...often resemble that of indiges-...tion or acidity (eructation, epi-...gastric pain, etc.).

Incisional hernia often re-...sults after an abdominal wound ...after surgery. The bulge often ap-...pear beneath the abdominal scar, where the muscles and deep tissues may have failed to knit together.

Hernias are caused by internal pressure on weak points in the abdominal muscles, especially where organs are linked or on sites of operation where scars, are formed. Symptoms include bulging, especially when pressure within the abdominal cavity is increased as while in standing, crying, coughing, exerting for doing some jobs or straining while at bowel motion.

In many cases abdominal hernias can be pressed back into the abdomen (*reducible hernias*) by using properly fitting trusses or braces. However, sometimes the bulge cannot be pushed back into its normal position (*irreducible*) and is called *strangulated hernia.* This happens because the hole through which the hernia pushes is too small to return. If this condition persists blood supply to the trapped portion (the hernia) may be cut off, with the hernia eventually dying and becoming gangrenous. This is a dangerous condition and surgical intervention is essential to prevent *gangrene* (death of tissue, usually caused by lack of blood supply). The patient becomes pale and anxious. The hernia is painful, tense and tender. He may experience intestinal ob-

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struction. The surgical removal of damaged loop to restore bowel continuity is known as *enterectomy*.

Treatment:

★ By lying back, gently knead the bulge back into place. This can be done either by the patient or by others.

★ If you are using a truss — a leather-covered pad — push the hernia back before fixing the appliance in place. (Trusses are used mainly for inguinal hernias).

★ Trusses are less effective if the opening through which the hernia bulges is wide. (In t case strangulation can rar occur).

★ Preventive measures: *not exert*. Learn to re abdominal muscles. Red weight if you are obese.

Note: *Sometimes* hernia m reappear even after operatio

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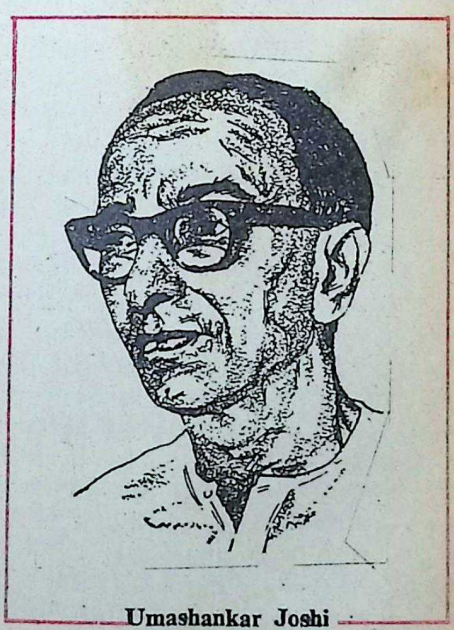
COMPARATIVE APPROACH TO LITERATURE 3

PROF. D. PREMPATI

UNTIL recently a big chunk of modern Hindi literary output was characterised by the creative writers' response to, or reaction against, Sanskrit aesthetics or Urdu nostalgia or Bengali modernism. Why in his novels Amrit Lal Nagar, a contemporary Hindi novelist, trained his sights on a re-creation of Tulsidas, Surdas and Kabirdas is surely his creative business. In either case, the critic's job is to help evolve a criticism responsive to the total situation. While making an urgent plea for what he called comparative studies of literature and folklore Nand Dulare Bajpai, an influential Hindi critic of yester-years, took timely care to caution us against yoking together the individual particularities of any two given poets in a compartmental or isolated manner.

I do not know what the criticism responsive to the total situation would be like. I do not know whether the innumerable Western critical models which, like multi-nationals, have taken over the Indian critical scene would meaningfully serve any critical purpose at this juncture. Umashankar Joshi, himself a Gujarati poet of no mean achievement, has often wondered: how is it that, while Indian music and Indian dances have even now so much indigenous about them, Indian literature has nothing which would be outside the European pattern, not even some form like the Japanese Haiku or Tanka which have more or less survived the



Umashankar Joshi

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Stephen Spender

impact of the West?

Even Western writers, he argues, want us to reconsider the importance and role of tradition in our individual literatures. Joshi referred to Stephen Spender who tried to indicate where the trouble with Eastern writers lay. He quoted Spender: "The great contribution of Europe is that Europe has in the art developed forms of art which can always keep pace with social and historic developments. The history of European art and literature is a series of transformations, of the whole of history or as much of history as is digestible by the intellect and the soul into the symbolic terms of art and yet at the same time being able to relate the contemporary living form to the traditional. That is the great achievement of European artists, to take material of contemporary living life, transform it into an art, which is always related to the traditions of the past and this is what the whole of modern movement in poetry in Europe, for instance, is about. It is the meaning of Rimbaud's; it is the meaning of T.S. Eliot's; it is the meaning of all their work and of all their critical theory.

It seems to me that in the eastern part of of the world, from examples I have seen there is a great danger of there being a revolution without transformation, that is to say the whole of the past forms being rejected and a disastrous kind of modernism which we have also had in Europe under the name of movements like Futurism being introduced which has no relation to the past whatever. It seems to me that .... we should point to the danger. This is what we from the West can do....."

The main thrust of this argument is that the situation calls for recognition of the difference, recognition of the varying traditions, recognition of the unevenness of history and recognition of the religious, philosophical and cultural systems in a world where shared values no longer rule the roost. This we have learnt from the historical experience of all literatures both Indian and foreign

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Just now we are in a transitional stage, and to force the processes of literature and criticism in an age like this will be counter-productive, if not meaningless outright. Perhaps, the effort involves a sense of history. For the writers and the critics who sought to invigorate their tools were often, in their different ways, as much concerned with the general cultural life of the people as with literature itself. The argument that literature does not always keep pace with culture and history does not invalidate the main thrust of the argument. Thus, literature at times transcends history. Whether in transcendence or in determination the rise and growth of several genres as also individual techniques which add splendour to the rich tapestry of art forms, has, inevitably, its own sense of history.

The internal cultural unity of India has never been a myth. In her literature it certainly never was. Experience tells us that the literature which is most conscious of its own situation is also capable of transcending it.

The question has been raised. Why Comparative Literature for India? What is comparative Indian literature? Do we assume that no literature or no criticism is valid if it is not comparative? Or is comparative Indian Literature no better than a local or colonial echo of a metropolitan comparative craze designed for consumption in the third world of cultural cross-breeds? Perhaps, as several critics would argue, the choice of the term comparative Indian literature was probably not altogether happy, for this term involves a mere conceptual projection of Indian literature whatever it might mean and, to compound it, puts rather too high a premium on comparative tools of criticism, an approach assuredly as fragmentary as other critical approaches.

True, empirically viewed, these critical reservations do appear to have a measure of validity, which makes it all the more necessary why this complex issue should be put to a yet closer examination.

The epithet "comparative" by itself does not tell us much. We have seen how this school was absorbed by the Anglo-American New Criticism which with its myriad variants, shades and manifestations gave us a new kind of scholasticism, a haven for critical technicians. It proved as bland to our specific needs as its older variant proved itself to the pioneering efforts of a Bankimchandra, a Mahabir Prasad Dwivedi and a Ramchandra Shukla. Surprisingly Rene Wellek, himself a New

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BHAVAN'S YOGA CENTRE AT ANDHERI

As a part of the activities of the Bhavan's Swasthya Vidya and Chikitsa Kendra, a Yoga Centre has been recently established at Bhavan's College Campus, Andheri. The Yoga Centre imparts training in yogic asanas pranayam, meditation and kriyas. A special feature of the centre is that such training is imparted in the context of positive health both of body and mind and is supported by a series of lectures and seminars on positive health nutrition theory and philosophy of yoga thus aiming at the development of an integrated personality.

Further details may be had from: Shri R. A. Kashyap, Unit No. 2, Munshi Nagar, D.N. Road, Andheri (W), BOMBAY-400 058.

Critic, refers to the Czech aesthetician Jan Mukarovsky who in his best writings kept an admirable balance between close observation and bold speculation and propounded a literary theory which illuminates the structure of the work of art, its relation to the universe of symbols, and the history of literature both as literature and social fact.

Outlining his comparative methodology Mukarovsky stressed that in studying interdependencies, interactions and influences, and also in the comparisons of literatures and individual writers, account should be taken of their role in the overall literary process, their relation to other literatures and writers and strict distinction, on the other hand, should be made between coincidences due to a common epoch and a common literary conception as also of those due to continuity whether conscious or unconscious.

In the context of Indian literatures, this certainly could be a starting point, for Mukarovsky appears to have restored a certain balance in critical studies. Whether literature is a reflection or a refraction, a creation or a transcreation, a fantasy or a meditation, it nevertheless does not traduce life, the artistic transmutation of words no less so.

Stephen Spender argued for transformation before revolution. The multi-lingual Indian literature is the process of transformation leading to revolution. It must, therefore, sort out its cognitive and artistic functions in terms of its specific modernity and its specific traditions. Anything else, I fear, signifies the failure of the critical spirit to prevail in our cultural, and therefore, literary, life. □□

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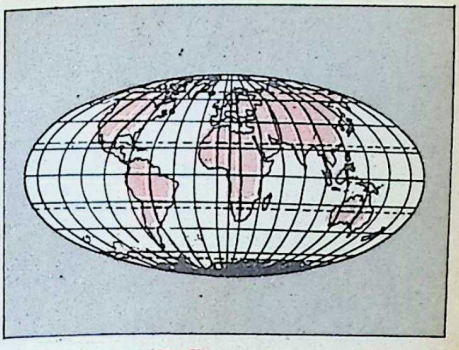

The Necessity for True Independence

V. SIDDHARTHACHARRY

THE stationing of 'NATO' troops outside their own countries which brought about, as a reaction, the Warsaw Pact, is the prime cause of the world's present malaise. Such deployment is called "Defence;" but, in truth, it is offensive. The 'consent' of a receiving State's Government does not legitimise such an action any more than 'consent' sanctifies adultery. The presence of foreign troops or installations or even military advisers, often camouflaged as civilian, causes an automatic consequential reaction among all States adjacent to the recipient. Another Superpower is called in to redress the increased threat. Escalation commences, not least on the economic plane, by increasing prices through the incursion of unearned 'Wealth'. And 'borrowing dulls the edge of husbandry,' and loan certainly loses both friend and makes foes.

As bad as the presence of alien personnel is that of alien arms. These cause an imbalance in the economies of the adjacent countries which have to invest in more arms. Even so-called Economic Assistance, unless most equitably given, merely releases more resources for armament. This is what has happened on the Indian subcontinent. The per caput assistance (to the 500 to 700 million Indians over the years) has been disproportionately smaller than that to India's neighbours who have been barely a quarter of India's population. This had led to ever increasing expenditure on armaments in India. Hence the region, as a whole, is in a real sense, the poorer, the less independent, the less non-aligned.

Such interference, usually under the plumage of pretended friendship, has been the major threat to peace in South Asia, the area of most concern to China, to India and to the Soviet Union. To them, W.

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European and American interference has augured disaster. Initially it was the continued French presence in Indo-China. Their successors were the Americans. Korea too was victimised by the presence of alien troops. This naturally drew the Chinese into North Korea. But China did scrupulously withdraw when its task was done. Even in the Vietnamese war for expulsion of aliens, the Chinese kept to their own territory. India, except briefly in Sri Lanka in 1971 and even more briefly in East Bengal, subsequently Bangladesh, also kept to her limits. India was prodded into sending her troops into Bangladesh, as her territory was inundated by no less than 10 million East Bengalis, — several times the number of Palestinians who went out of Palestine. The Indian interest into Sri Lanka was drawn primarily by the Sinhalese reluctance to incorporate fully 700,000 labourers of Indian origin by denying them citizenship despite their having been in Sri Lanka for a century earning most of Sri Lanka's Foreign Exchange. They were in jeopardy and the Sri Lankan Government could not assure their safety. India complied with the Lankan request but quickly withdrew troops after the task was done. The constraint shown by China and India have paid tremendous moral dividends. Indeed these two ancient Asians Societies have been exemplary as indeed they should be.

By contrast the very concept of the North Atlantic Treaty Organisation, (NATO) of which the consequence was the Warsaw Pact even as American Nuclear Devices naturally provoked the Soviet response, seriously and actually interferes with the affairs of alien countries. The truth is that Western Europe, to be precise the Western Allies of World War II, who displayed that terror of Communism which appeared to justify American intervention, is in far more real jeopardy today under the threat either of nuclear annihilation or a catastrophic conventional War than it was 35 years ago. They have lost their birthright and freedom for a mess of pottage. The Germanies have paid the heaviest price by becoming the potential battlefield. NATO set mischief afoot: The Middle East Defence Organisation (MEDO), the S.E. Asian Treaty Organisation ANZUS (the America New Zealand — Australia pact) were spawned. And ASEAN, a prodigious surrogate to the USA. sprang up. Even New Zealand troops are outside her territories in Malaysia. Americans are in Thailand. The British are in Brunei.

A gross violation by Turkey is current in Cyprus. Americans were very much there in Iran

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hence they quit not voluntarily; when that base was lost the Americans soon looked elsewhere for pieds-a-terre. They were preempted, perhaps luckily for us, in Afghanistan by the USSR. For the last quarter century the Americans have been swarming all over West Asia and the Indian Ocean, thousands of miles from their own territories. They are understudied by their hapless NATO Allies. A condition of Independence of the Philippines was the grant of a permanent base. In Cuba itself there was an American base; there is one in Australia, in Somalia, and one in Diego Garcia. Along with these and many other presences, the recent entry into Grenada obviously conceives the entry of the Soviets, Cubans etc. into other countries. In Ethiopia and Somalia there has actually been a switch over, USSR taking over from USA IN Ethiopia and the other way round in Somalia. As for Arabia and the Gulf Emirates, the reason advanced for Western military presence is the specious one of the importance of Oil to the Western Economies. As for the relatively understandable concern of the USA with regard to its own "backyard", the Caribbean, the USSR might by the same token be as agitated and act likewise with regard to Japan. After all Japan is as much in the Soviet "backyard" as Cuba is in the American. This spreading cancer in fact brings little comfort to either the victim or the superpowerful incubus. Expensive it has actually been. Even in West Germany the US military presence is deplored and is unpopular to put it mildly. The only remedy is for the UNO to:

(a) prohibit any military forces from entering alien territory-land, water and sea — or for that matter the High Seas; they should remain within their respective jurisdictions.

(b) to have its own lightly equipped multi-national Military Police drawn solely from the non-nuclear States in proportion to their populations.

(c) prohibit all sales of arms or even military know-how; and

(d) make all Military Pacts illegal so that signatories forfeit their votes in the Security Council.

Unless this is done there will be no disarmament. There *will* be nuclear proliferation. There *will* be a constant drain of resources. In fact most States do not need any defence force other than a Police Force with small arms. Coups d'Etats leading to military take-overs will be more difficult. If all adjacent countries adopted this principle vast resources would then banish Pov-

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erty. Over-population could be reversed by proffering handsome cash-inducements to the really poor while those able to have large families could have them. In most cases in the Third World, it is poverty that drives States to War. There would be devolution, more autonomy in every component State of "Unions" like India and in multi-national groupings such as most countries actually are, particularly in South Asia, Pakistan, Burma, Thailand and, as we have recently seen with sorrow, Sri Lanka. 'Unions' of States are a mere consequence of the herd instinct in quest of protection.

Diabolical Twins

Theocracies, too, are greedy for power and extend their dominion through religion and proselytization. They are begotten by Greed on Fear, the diabolical twins that disorder human affairs. Greed woos Fear lest ill-gotten gains slip out of grasp. The so-called Islamic States are far from motivated by pure metaphysical animus. Actually they are primitively intolerant of all Minorities, Liberals, Agnostics, Sceptics and, of course, Atheists. As for adherents of other religions, the persecutions of the Bahais in Iran, the Armenians in Turkey, the Kurds etc., etc., is ample evidence of what the export of religion and conversion does lead to. The Theocratic State is primarily motivated by the lust for domination. The disservice to Islam rendered by politicising it and using pseudo-Islam to suborn other States is somewhat less of a menace than superpowerfulness only because of insufficiency of resources, human and other.

The ideal action proposed under (a) to (d) above — is neither unworldly nor impracticable. What is being proved unworkable, not viable and noxious is the non-implementation of the Ideal. The signal failures of all countries, from the most powerful, the USA to the weakest, presently Lebanon, are object lessons. Therefrom the inescapable conclusion derived is that, far more urgent than the wall-papering of the differences and superficial cooperation of the bureaucracies in World Health, Labour and Education which exist more for their own sakes than philanthropically, is the interdiction of one State's force, military, quasi-military and economic, from trespassing into another's territory or even proximity. The one action to be taken on any government which permits or even seeks external assistance is to deny its vote in the UN, suspending, thereby recognition of its independence.

□□□

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MEDITATION

T. S. P. CHARI

TO realise God, one should become godly, one should dive within oneself and start meditating on God.

Meditation is the process of visualising mentally. A person should choose the form he likes most—may be the form of an avatara like Sri Rama, Sri Krishna or Sri Narasimha or an archaa as the figure of Sri Guruvayoorappan, Sri Venkatesa or Sri Venkata Krishna.

Bhagavan resides in the hearts of all beings, human or otherwise. It is incumbent on man that he should dive inside himself and start meditating on Avatara.

Meditation is different from Japa. Japa involves reciting the myriad names of God or repeating some mantra. The man who meditates on God will continue to do so till he obtains the vision of God always. The man who meditates will have the feeling that God is present in him and keeping him company always.

A saintly personality once said, "Manava can become Madhava by meditation". It means that man can become god-like and godly.

God or Bhagavan is a transcendental personality having six characteristics, namely: (1) Agelessness; (2) Deathlessness; (3) Sinlessness; (4) Omnipresence; (5) Omnipotence and (6) Omniscience.

When God descends on earth in an avatara, He has three more characteristics:

(i) *Saulabhya* — descending from His transcendental state to the level of the common man

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and moving freely with him.

(ii) *Soundarya*—assuming the most beautiful, resplendent, and dazzling form to enchant His devotees.

(iii) *Saushilya* — scrupulously following all the injunctions laid down in the scriptures in order to set an example for the common folk.

We, ordinary human beings cannot acquire these characteristics and so we can only be godlike or godly.

In Tamil, the word for God is 'Kadavul', which means the who resides in the heart of every being. Alternatively, if a person churns the depth of his heart, he will obtain not only the nectar of devotion but also realise God.

Sri Krishna says that the body of a creature is called 'kshetra' (shrine) and God resides in the body inside the heart. It would be evident from Sri Krishna's observation that one should turn inwards and meditate on the feet of God and start realising God. □□□

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DR. K. M. GEORGE :

A Pioneer in Comparative Indian Literature

D. ANJANEYULU

FORTY-ODD years ago when the author of this article entered the portals of the Madras Christian College as an undergraduate, he used to see a handsome young man of medium stature, smartly turned out in his army uniform, leading the cadets on the parade ground at Tambaram. I came to know that he was Lieut. K.M. George, an officer in the U.O.T.C. (University Officers Training Corps, as it was then called), which later became the N.C.C. (National Cadet Corps).

Out of uniform, Mr. George could be seen on the campus in a well-tailored lounge-suit. I took him for a lecturer in English or French; and was surprised to be told that he taught Malayalam. We expected him to be in a dhoti (*mundu*, as the Kerala friends called it) at least, if not a closely-buttoned coat and a turban to boot). In the event, I never happened to meet him in person, though I could admire him from a distance.

It was almost two decades later, that Dr. K.M. George (as he now came to be, after acquiring a doctorate) became a familiar figure to me in Madras as to all writers and lovers of literature in this part of the country. For, he had by then assumed charge as the first Regional Secretary of the Sahitya Akademi (in 1960) and was busy projecting its image in the South. What is more, he was popularising the concept of Indian literature, by example as well as by precept.

When the Sahitya Akademi (or National Academy of Letters) was started in 1953 in Delhi, under the initiative of Jawaharlal Nehru and S. Radhakrishnan, invoking the inspiration of ancient India and classical Greece, its first Secretary was easily chosen — Mf. Krishna Kripalani (now Chairman of the National Book Trust). He was

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lucky in his immediate colleagues — Dr. Prabhakar Machwe, Dr. R.S. Kelkar, Dr. B.B. Agarwal and Dr. K. M. George (as Assistant Secretaries), as also Dr. C.R. Sarma in a junior position.

That Sardar K.M. Panikkar thought highly of Dr. George's credentials for the job was a happy circumstance for all concerned. Along with 15 years of teaching experience at a prestigious college, he had by then completed his research work on "*Ramacharitam* and early Malayalam" and obtained the Ph.D. degree from Madras University. With deep roots in the regional tradition, he combined a cosmopolitan outlook and a commendable degree of social refinement.

After the useful experience of five years at the Central Office, Dr. George was sent out to open the Regional Office in Madras in 1960. Which he did with his flair for organisation and expedition. During the nine years of his charge of that office, he established close personal contacts with creative writers and critics in the four Southern languages of Tamil, Telugu, Kannada and Malayalam, as also English, Hindi and other languages. Visiting litterateurs from abroad felt drawn to Dr. George's office or home as a common ground for meeting kindred spirits. The seminars and symposia conducted by him, on subjects like Lexicography, translation, poetry, fiction, drama and criticism were models of planning and proportion. He did all things with a lot of finesse and the least of fuss.

After about a decade as a literary executive in Madras (1960 to 1969), Dr. George, who is essentially a scholar, chose to call it a day. The call of his native Kerala became irresistible and he settled in Trivandrum as Chief Editor of the Malayalam *Encyclopaedia*, which project was completed in about six years (from 1969 to 1975). He had also earlier initiated the Sahitya Akademi's project of Encyclopaedia of Indian Literature as Chief Editor, but had to give it up for personal reasons.

Since his active association with the Kerala Sahitya Akademi, Dr. George threw his weight in favour of widening the perspectives for a sludy of Indian literature. It was to the credit of this regional academy that the idea of producing two comprehensive volumes in English and in Malayalam on comparative Indian Literature was taken up with the collaboration of Macmillan India Limited. With his wide background of association with the national academy in Delhi and Madras, Dr. George was able to enlist the cooperation of scholars and critics in the various Indian languages, as editors and contributors.

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If these volumes gave the impression of having taken a little longer than originally expected, it was for a very good reason. Dr. George, as Chief Editor, is a stickler for accuracy and elegance, and a tireless one at that.

It was no small achievement that while one volume in English has been released in March, both the volumes in Malayalam were released last year. No testimony to its quality is necessary other than the Karnataka Sahitya Academy's decision to have it translated into Kannada. It is a pioneering project with much wider potentialities — in that universities and literary bodies the world over could be interested in making use of it.

T.S. Eliot looked upon the European tradition as a single inheritance displaying the continuity of the European mind. The Indian tradition from the *Rig Veda* and the Sangam classics, in the words of Dr. J. Parthasarathy (a scholar of comparative Indian literature), is equally a continuous heritage bearing the imprint of the Indian mind as it has unfolded itself over two millennia. Indian literature is one, though written in many languages, in the motto of Sahitya Akademi, coined by Dr. Radhakrishnan. It is adopted by Prof. Umashankar Joshi, who describes himself as "an Indian writer functioning in Gujarati". The project, ably completed by Dr. George, could not only help the gradual process of natonal integration through literature, but restore a sense of perspective and proportion to regional literatures and promote humility with self-confidence among the regional writers, who tend to be oblivious of their national heritage as well as of their cultural neighbourhood.

It would be misleading, from a all this, to think of Dr. George as merely a literary administrator, compiler or editor. He is a distinguished author in his own right, with about three dozen books to his credit. Most of them are in Malayalam and the rest in English. They cover a wide range of subjects — Essay, Biography, History, Travel, Translation, drama and research. *A Survey of Malayalam Literature, Western Influence on Malayalam Literature and Malayalam Grammar and Reader* are three of them.

Dr. George is widely travelled at home and abroad. He is a gifted linguist, at home in Tamil and Hindi, besides Malayalam and English. It is hard to believe that he has now reached the Biblical span of three score years and ten. (He was born in April 1914). Fellow-writers in Kerala have presented him with a souvenir volume on the occasion. But he doesn't rest on his oars, as he has other plans up his sleeve. □□□

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THE CONTINUING COLLOQUIUM ON ETHICAL & SPIRITUAL VALUES

DR. R. R. DIWAKAR

IN 1968 Kulapati Munshi, a man of many progressive ins, started a Colloquium on Spiritual and Moral Values for National Integration. The Bhavan recently thought that it was time to take up the thread to see how to awaken today's India and her citizens to their rights and duties as regards these basic values in National Life.

The Bhavan was born to promote and propagate Bharatiya Vidya, the composite culture of India. It is an unfortunate fact of Indian peoples' psychology that they become aware of 'integrated India' only when some crisis such as a Chinese invasion in 1962 awakens them to the necessity. Let it be borne in mind that as a constant and integral factor of our national life and in the interest of India's fundamental culture, Bharatiya

Vidya must have a united India. The last and greatest blow, the partition in 1947, should serve as a daily reminder to us all as to what happens if there is another threat of that kind of a shocking tragedy.

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Composite Culture

Few seem to realise that not only the territory of Pakistan (East and West) were lost to India, but the whole population comprising that area was lost to Bharatiya Vidya. Similarly if today Punjab and Assam are split or if Tamils keep dreaming of Dravidistan, not only will the people lose touch with Bharatiya Vidya as a life-giving and soul-elevating factor but there will be strategic problems also threatening the remaining parts of India as well as those who might be dreaming of getting away. So, for India and Indians, National Integration is a vital, cultural as well as strategic necessity of great magnitude.

Indian Culture is essentially founded on spirituality — the realization of Organic Oneness of all that exists and the expression of that Oneness of spirit in myriad manifestations.

Materialistic Science too now swears by Organic Oneness of Energy manifesting itself in myriad forms! So, Atma's Advaita and Jada-Adwait are agreed in non-duality, that is Oneness, indivisible Oneness.

Spiritual Basis

All religions are founded and grounded in the Eternal Spirit. In another manner of speaking, one may say that behind and beyond all religions as well as social morality is the all-inform-ing Supreme Spirit in wh everything is rooted. It is t realisation which is the sec also of the vitality of Bharat Vidya. India and Indians be failing in their basic duty at this hour of crisis they do n act for peace and unity when t whole of humanity's fut seems to be jeopardised by t use, misuse, abuse of Science a Technology for war and destru tion. India's cultural for ought to help harnessing t same Science and Technology promote human values for a riching life and consciousnes love and mutual help and frie liness and peace and joy of a

What to speak of the wo scene, the internal conditions India are reaching a point of return on account of disastro erosion of spiritual and mo values in almost every walk life. The present generation helplessly imbibing the corr and polluted moral atmosph where truth, honesty, mut trust have lost all scope, c corruption and selfishness se to rule the roost. The soo therefore a serious attempt made to highlight spiritual val moral considerations and hu virtues and selfless conduct the service of the people, better for the present as wel future generations of India.

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Hyderabad Session

The Bhavan therefore took up the thread and started working since last year. It was our good fortune that Swami Ranganathananda of Ramakrishna Mission not only blessed the effort but himself took part in the Symposium held in the Indian Merchants' Chamber, Bombay, on Sept. 13, 1983. It was followed up this year at Hyderabad in the premises of the Ramakrishna Mission itself at Domalguda. It had its sessions for three days from March 23, 84. More than 50 persons from all over India were invited and more than 20 responded.

While Ranganathanandaji has continued to be the guiding spirit, Shri C. Subramaniam, the Vice-President of the Bhavan presided. Several luminaries and distinguished persons like Shri Girdharilal Mehta, President of the Bhavan, Shri Sadiq Ali former Governor of Maharashtra and Tamil Nadu, Dr. K. Narayana Menon, Chairman, Sangit Natak Akademi and Shri M. Narasimhan, former Finance Secretary and now Principal, Administrative Staff College, took a leading part. Swami Sacchidananda of Integral Yogaville of Virginia USA, Dr. E.C.G. Sudarshan of Patiale Physics fame, Dr. Chitta Nayyar, close associate of Gandhiji were among those who helped the deliberations. General K.V. Krishna Rao, former Chief of the Indian Army, especially helped in thinking out as to how to bring discipline into the ranks of people manning public offices of responsibility.

The main areas taken up for promoting spiritual and moral values were (1) Home, (2) Education and (3) Citizenship.

Home

Home is itself a miniature community and a human society consists of many such homes. A harmonious and happy home gives to society human beings who are naturally trained for 'living together' in spite of differences of age, tastes, tendencies and capability. The mother is in fact the pivot of a good family, but she ought to be treated as an equal partner in the adventure of life. Man and woman are biologically one though anatomically different for child-bearing and continuing the human race. It

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...s but proper that great stress ...s laid on the mother-child ...ionship, which even in the ...e of working mothers ought ... continue for two years. A ...g recommendation was ...e in that behalf.

Education

...ucation perhaps is the big-...t casualty of the whole de-...opment programme of free ...ia. While everybody knows ... not much is done about it. ...d heaviest price is being paid ...t in the form of 65 per cent ...rates being exploited by the ... Caste and community-wise ...tions are negating the basis ... real informed democracy. ...d labour on a scale unknown ... civilized society is common. ...rance, superstition, blind ...h in outdated notions and so ... are the rule.

The Colloquium laid the ...est emphasis on raising the ...ity of the teaching vocation, ...ing of teachers and their ...ing to teaching out of love for ...ing and not merely for ...ing money.

Another very important re-...mendation made was to see ... politicians did not enter the ... and try to influence and ...ise the whole atmosphere ... education. Party politics and ...r politics ought to be taboo ... the sacred field of 'man-mak-... education, as Swami Vive-...nanda called it.

Swami Ranganathananda made an emphatic point and said that the main aim of education itself ought to be to see that every Indian is trained and taught to implement what is stated in the Preamble of the Constitution of India. To shape India accordingly is every Indian's duty.

Some thought was given to principle of reservation for what are called 'backwards.' The percentage of reservation has not only gone beyond 50 per cent as laid down by the Supreme Court, but families and groups who have come up, still continue to enjoy the privileges. Even fairly educated and advanced castes have been claiming backwardness. This ought to be discouraged. This ultimately affects 'Integration' in a society which has so many other factors and forces of disintegration. Adding a new factor to it would not be a wise one. This type of reservation is not to be compared

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the reservations of S.C. and T. as both of them were treat- almost as less than 'human ...s.' What has been justifiable their case cannot hold good ...is *mutandis* in other cases. ...over, a government claim- to be 'secular' cannot with justification go on giving ...ance to considerations than economic.

One of the most important ...cts to which the Colloquium ...ssed itself was the general ... of discipline in every field ...e. After a long and pur- ...e discussion in which Gene- ... Krishna Rao took an effec- ... part, it was decided to re- ...end that there ought to be ... years' compulsory course of ...onal Service to be undergone ...those aspiring and/or selected ... responsible posts of public ...ce. Such courses should be ...ducted by the Defence De- ...ment since that department ...e has the know-how in the ...er of training disciplined ...ple.

Training for Citizenship

While the recommendations ...ding Home and Education ... National Service are of a ... term nature, and the effects ... which will take a long ...e to manifest themselves ... a fairly large scale, it was ... that training for citizenship ... immediate and would affect ...ry sector of life. Our people

do not yet realise that as citizens of a free country they have not merely rights, but have heavy responsibilities. The Government is there, no doubt. But even the government comes into existence as a result of the action of citizens. The good that the government does as well as the failure to do good depends upon the people electing and selecting the right type of people.

So, it was decided to activise the awareness of being a citizen of the great Republic of India and of the responsibility of seeing that everything was done by people, by public bodies and by governmen according to the Constitution.

The basic as well as the ultimate responsibility of implementing the Constitution is on the people of India. It is they — We the People of India — who are responsible. It was decided to appeal to voluntary organisations to take up this matter of

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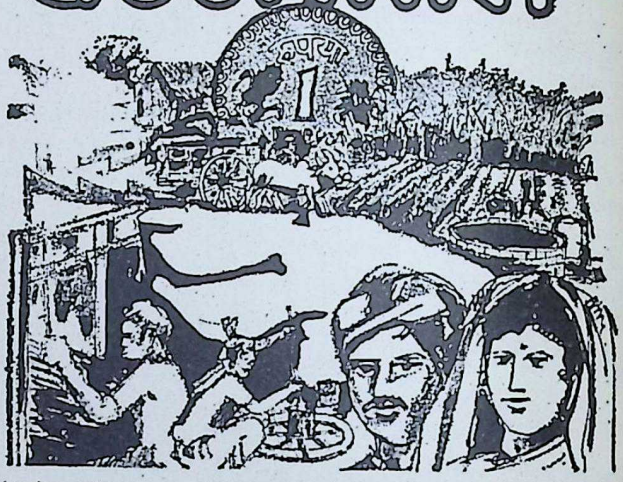
FOREFRONT IN NATION'S PROGRESS

GLORIOUS GUJARAT



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● Gujarat ranks second in the country in the implementation of 20 point programme.

● New horizons have been opened in industrial development of Gujarat, which ranks second in the country. Agricultural produce increased by introducing incentive schemes.

● Village oriented schemes devised for the rural upliftment.

● Gujarat is in the forefront in dispersal of industries in backward areas.

● Despite adverse natural circumstances, Goverment of Gujarat, headed by Shri Madhavsinh Solanki has continued to march ahead launching manifold development projects amidst unflinching cooperation of people.

● Our goals are high. We are united and hard-workers. Our march towards prosperous future is on.

LET US MARCH TOGETHER

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...ing awareness and setting ... groups to take such action as ... circumstances demanded and ... prescribed as a citizen.

National Convention

Shri C. Subramaniam summed up the work of the three days of Colloquium in the context of ... eroded situation in the country and from the moral and spiritual point of view. He also pronounced that this torch could not ... here but a bigger Colloquium ... have to be held with a far larger attendance of thinking people including women who ... represent matters concerning them to awaken the country ... take such action as would ... the nation of its evils. It may be that such a step may be taken in September-October of this year. A National Convention too was mentioned.

A public lecture followed in which Swami Ranganathananda and a few others spoke to an attentive audience and conveyed the stirring message of the Colloquium. A nation of 700 million people are not dumb driven cattle, nor can they continue to be governed by people who love power and pelf but allow people to suffer by negligence or even misrule. People must be alert to what is happening and must have the courage and conviction to act and see that the Constitution and its Preamble are implemented in toto.

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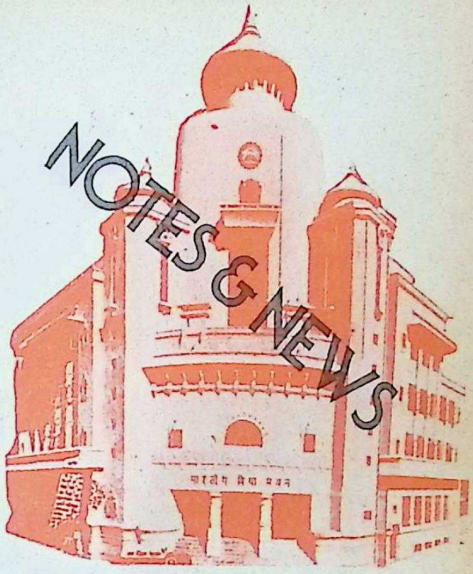
DHARMA SEVA PRATISHTHAN INAUGURATED

ON the auspicious Sri Rama Navami Day, April 10, 1984, Bharatiya Vidya Bhavan launched a new project, 'Dharma Seva Pratishthan,' at the Bhavan's Auditorium. The Hon'ble Justice Sri Madhava Reddy, Chief Justice of the Bombay High Court, inaugurated the project. Shri C. Subramaniam, former Union Finance Minister and Vice-President of the Bhavan, presided over the function.

The main objectives of the project are:

1. To impart instruction in Sanskrit to all persons without distinction of caste, creed, or sex in a manner that would enable acquisition of adequate knowledge easily and quickly.
2. To establish institutions for educating the public on preventive and corrective medicines, particularly in the fields of Ayurveda, Siddha Vaidya, Unani and other systems of indigenous medicines.
3. To educate the masses on the need for attaining a high level of ethical behaviour and perception of higher values of life, through organising community meetings, discourses, kirtans and bhajans.
4. To repair and to renovate places of worship and to impart knowledge in the various aspects relating to the conduct of worship.
5. To conduct centres for study of ancient sacred texts.

Shri Pravinchandra V. Gandhi, Vice-President of the Bhavan, welcomed the guests and Shri Charandas Megji offered flowers.



Rev. Correa Afonso, Principal, St. Xavier's College, Shri Sadiq Ali, former Governor of Maharashtra and Tamilnadu and Vice-Chairman, Bharatiya Vidya Bhavan's Rajaji International Institute of Public Affairs & Administration, also spoke on the occasion. Prof. A.N. Kothare, Honorary Educational Adviser, Bharatiya Vidya Bhavan, proposed a vote of thanks.

COLLOQUIUM ON NATIONAL INTEGRATION

AN All-India Colloquium on 'National Integration Based on Ethical, Moral and Spiritual Values,' with special emphasis on Home, Education and Citizenship, was held by Bhavan from March 23 to 26, 1984, at the Ramakrishna Mutt, Hyderabad.

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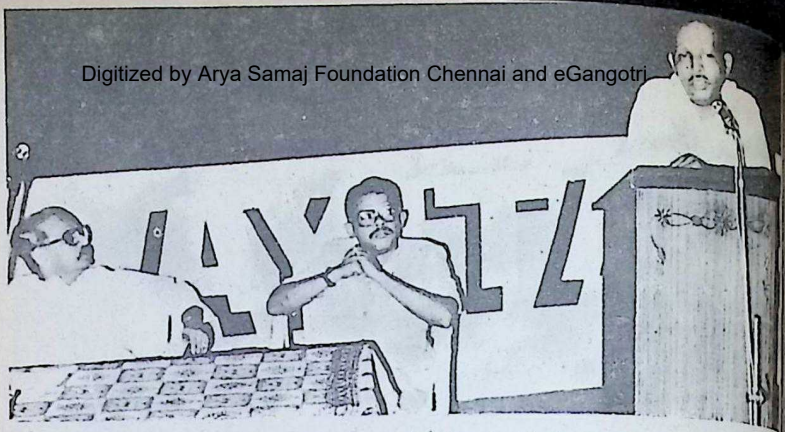


Dr. N. Parameswaran Nair, Principal Shri P. N. Radhakrishna and Justice Shri Balagangadharan Nair

Among those who participated in the colloquium were Swami Satchidananda of New York, former Army Chief K. V. Krishna Rao, Dr. R. R. Diwakar and Dr. Sushila Nayyar.

Shri C. Subramaniam was the Chairman of the three-day colloquium.

At the public meeting that followed, Swami Ranganathananda and a few others spoke to an attentive audience and conveyed the stirring message of the colloquium.

SOMANI COLLEGE OF MASS COMMUNICATION AND MANAGEMENT

THE Annual Convocation of the Somani College of Mass Communication and Management was held on March 30, 1984. Dr. N. Parameswaran Nair, Director, School of Management Studies, Cochin, delivered the Convocation address and distributed the diplomas and awards.

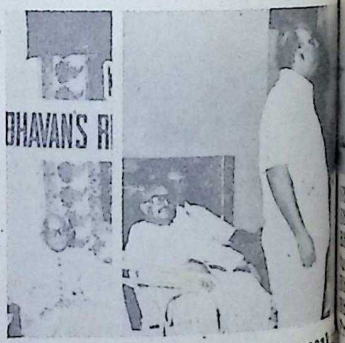
He congratulated the recipients of the award and exhorted the students to have faith in moral and ethical values.

Shri P. N. Radhakrishna Hon. Principal, welcomed the gathering.

'MANAGEMENT AND MAHABHARATA'

THE Cochin Kendra arranged a talk on "Management and Mahabharata" by Shri Habib Mohammed, I.A.S., Vice-Chancellor of University of Kerala on Apr. 8, 1984.

Profusely illustrating his talk with episodes from our great epics, he pointed that it was not necessary to borrow the management concepts of the West



Dr. Habib Mohammed speak

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...re are innumerable nuggets ...g hidden in the pages of our ...ssics and if they were identi-...d and practised, it could not ...be of tremendous topical ...evance but also would be in ...sonance with the national ...ons.

Dr. K. Gopalan, Vice-Chancel-... University of Cochin, intro-...ed the speaker.

Justice Shri G. Balaganga-...ran Nair presided over the ...tion and Dr. P. Sreekumar, ... Secretary, proposed a vote ... thanks.

HYDERABAD KENDRA
Training for PROs

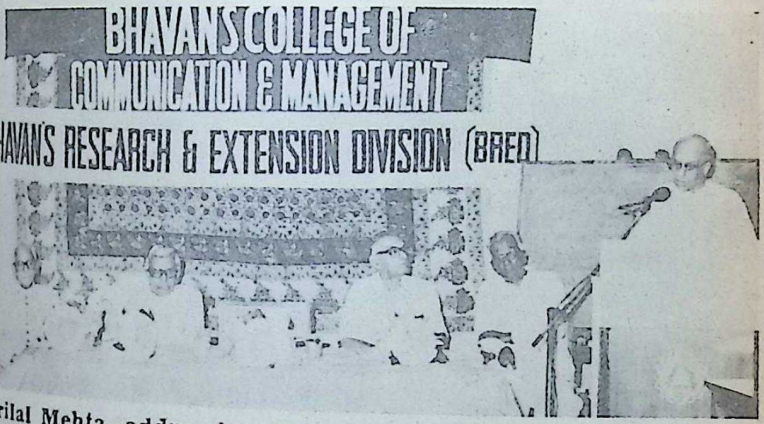
THE Bhavan's College of Com-...ication and Management ...ranged a week-long training ...rse for the Junior Level ...Os of the Information & Pub-... Relations Department. On ... completion of the training course certificates were awarded to the participants.

Delivering the valedictory address, Shri C. Subramaniam, Chairman of the Rajendra Prasad Institute of Communication & Management, Bombay, underlined the crucial role of public relations in a democracy. He observed that such training assumed greater significance for the efficient functioning of the P.R. Personnel in present day administration.

Shri Giridharilal Mehta, President, Bharatiya Vidya Bhavan, complimented the Hyderabad Bhavan's College of Communication & Management for offering professional courses which have become increasingly popular.

Earlier, he awarded certificates to 23 participants of the training course.

Shri S. Ramakrishnan, Executive Secretary, congratulated



...hri Girdharilal Mehta, addressing the audience. From L. to R.: ...hri S. Ramakrishnan, Executive Secretary, Bharatiya Vidya ...havan, Bombay, Shri Sadiq Ali, Vice-Chairman, Rajaji Insti-...te, Hyderabad, Shri C. Subramaniam, Vice-Chairman of the ...havan, Shri M. V. Subba Rao, Executive Vice-Chairman, ...haratiya Vidya Bhavan, Hyderabad and Shri V. H. Desai, Hon. ...incipal, Bhavan's College of Communication and Management, Hyderabad

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Shri V. H. Desai, Hon. Principal of the College, on taking up the initiative in conducting the 7-day refresher course for the P.R. Officers. He also thanked Shri P.V.R.K. Prasad, I.A.S. Commissioner, Information and Cultural Affairs Department, for his co-operation. Shri M.V. Subba Rao, Executive Vice-Chairman, Bharatiya Vidya Bhavan, Hyderabad Kendra, welcomed the gathering.

On behalf of the participants, Shri Murali Mohan proposed a vote of thanks.

The refresher-course was specially designed to meet the requirements of the district and taluq level PROs of the State Government. The faculty was drawn from Doordarshan, All India Radio, newspapers and other media.

The 11th Annual Convocation Address was delivered by Shri G. V. Ramakrishnan, Chief Secretary to the Government of Andhra Pradesh.

Shri V. H. Desai, Hon. Principal, presented the annual report. He said the Bhavan's College had imparted professional training in communication and management to over 2,500 students since 1971 and most of them were given placements in both the private and public sectors.

Shri M. V. Subba Rao, Executive Vice-Chairman, welcomed the gathering.

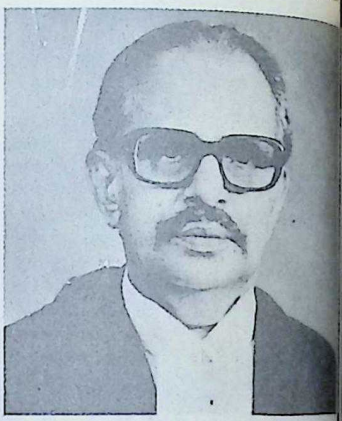
INTER-SCHOOL SPORTS MEET

THE first Dr. Kulapati Munshi Memorial Inter-School Sports Meet for the CBSE and ICSE was conducted on February 7, 1984 at the Cochin Kendra. Eight schools in and around Ernakulam, with about 250 children participated.

Shri M. Krishnan Nair, D.I.G. of Police, inaugurated the me and Shri T. C. Yohannan, wh represented India in the Co monwealth and Olympic Gam and who is now a member the Indian Sports Council, ga away the prizes.

NEW ASSIGNMENT FOR JUSTICE BALAGANGADHA RAN NAIR

JUSTICE Shri G. Balagangadh



ran Nair, Chairman of the Coc Kendra, has been appointed b the Government of Kerala a the Chairman of the High Pow Three-Man Tribunal to probe in to charges of corruption agai public men. This is the firs time in our country that such body is being set up. The ap pointment is for five years an he will have the status of a s ting judge of the High Court.

Justice Shri Balagangadhara Nair is an eminent jurist and senior judge of the Kerala Hig Court. He is actively associate with various cultural and re gious activities of Kerala. T Bhavan wishes him well in h new assignment.

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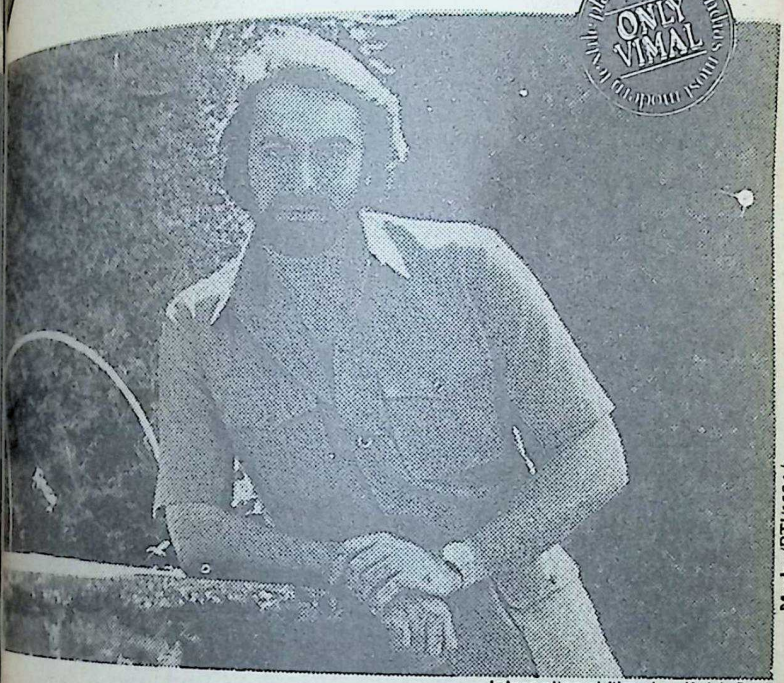

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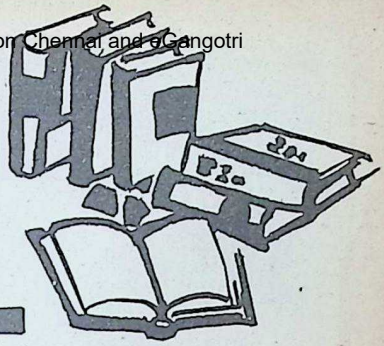

Fifty Poems of Nirodbaran

With Corrections and Comments by Sri Aurobindo (Aurobooks, D.A. 209, Salt Lake City, Sector I, Calcutta-700 064. Rs. 50).

It was the Aurobindonian alchemy that transformed a young 'foreign-returned' doctor of medicine into an extraordinarily evocative poet of the spiritual dimensities hid in man. The entire spectrum of the poetic process was covered by that alchemy. Sri Aurobindo inspired, coaxed, cajoled, corrected and explained as he taught Sri Nirodbaran how best to use his imagination. Fifty of the astonishingly rich progeny along with Sri Aurobindo's comments are found in this volume, making it a valuable source-book for poets and sahridayas all over the world.

The prime importance in the scheme of Aurobindonian poetry is given to prosody. The basics must be learnt by the would-be poet. An ear for counting syllables and a fair knowledge of metre and rhythm are a must. With maternal care, Sri Aurobindo analyses Sri Nirodbaran's poems and incidentally teaches him all what to do and what else to avoid.

"When you want to put in a trochee support it by a strong syllable just preceding it; if you precede it by a weak accented syllable, you break the spine of the line, unless of course there is some compensating or supporting element such as a pause."

Naturally, the disciple felt guilty. What right had he to snatch away time from the bard of **Savitri**, the Guru who had to spend 8-9 hours daily on his correspondence alone? Is it worthwhile, he asks the Master. Pat comes the generous reply:

"It is because you are finding your way. You have got the inspiration, but the mental mixture rises from time to time; that has to be got rid of, so I am taking trouble. I wouldn't if it were not worthwhile."

Reviewed by

PREMA NANDAKUMAR

And so Nirodbaran patiently found his way and the day did

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come when the Master could say: "You are writing very beautiful poetry with apparent ease and one a day of this kind is a feat." The corrections became fewer as the days passed and the 48th poem in this collection has only two. The last ten lines are Sri Nirod's own, and are perceptibly tinged with a higher inspiration:

The vast silences of the sky are wrought
From Thy immutable ecstasy that streams
Like a song through every branching space of air.
The subtle Presence dwells in every heart,
The brooding infinities are a timeless part
Of Thy vision and its sun-magnificence share.
My solitude is filled with Thy delight;
Drinking Thy beauty like a passionate wine
My flickering mortality grows divine,
A shadowless image of the Infinite."

The commentary of Sri Aurobindo shows us that teach can be a pleasure, it can be and laughter and it need necessarily wear the forbidd gown of an academic scholar

"Look here Sir, — I damn and completely re and repudiate your 'freed bold.' This kind of inversi is cheap brick-a-brac and be resolutely avoided."

"It is not a sprat, Sir, it a goldfish. You seem to weak in poetical zoology."

Almost effortlessly we gain good deal of instructive crit obiter dicta:

"But there is also a poe which expresses things w an absolute truth but with effort, simply and easily, wi out a word in excess or a laying on of colour, only the necessary. That kind movement is considered among the greatest thin poetry can do."

Though necessarily overs dowed by the Master's presen the earnest disciple's poet exists on its own merits as adventure into the spiritu skies. There is a gentle ecsta about Sri Nirodbaran's inspir tion. He doesn't clap his hand leap in the air and shout, does he fall into repeat swoons. As Sri K.D. Seth rightly says in his pointed a revealing introduction.

"Here is a greatness oth than the mind's lucid or intr cate imagining, the life-force happy or intense seeing, subtle-physical's undulant straightforward observing Here is a new power whi can exhibit a largeness, depth, a delicacy which w can describe only as direct spiritual instead of translati

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spirituality into a vivid
page other than its own!"
is the finest representative of
the poet's noble mood that
ns with the rays of surren-
is the fourteenth poem
ch concludes:

"An ocean-like immensity
Invades my narrow earthly
stream
With an ineffable calm and
peace;
Its waves are crested with a
gleam
Of beauty, child of Thy
delight;
The heart of dimness glows
within,
As the veil slowly fades away
And new paths open to unseen
Vistas where mortal vision
pales.
An infinite silence born of
Thee
Awakes and an immortal
rhythm
Of measureless felicity."

Learning Through Yoga:

By T. V. Ananthanarayanan, Krishnamacharya Yoga Mandiram, 103, St. Mary's Road, Madras-600 018. (Price not stated).

OKS on Patanjali's Yoga
are many and differ much
quality and content, presen-
and practical utility. It
pleasure to say that the
e under review is unique
number of ways. It is
fully produced. Its layout
printing are a visual de-
Its approach is always
and its instructions clear
cogent. Line drawings and
ographs make it a pleasure
ollow the instructions and
one to try the exercises
and there. Interspersed
legends and anecdotes that
another dimension to the
line of yoga for one who
learning the great art
a master directly.

The disciples of Yogacharya T. Krishnamacharya and those who have had the good fortune to be linked with the Yoga Mandiram have given expression to their gratitude through a medium that can easily reach thousands and bring to their notice the great work done by the Yogacharya and the advantages they can gain through the institution.

One hopes the Yoga Mandiram will be able to bring out more such valuable publications that will carry the message of Patanjali Yoga to many households. Krishnamacharya put it succinctly: 'Nahi Nahi Yogabhyasam Viphalam.' (The study and practice of Yoga can never prove futile).

—R. B. Chari

Tamil Jataka Ganitham

Part I Rs. 23; Part II Rs. 27; Jatakaraja Ayurbhavam Rs. 6.80; Gochara Deepika Rs. 4; Kaala Vidhanam Rs. 5.50; Jataka Dasaristha Nivaranam Rs. 4.25. All published by

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GHB Trading Agency, 10, Kapaleeswara Sannidhi St., Madras-600 004.

MATHEMATICAL expertise and a detailed knowledge of different aspects of Jyotisha Sastra have to go together for the construction of a correct natal chart or calculation of the position of grahas at a given moment for 'muhoorta nirnaya.' These are not easily acquired. Hence the existence of many treatises and the application of many methods.

C. G. Rajan was gifted teacher of mathematics who had a great passion for astrology. He had mastered different systems of astronomical calculations and tested them in the light of accepted astrological treatises. These books are but a part of the great amount of knowledge and practical experience that was at his command. Some bo straight from him, some ha been put together by his cl disciples.

All books are written w the lay reader with some a quaintance of mathematics mind. Such a person can pr tise the art taught, erect cha or go for electional astrol and check his progress in da application. It is a good th that a life-time accumulation the knowledge of Jyotisha made available here to a lar circle of Tamil readers who m be interested in this art. Th books written in simple sty will be found very useful.

—R. B. Ch

The Mahabharata

Vols. 123-132; The Bhishma Vadha Parva in the Bhishma Parva, translated into English by P. Lal, Writers Workshop, Saffronbird Publication, Calcutta-700 045, 1979. Single copy (Hardback); Rs. 25/-.

P. LAL'S translation of our national Epic Mahabharata into English poetry needs hardly any introduction. With his rich experience of teaching English language and literature at Calcutta and more than half a dozen Universities in U.S.A., Lal has attained a place of distinction among Indian writers in English.

In these ten volumes he has translated the Bhishma Vadha Parva i.e. Sections 87-122 of the Bhishma Parva of the Mahabharata covering the incidents like killing of Iravat, the son of Arjuna, killing of Ghatotkacha and the killing of Bhish Thus the events cover th eighth, ninth and the tenth d of the Mahabharata war. Th is not merely a translation; it a transcreation of the origin Sanskrit epic. The expression lucid and vivid; the langua simple and transparent. Th printing is neat and each v lume is beautifully bound cotton handloom Sari cloth w ven in India. For those w cannot read Sanskrit, the volumes are the eloquent ve cles to travel in our glori epic age.

—S. A. Upadhya

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Surya - bimbacha Shodha

Vilas Khole (Editor); Published by Shodha, 349, Somwar Peth, Pune-411 011; Pages 142.

Search of the Solar Orb'. the thought how inconceiv- for the imagination how for the feeling how ful, for the will how qui- ous, for the understanding Savar- But all this and more. His life, is a unparalleled sacri- ality, patriotism, adventures, trials are al- vements and dreams are made a stuff There is impossibility heaped impossibility; and yet such a lived in flesh and blood in midst only till recently. One not understand him fully; not to make an attempt is consistent with Savarkar's sophy. And true to his spirit writers of these articles have reached him from different

is instructive to note in kar's person the play of powerful instincts of self- and self-submission. manifestations of these in different incidents in A rare type of analysis personality, an analysis philosophico — psycho- angle, is found in the 'Suryabimbacha Shodha'. a beautiful literary piece

kar gave a unique de- of a Hindu. He is a whose fatherland and is Bharat. A thorough of this definition is in the essay — Pitribhuh chaiva.

kar's poetry was tradi- novel; it ran with ease classical and newly metres; it used old ideas but in fresh new garbs; it displayed a remarkable mastery over language. While Shri Shankar Vaidya deftly handles Savarkar's poetry, Shri Palasikar pictures his ideas and achievements in the direction of removal of untouchability.

The Souvenir has become very useful as it contains a note on literature by Savarkar and on Savarkar.

A hero is a hero in all spheres. Savarkar represents a rare combination of literary ability and historical insight, burning patriotism and overflowing love for the down-trodden, statesman and reformer, sharp understanding and fearless action. This is a prismatic portrayal of a multi-faceted personality.

Prof. B. R. Kulkarni

SAVARKAR'S BOOKS IN ENGLISH

The following books written by Veer Savarkar in English and about him are available at Veer Savarkar Prakashan, Dr. Raut Road, 71, Shivaji Park, Bombay-28.

(1) Hindutva, (2) Hindu Pad Padashahi, (3) War of Indian Independence 1857, (4) Six Glorious Epochs, (5) Hindu Rashtra Darshan, (6) Historic Statements, (7) My Transportation for Life, (8) Echoes from Andamans, (9) Hindu Rashtra Darshan, (10) Veer Savarkar — by D. Keer.

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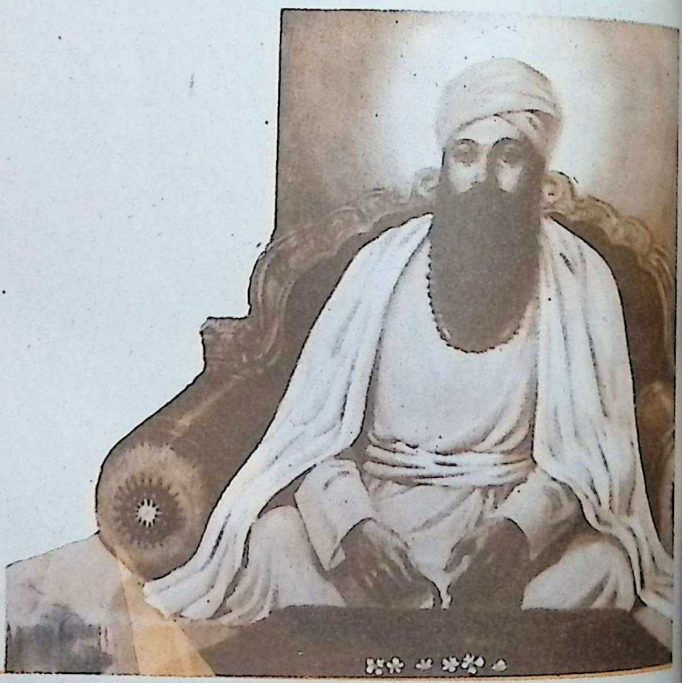
Story so far

Guru Ramdas instals 18-year-old Arjan as the fifth sikh Guru ignoring the claims of rapacious and vengeful elder son Prithichand. Later Arjan graciously gives away all property to Prithichand. In course of time Guru Arjan builds Har Mandir at Amritsar with the co-operation of Sikhs, Hindus and Muslims. However, because of Prithichand's sustained hostility the Guru leaves Amritsar, accompanied by five trusted Sikhs, and arrives at Khanpur waiting for true followers.



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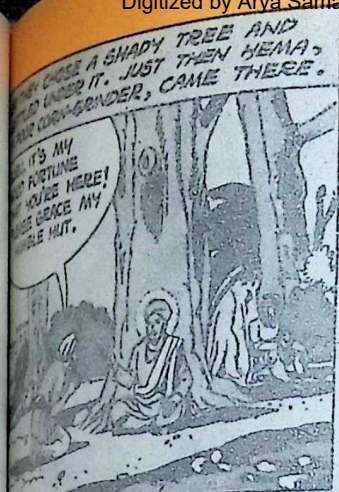

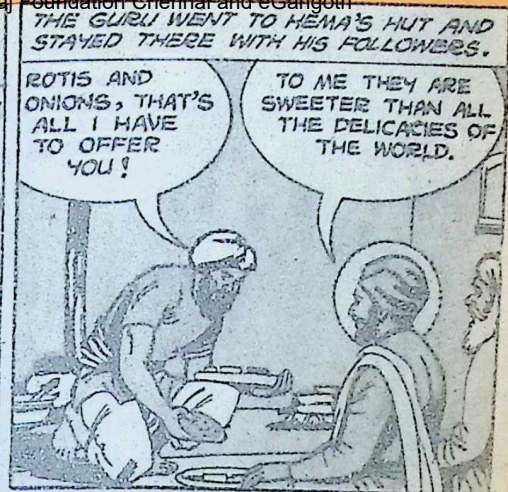

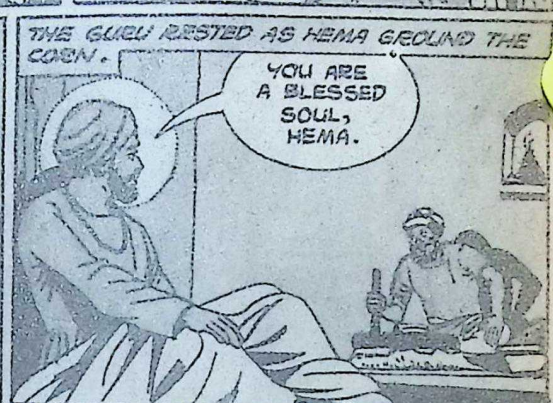

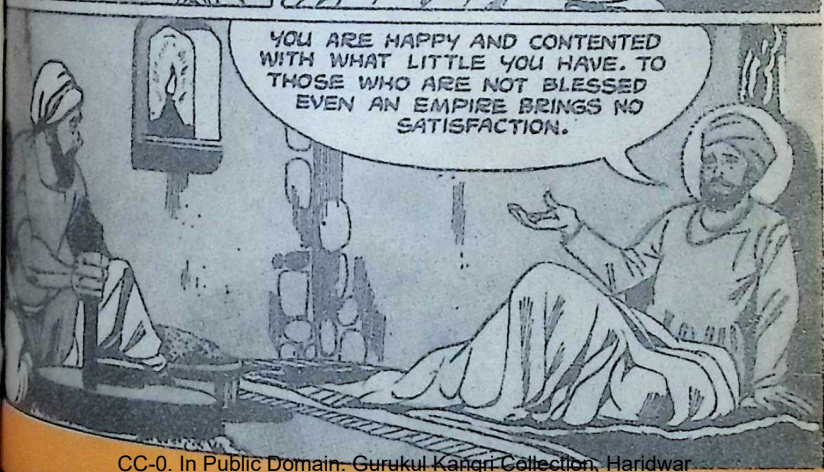

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AFTER HIS LONG TOUR, GURU ARJAN RETURNED TO AMRITSAR MUCH TO THE ANNOYANCE OF PRITHICHAND.

HE'S BACK AGAIN! I'LL INSTIGATE SULAHI KHAN TO PLUNDER AMRITSAR.

A FAITHFUL SIKH INFORMED THE G OF PRITHI'S EVIL PLAN.

O GURU, I E YOU TO LEA AMRITSA

THUS GURU ARJAN LEFT AMRITSAR FOR THE SECOND TIME. HE TOOK SHELTER IN THE VILLAGE, WADALI, WHERE HIS WIFE WAS DELIVERED OF A SON WHO WOULD LATER SUCCEED HIM AS GURU HARGOBIND.

WHEN HARGOBIND WAS TWO YEARS A DEPUTATION OF THE SIKHS OF AMRITSAR VISITED WADALI.

MANY SIKHS FROM DISTANT LANDS COME TO AMRITSAR TO SEE YOU AND GO BACK DISAPPOINTED.

PLEASE COME BACK TO AMRITSAR.

I WILL COME.

ON HIS RETURN TO AMRITSAR THE G WENT STRAIGHT TO THE HAR MANDIR.

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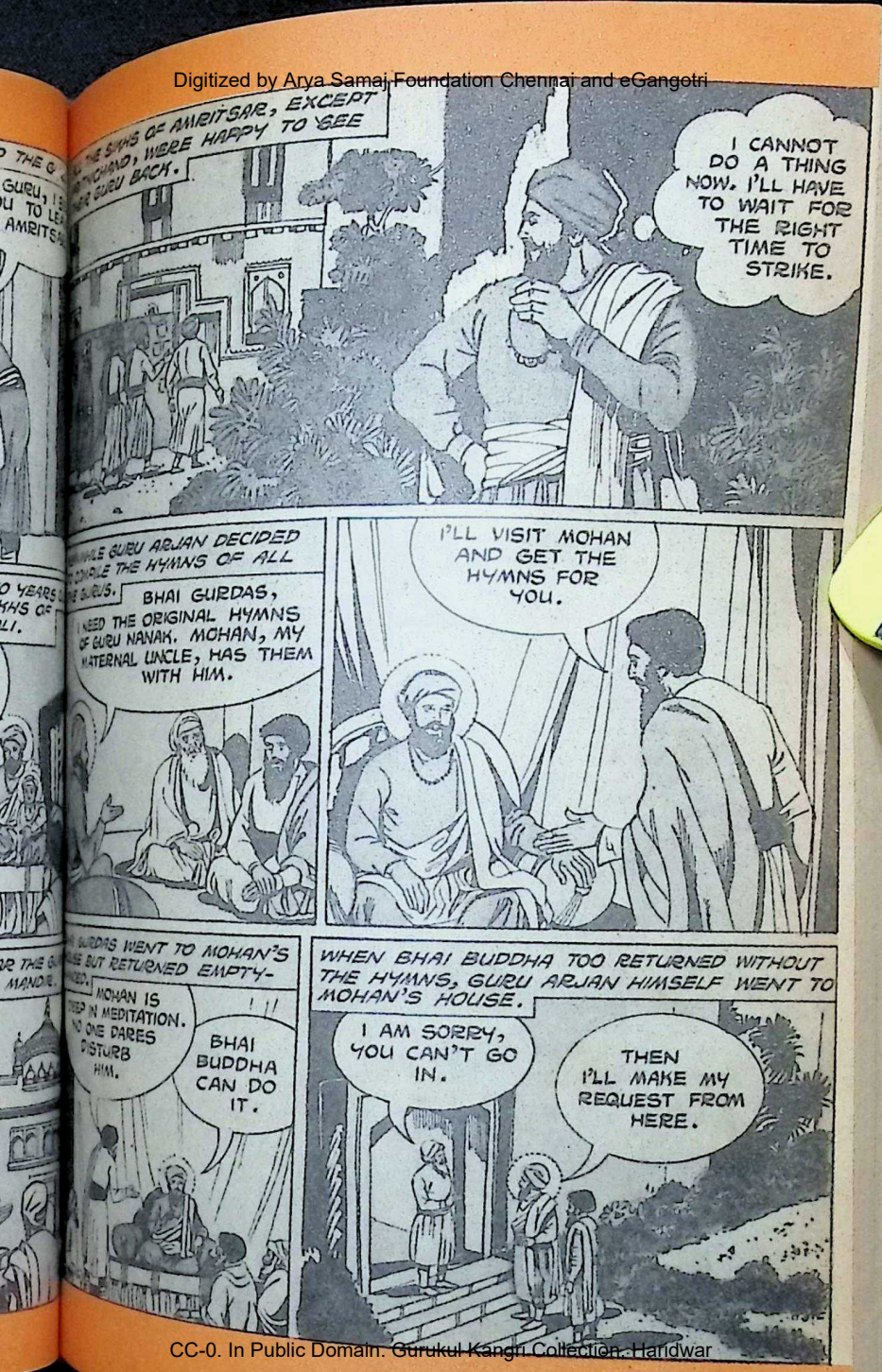

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SOON—

O MOHAN, SHOW YOUR MERCY, YOUR COMPASSION TO ... O MOHAN. I AM THIRSTY — THIRSTY FOR A GLIMPSE OF YOU!

AFTER A WHILE MOHAN CAME TO THE WINDOW.

GO AWAY! NOW DARE YOU DISTURB ME!

AND HE WENT BACK TO HIS MEDITATION.

BUT GURU ARJAN WAS NOT PUT OFF. HE CONTINUED HIS EFFORT.

O MOHAN, MAY YOUR KINGDOM EVER ABIDE!

AT LAST MOHAN RELENTED AND CALLED GURU IN.

WHAT DO YOU WANT, MY CHILD?

I WANT NANAK'S H... COULD YOU GIVE ME THE ORIGINALS ... HAVE?

YOU SHALL HAVE THEM. FOR NOW I'M SURE THEY WILL BE IN THE RIGHT HANDS. MAY GOD BLESS YOU.

WE ARE GRATEFUL TO YOU, O NOBLE ONE.

To be Contin...

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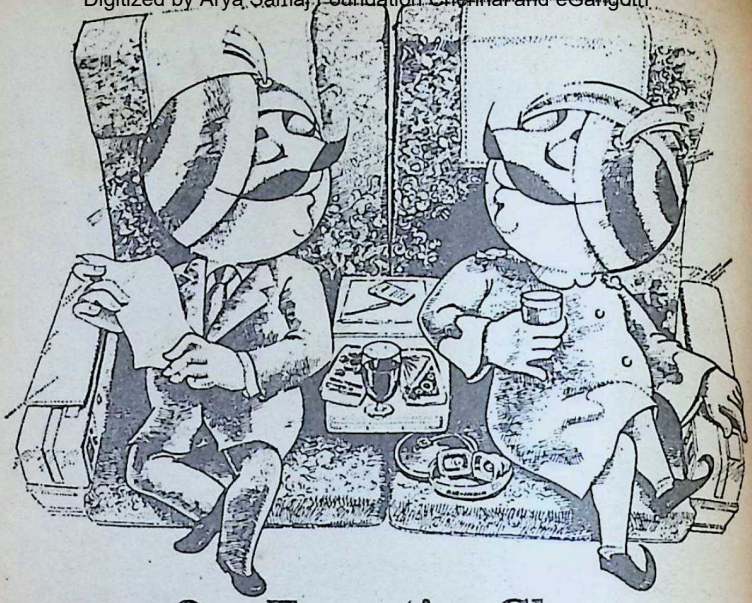

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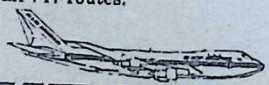

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BHAVAN'S JOURNAL

Vol. 30, No. 24, July 16-31, 1984

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THE RAJABAI TOWER OF THE BOMBAY UNIVERSITY

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आ नो भद्राः क्रतवो यन्तु विश्वतः
A no bhadrāḥ kratavo yantu viśvataḥ
Let noble thoughts come to us from every side
Rigveda 1-89-i

PRAYER TO GODDESS

नमस्ते देवदेवेशि नमस्ते हरपूजिते ।
ब्रह्मविद्यास्वरूपायै तस्यै नित्यं नमोनमः ।।
भवबन्धनवारस्य तारिणी जननी परा ।
ज्ञानदा मोक्षदा नित्या तस्यै नित्यं नमोनमः ।।

Obeisance to you, the Mistress of the god of gods; obeisance to you who are worshipped by Siva; obeisance always, to the Goddess who is the embodiment of spiritual love.

Obeisance always to that Goddess who takes one to the other shore of binding Samsara, the great Mother the bestower of spiritual wisdom and deliverance, the Eternal.

—The Matrikabhelatantra VII, 15, 17.

BHAVAN'S JOURNAL

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FROM OUR READERS . . .

Steady Improvement

I was happy to note the steady improvement in the quality and variety of the contents of 'Bhavan's Journal' with particular reference to the issue dated 16-30 April 1984. It covers a wide range of subjects from science to spirituality, mysticism to popular medicine, saints and singers to sages and seers, from a sophisticated discussion of the problems of comparative literature to the pleasantries of a children's pictorial.

I found Shri A. Ranganathan's article on Dr. C.V. Raman as an artist informative. Prof. Prempati's discussion of the comparative approach to literature was marked by depth and clarity. As for 'Here and There' by VSRK, it presents God's plenty with man's curiosity and ingenuity. 'Here' could mean a nostalgic throw-back to the churning rod and *Krishna Karnamrita*, while 'There' could reach out to the whimsical dons of Oxford and the revealing diaries of Queen Victoria, to make us think afresh of the wonderland of Alice, the Mad Hatter, March Hare, Humpty Dumpty and Company.

Two rupees is perhaps a small price to pay for all this and more.

Madras-4

—*D. Anjaneyulu*

'Constant Companions'

How can I thank you enough in words for all the good work you are doing for the country as also to the world, in general.

The Ramana Centenary Number of 1980 and the March issue on Sri Ramakrishna Jayanthi, 1984, are my constant companions. My constant prayer is, may God bestow on your blessed team ever greater strength to change the whole world!

Jayapura P. O.
Chikmagalur

—*N. R. Sh...*

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More on Visishtadvaita

Of late I find very few articles on Dvaita and Visishtadvaita philosophies though there appears a few articles here and there on Advaita. I feel that this world-famous journal must contain more articles on all philosophies to see that the world knows more about Hindu Dharma.

I was happy to see very good articles in the March 16-31 issue about Bhakti Movement and India's composite culture and also on Bhagavadgita.

Please take my suggestion for what it is worth. However, I feel that Bhavan's Journal is doing yeoman service for propagating India's culture and heritage.

Bangalore

—*M. Sampath Kumarachar*

Outlook Broadened

My association with the Bhavan has broadened my outlook and helped me to know the facets of Indian culture. Moreover, many books published by the Bhavan and collected by me have made me a knowledgeable person. I particularly feel glad when I see the eleven volumes of the History and Culture of the People of India. I read from time to time, a few articles on various topics.

—*P. Sircar*

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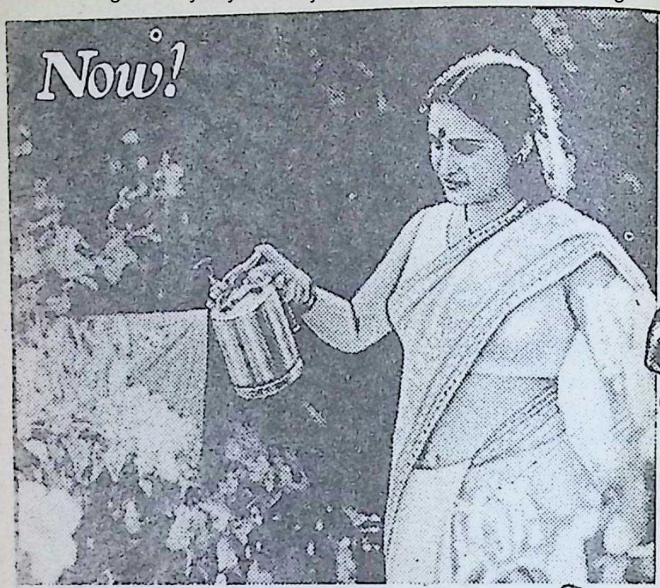

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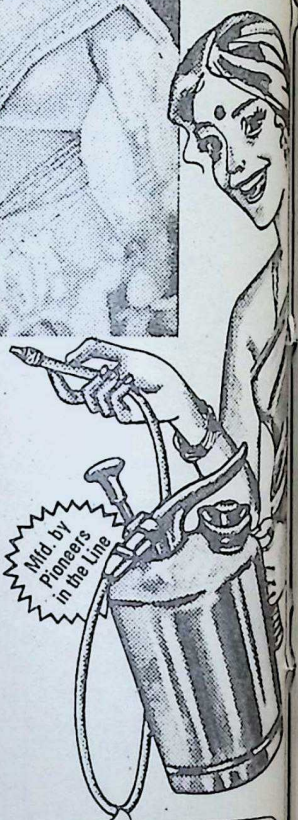

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VOICE OF WISDOM

From 'Ulaga Neeti,' a Tamil book of morals.

Neglect not your daily study.

Speak ill of none.

Associate not with evil-doers.

Neglect not your mother.

Go not to forbidden places.

Do not wilfully tell a lie.

Set not your hand to transitory tasks.

Do not familiarise yourself with poison.

Do not associate with those who keep bad company.

Ruin not those who depend on you.

Do not go the way of your mind without controlling it.

Believe not in the kinship of an enemy.

Bury not hard-earned treasure, stinting yourself the necessaries of life.

Do not neglect righteousness.

Don't get angry and thereby get into trouble.

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YADAVABHYUDAYAM

D. PREMA NANDAKUMAR

KAVI Tarkika Kesari, as Vedanta Desika is known, has written several gem-like stotras, a drama, commentaries and narrative poems in Sanskrit and the epic in Sanskrit, 'Yadavabhyudayam.' In the course of 24 sargas, Yadavabhyudayam' describes the life of Lord Krishna. There are more than 2,600 verses composed in a variety of metres. Since the story is known to us all, it is not too difficult to know the meaning of most of the verses. By his personal life, profound knowledge of the scriptures, mastery of aesthetics and poetics and, above all else, by his poetic heart, Desika enriches our understanding and gives us pure enjoyment. Some of the verses are also memorable for the moral values enshrined in them.

The epic opens with a magnificent word-play.

वन्दे वृन्दावनवरं वल्लवीजनवल्लभम् ।
जयन्ती संभवं धाम वैजयन्तीविभूषणम् ॥
(1,1)

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"I salute the Supreme Light who was born on the Jayanthi Day, wears a garland of flowers (*vaijayanthi*), wanders in Brindavan and is the beloved of the cowherdesses".

The first sarga points put that for humans the path of devotion offers the best way.

संसारमरुकान्तारे परिश्रान्तस्य देहिनः ।
त्वद्भक्तिरमृतवाहिन्यामादिष्टमवगाहनम् ॥
(1,53)

"For him who is tired of walking the paths of the desert of samsara, devotion to You is prescribed as the nectarean medicine".

The second sarga, which details the pregnancy of Devaki, concludes with the birth of the Lord. When the child was born to her in the Rohini star in the month of Sravana, it was as though the morning twilight had given birth to a brilliant Sun to destroy the sorrows of the several lotus-like worlds in the universe.

The third sarga contains an enthralling description of Gokula frenzied by joy at the birth of a son to Nandagopa.

निधिमनन्तमिव स्वयमुत्थितं
निखिलं निजभागमिवोदितम् ।
व्रजभुवः प्रतिलभ्य रमापतिं
जहसुरैन्द्रमसारतरं पदम् ॥ (8,66)

"Perceiving the Lord as a treasure self-risen and as image of their good fortune, the people of Gokula laughed derisively at Indra's kingdom as of no worth."

The childhood and boyhood of Sri Krishna are the subject of several sargas. The divine cowherd's exploits are superhuman, but he remains the darling boy of Yasodha all the time, thus underlining the *paratva* and *saulabhya* of Narayana.. Krishna and Balram enter Mathura in the tenth sarga. Kamsa is killed, and happy days are back in the capital. The eleventh sarga describes the island of Dwaraka in sublime terms.

प्रभूतरत्नद्युतिकेसरं तत्
प्रवालपत्रौघपरीतपार्श्वम् ।
स्थानं हरेरिष्टतमं तदासीत्
संभूतिराजीवमिवेन्दिरायाः ॥
(11,30)

"As the gemstones of the land were all over the place like flower-dust, and the corals were spread like leaves, that island appeared as a lotus where Lakshmi resides. Therefore it became dear to Krishna's heart."

The Lord's wedding with Rukmini, the slaying of Jarasandha and the destruction of Narakasura follow. Krishna marries the sixteen thousand maids kept in bondage by the Asura.

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सर्वमिव पुण्यानां साम्राज्यमिव संपदाम् ।
भाग्यमिव सिद्धीनां स तद्यौवतमग्रहीत् ॥
(16,141)

"Krishna received the maidens who were like the total effect of good deeds, wealth gathered as treasure, and the culmination of the heart's desires".

The twenty second sarga is devoted to the digvijaya of Satyaki at the Lord's behest. Incidentally we get a poet's eye view of India, and the verses about South India with which Vedanta Desika was familiar have a special ring of authenticity.

महदुत्पितपानीयामनघ स्त्रोतसं शुभाम् ।
गङ्गामिव विभक्ताङ्गी
प्राप गोदावरीं ततः ॥
(22,158)

"He (Satyaki) then went towards Godavari whose water does not decay even if stored for a long time, whose flow removes sins and gives good fortune and who thus appears to be another image of the holy Ganga".

In the Chola land Satyaki tarries for a while on the banks of Kaveri.

रमामिव तां लक्ष्म्याः
पयोनिधिपतिव्रताम् ।
विधिनैवचितेमेंजे निममख्यातवैभवाम् ॥
(22,169)

"In the prescribed manner he prayed to Kaveri who is the chaste wife of the ocean and is like a mother to Lakshmi, and who is praised by the Vedas".

The penultimate sarga briskly details with Krishna's *Mahabharata* connection. There are superb similes in this sarga like the one comparing Krishna the charioteer to the Lord of Death carrying the stick and the noose. The cosmic figure of the Lord is seen by Arjuna in a moment of self-forgetful self-awareness:

तस्मिन् अभिव्याप्तसमस्तलोके ल
तत्स्वरूपेण विकल्प्यमाने ।
विडम्बितान् गोपुरधारिबिम्बैः देवान्
विभोरैक्षत दिव्यदेहे ॥
(2334)

"He found all the gods within this Form which had spread everywhere and appeared a cosmic being. He realised that the gods within were no more than statuettes sculptured on temple spires".

The twenty-fourth sarga is a gorgeous account of Krishna's divine domesticity. He was indeed the universal Lord though he appeared to be a human husband. In reality, he was the hero of absolute self-control. Though one saw him as Dwaraka's resident, he was actually the controller of all the worlds. People who realise this truth about the Incarnation will be rid of illusion. Thus ends the beautiful epic.

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One Works for Oneself

B. BHATTACHARYYA

WE hear a lot of talk these days about working for the weaker sections of society so that their material sufferings may be alleviated to some extent. But are we really, taking the question to its root, work for others — for the poor and the needy, or even for our very near and dear ones? The Bhagavad Gita's answer is a clear and emphatic 'No'.

We can only work for ourselves and for none other. Each soul has to work out his own salvation. It may appear selfish but only superficially. Lord Krishna says in the Gita (5:11) that we should do our work with a view to purifying our souls. Purifying *our* souls, not the souls of other seemingly hapless persons. All this task of working for others and helping others does not, according to the Gita, make sense.

It is within the experience of each of us that no person can resist for a moment doing some work, and that people invariably act in accordance with their inborn propensities. One has to work, if only for the maintenance of the body. This is what Lord Krishna says in the Gita (3: 4, 8). Given time and opportunity, therefore, a man with inborn artistic propensities will paint a picture or execute a piece of sculpture; similarly a person with acquisitive propensities will work out plans for making money; one with spiritual propensities will seek the company of holy men and try to attain the Divine.

Does it mean therefore that we go on acting according to our inborn propensities, helplessly and to no purpose whatsoever, like galley slaves without any hope or respite? Verily, if this were so, inaction might be preferable to action, says the Gita.

One's Duty

Lord Krishna exhorts that action is superior to inaction (9: 3). Lord Krishna again says clearly that the execution of

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one's duty keeping in view one's station in life is about the highest that one is capable of doing. It is by remaining steadfastly engaged on his duty that a man attains the highest success in life. Furthermore, with his work a man can worship God, and attain perfection (18: 45-46). No work, not even the smallest and meanest, is thus to be ignored or considered worthless. How can that be, since with this very work a man can worship the highest and attain perfection? A most assuring thought for each one of us, and a thought which puts some meaning and purpose into the myriad activities that are going on in this world at any point of time.

It should then indeed be quite simple to do one's allotted work and attain perfection. It is not, however, quite so easy as that, though there is a way out. Work done in a spirit of egoism and with a sense doership binds the doer to the fruits of his action. Since all action has some blemish attached to it (8: 48), the doer will have to pay the penalty for the blemish attached to the particular action performed by him.

This creates a vicious circle apparently. The chain runs like this: (1) a man must work driven by his innate propensities; (2) action is also superior to inaction; (3) all action has some blemish attached to it; (4) action done in a spirit of egoism binds the doer to the fruit of his action (which must have some blemish). Ergo, the doer is doomed to pay the penalty for the blemish attached to the action performed by him.

The problem therefore is how to get rid of the blemish which attaches in some measure to all actions. The solution advocated in the Gita is that we should do our work in a spirit of sacrifice and without attachment. Lord Krishna says that he is the final presiding authority for all sacrifices (5: 29 and 9: 24). Therefore when any work is done in a spirit of sacrifice, the work reaches Lord Krishna, the supreme presiding authority of sacrifices and the blemish attached to it gets removed, and the work purifies the doer.

The central theme thus appears to be that a man is here in this world to work out his own salvation, not of anybody else's. He has to attain this through his own work, which is to be done in a spirit of devotion and sacrifice, and without attachment. Still simpler: offer *all* work done to Lord Krishna (all, indeed all, of your actions — whatever you do, whatever you eat, whatever penance you perform, whatever gift you make). Then, Lord Krishna says, you will be freed from all consequences of your actions, and attain Him (9: 27-28). A simpler exercise to reach the highest has not probably been prescribed.

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FURDUNJI M. DASTUR

PORTRAIT OF AN UNIVERSITY REGISTRAR

DR. AROON TIKEKAR

IN the dust and din about the University reform, one of its basic functions — its administration — is likely to be overlooked. The University of Bombay had earned an India-wide reputation for the efficiency with which its examinations were conducted, the secrecy with which questions were set, the punctuality with which the results were declared. The credit for its efficiency went to one man — Professor Furdunji M. Dastur. It will be ungenerous to say that he had reduced the administration of examinations to a mechanical perfection. "Gentle to a fault, his venerable, bearded face, the gravity of his mien and his taciturn nature created a sense of awe in teachers, students and the public alike. No teacher or examiner dared to take liberties with him. Condign punishment would follow any infringement of rules and regulations."

Furdunji M. Dastur

Such was this man and much more. After a brilliant academic career, a first division both at B.A. and M.A. with the coveted Chancellor's Medal in M.A., a

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distinction rare even in those days. Furdunji entered the Indian Educational Service and became Professor of Mathematics at the Elphinstone College, a post that he held till retirement in 1913. He was an Ordinary Fellow till his death in 1942. While still in governmental service, he was elected by the Senate in 1902 to the post of Registrar, a part-time post till 1930. He was re-elected to the post continuously for thirteen years, a record unbroken in the history of the 125 years of the University of Bombay.

A man of scholarly habits and high ideals, he loved his Alma-Mater like his mother. Even at the ripe age of 75, when he was called upon to step into the breach caused by Dhanjibhai Wadia's resignation on grounds of health, Furdunji came forward to help.

Furdunji M. Dastur always shied away from publicity. He believed in concrete work and what a work he did for the University! The system that he built went on for decades before it started developing cracks due to the number of students appearing for examinations, a number that could not even be imagined in the past when the system was established. S. R. Dongerkery, another distinguished Registrar, who followed Furdunji in his chair in 1930 for a period of 35 years and his official career showed that he was a worthy successor of Furdunji, recounts:

"I can never forget the valuable hints he gave me from time to time during the time we worked together. For example, he advised me never to place myself under any obligation to a member of the Syndicate or Senate, lest I should be landed in an embarrassing situation by being asked to communicate in advance the result of a candidate in whom he might be directly or indirectly interested. 'Do not go to a meeting in advance of the scheduled time,' he said, 'because members of the University are in the habit of discussing the conduct of absent colleagues, or asking embarrassing questions, and you may unnecessarily get involved in controversial matters. Never volunteer any information at a meeting and restrict yourself only to answering questions asked to you."

Sound words of advice. Worldly-wise. They may be good guidelines to any administrator. Surely he taught even outside the class-rooms.

Such was the man who, without favour or fear, conducted the University administration for not less than 28 years. And when the time to bid good-bye came he wrote from his deathbed the following letter to the Vice-Chancellor."

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"The Panorama"
34A, Pali Hill
Bandra, 22 April 1942

My dear Vice-Chancellor,

The doctors whisper among themselves that my days are numbered, but with all their wisdom they are unable to say definitely when precisely the last minutes will be reached. In view of that contingency, I think it my duty to discharge whatever debts I owe, to individuals and to bodies.

My mother, the University of Bombay, has, next to my parents, laid me under the heaviest obligations. She has nursed me and nuzzled me on her loving lap, until I attained intellectual, moral and spiritual stature, limited only by my own limited capacity.

I matriculated in 1871, and joined the Elphinstone College. This was my first contact with a world of varied colour and wider interests. This was a divine preparation for closer and more intimate relationship with any loving mother which was developed to a point, where the distinction between Mother and Son is wholly eliminated and they two have become one.

From the day I entered into the heart of the University, I have received unstinted sympathy, support and respectful attachment from everyone, from the eminent Vice-Chancellor down to the humblest ranks of peons and ramals.

During my long connection, none of my brothers and sisters have said to me a word of reproach or disapproval. This was not due to any faultlessness on my part. My faults, I am painfully conscious, were great and many, but the magnanimity with which they were considered was greater and more.

At this last stage of my association with my Alma-Mater, I ask forgiveness of all those whom I might have unconsciously offended or pained. I also hope they will grant me their forgiveness as freely and unreservedly as my regret, so that my march to my eternal rest may be easy and unburdened.

If you, Sir, consider it fair and worthwhile, you will be so good as to give publicity to the contents of this letter as you may consider advisable.

With loving adieu to my brothers and sisters of the University and loving prayer that they may grow more and more useful to the world at large.

I remain,
My dear Vice-Chancellor
Yours sincerely,
Furdunji M. Dastur

When, within a month after this letter was written, Furdunji breathed his last, everybody connected, directly or otherwise, with the University was moved.

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If those teachers and their pupils brought honours to the University and made it great, this man who set up healthy traditions of the University over a period of three decades made it greater.

"The name of Furdunji became synonymous with the office of the University Registrar," says Dr. P. M. Joshi who was the University Librarian from 1935 to 1947 and who distinctly remembers, even today, Furdunji in 1913 or 1914 standing on a stool at the entrance to the Rajabai Tower, reading out loudly the results of the candidates successful in the University examinations. In devotion and sincerity, Furdunji remains an unparalleled example.

(Reproduced from 'The Cloister's Pale'—A Biography of the University of Bombay by Dr. Aroon Tikekar, Somaiya Publications Pvt. Ltd., 172, Mumbai Marathi Granthasangrahalaya Marg, Bombay-14. Price not stated.)

THE IMPACT OF TEACHERS

The main requisite (today) is the competent and discerning teacher even more than laboratories, research scholarships, libraries, hostels and playgrounds, because none of these will serve as an equivalent for that intimate contact of spirit with spirit which it was the purpose of the Ashrams and Forest Universities of ancient India and the medieval universities of Europe to supply. In other words, it is the teachers that make a university and it is their impact upon the intellect and the emotions of the students that constitutes the special contribution that a university can make to national life.

—Dr. C. P. Ramaswami Aiyer

BHAVAN'S YOGA CENTRE AT ANDHERI

As a part of the activities of the Bhavan's Swasthya Vidya and Chikitsa Kendra, a Yoga Centre has been recently established at Bhavan's College Campus, Andheri. The Yoga Centre imparts training in yogic asanas pranayam, meditation and kriyas. A special feature of the centre is that such training is imparted in the context of positive health both of body and mind and is supported by a series of lectures and seminars on positive health nutrition theory and philosophy of yoga thus aiming at the development of an integrated personality.

Further details may be had from: Shri R. A. Kashyap, Unit No. 2, Munshi Nagar, D.N. Road, Andheri (W), BOMBAY-400 058.

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KNOW YOUR ENVIRONMENT-1

PROF. P. K. KAPADIA

Population explosion, urbanisation, deforestation, extinction of wildlife, ecological imbalance, water-logging, depletion of non-renewable resources, scarcity of renewable resources and food, environmental pollution, etc., are the problems human race faces today as it never did in its entire history so far. Every day the media carry discussions on some or the other aspects of any of these problems. It is intended here to present in a simple manner the inter-relationship of these problems by trying to understand the ways of the Nature and human interference with them. Self conserving and cyclic processes which operate in nature allow very slow changes thus permitting adaptations; while the disruptive factors arising out of human activities are too sudden for restoration of natural enqulibria. Man has forgotten that he is a part and parcel of his environment and his attempt at straining it beyond limits may ultimately place him on the list of endangered species.

The process of simplification, especially of a field which encompasses several disciplines of learning, may cause a certain lack of rigour in description and definition. This author, therefore, begs here for an 'anticipatory' pardon from the Pundits of various scientific fields.

The Biosphere

The outer portion of our earth, as a matter of direct observation, can be divided into three physical zones. The outer solidified part is called the 'lithosphere.' The outermost layer of this solid part is known as the earth's crust. The total surface area of our planet is about 510 million square kilometres and about 71 per cent of it is covered with oceans, leaving only 29 per cent as land of which only a part is suitable for human habitation.

The term 'hydrosphere' includes that part of outer earth

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wherever water is present in any of its three physical forms — solid, liquid, and vapour. The term includes oceans, inland seas, lakes, rivers, water in the soil and that entrapped in underground cavities and rock fissures (ground water), water locked up in polar ice caps and glaciers and on tops of mountains, and finally moisture and water droplets in the the air.

The mixture of a large number of gases and vapours, including water vapour, which envelops the earth is called the 'atmosphere'. Minute solid particles of different materials in various sizes float in this vast gaseous envelope.

Those parts of the earth wherever life exists constitue the 'biosphere'. It extends from very deep ocean floors to almost 10,000 metres above sea level where scores of bacteria fungi floating in air can be detected. Most of the living organisms, however, are found within an altitude of about 6,000 metres above the surface which is the limit of permanent snow cover of mountains in tropical and subtropical regions. Again most of the living organisms depend either directly or indirectly on products of photosynthesis, a process for which solar radiation is essential, and so most of the organisms in the seas exist upto a depth not exceeding 200 metres where sunlight can reach in clear waters. Thus the biosphere constitutes a thin film compared to the large size of the globe of earth which has a radius of about 6370 kilometres.

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The Generation Gap

K. SUBRAMANIAN

THE generation gap is not peculiar to our times. If the question is asked whether the generation gap is wider in our times, the answer would probably be:

No.

The generation gap which existed prior to the scientific and industrial revolution was definitely less pronounced than that after it.

In unsophisticated societies, the young follow in the footsteps of the old, bound by the overpowering influence of custom and tradition. Obedience to the elders was not questionable and was, without exception, adhered to. Parasurama cut off the head of his mother at the command of his father. Sri Rama forsook a kingdom and went to the forest for the sake of his father.

Gerontocracy (rule by elders) is even today the characteristic feature of many tribal societies. The writ of the village elder, the 'panchayat burrah' is supreme.

Any blind faith in the wisdom of elders is anathema to the modern mind. Sydney Smith said: "Every law which originates in ignorance and malice, and gratifies the passions from which it springs, we call the wisdom of our ancestors".

The rebel

All progress in the world, it is said, has resulted from dissidents. Oscar Wilde said: "Disobedience in the eyes of anyone who has read history is man's original virtue. It is through disobedience that progress has been made, through disobedience and through rebellion".

We need not be perturbed if our children choose to think differently from us prefer to act differently from what we expect of them. Regimentation is the enemy of creativity.

The older generation should reconcile itself to the fact that the younger one is bound to question old values, precepts, beliefs, morals; there is nothing to be alarmed about this. New ideas have to replace outmoded ones. Fresh leaves have to sprout when old ones wither. Man has to continue to "strive, to seek, to find, and not to yield," as Tennyson sang. This process of discovery and onward march to progress is possible only if successive generations are not fettered by the inhibitions and prejudices of the past.

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KRISHNA TEMPLE, GURUVAYUR

(Kerala)

Guruvayur temple is one of the most renowned temples in India. It is 29 Kilometres from the nearest railway station Trichur (Southern Railway). The presiding deity is Sri Krishna, the Divine cowherd of Brindavan and Lord of the Bhagavad Gita. The deity known as Guruvayurappan is worshipped by a wide, ever increasing circle of devotees. The bounties He bestows are countless. Guruvayurappan fulfils our temporal and spiritual desires.

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Udayasthamana Pooja consists of 21 special poojas and costs more than Rs. 8000/-. The other important offerings are **Laksha Deepam** Rs. 3000/-. **Ahassu** Rs. 1500/-, **Namaskaram** Rs. 1200/-, **Athazham** Rs. 1000/- and **Feeding of Elephants** Rs. 1250/-.

Some of the common offerings are :

Thulabharam : Devotees pray for favours from the Lord and in return vow to gift to the temple articles such as sugar, fruits, milk, butter etc. equal to their body weight.

Annaprasanam : The child is fed for the first time with the rice offered to the Lord.

Marriage : The couple exchange garlands and rings from the Kalyanamandapam in front of the temple for a happy married life.

Krishnanattam : The story of Lord Sri Krishna in Sanskrit depicted in a series of eight separate dance dramas.

Accommodation for Pilgrims : Devaswom 'Panchajanyam' Rest House having 105 rooms. Rate: Double Room Rs. 30/-. Family suite Rs. 60/-, Devaswom Satram having 114 rooms. Rate: Single room Rs. 10/-, Double room Rs. 20/-, Rooms having 3 beds Rs. 25/-, 4 beds Rs. 30/-, 5 beds Rs. 40/-.

Free Satram : Service charge Re. 1/-. Clock Rooms-cum-comfort station Re. 0.50. Prasada Oottu (Free food to 150 pilgrims) is given by Devaswom daily. In addition, poor feeding is also done daily.

Important Festivals :

Ashtami Rohini : Birth day of Sri Krishna (August—September.)

Guruvayur Ekadasi (December) : The Ekadasi celebrations begin 30 days in advance. Chembai Music Festival is conducted during the last four days of the Festival.

Annual Utsavam (February & March) : The most remarkable features of the 10 day festival are Anayottam (Elephant race) on the inaugural day, the grand Utsavabali on the eighth, the Pallivetta on the ninth and the Arattu on the final day.

Elephant Camp at Punnathurkotta : The Devaswom is maintaining 36 elephants of its own. The elephants are stationed at Punnathurkotta, 4 K.M. from Guruvayur. Pilgrims are permitted to visit the place and see the elephants.

General : The administration, control and management of the temple are vested in the Guruvayur Devaswom Managing Committee constituted under the Guruvayur Devaswom Act. 1978.

Administrator, Guruvayur Devaswom,

Guruvayur (Kerala)

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Prayer for Initiation

K. D. SANGORAM

THE disciple is always eager to get initiated by a worthy spiritual teacher; for, by that he turns the corner on his spiritual journey.

He might have been treading a wrong path or taking a detour or might have been stranded at cross-roads being unable to decide which way to take. At such times the spiritual teacher holds his hand and brings him on to the royal road to divinity.

Hence the eagerness of an aspirant to be in the hands of such a guide. "I beg of you to bestow valour and a word of wisdom on which I would meditate; with its strength you blessed Yati and Bhrigu and Praskanva" (**Rig Veda** VIII.3.9). By your grace the entire mind is illumined. Pray teach me. This docile child craves for enlightenment. We will sing your praises and will inhabit a dwelling which is rich with bounties received from you" (**Rig Veda** III.19.3).

We thus see that the spiritual teacher is looked upon as helping his disciple both in matters worldly and in matters spiritual. In fact, we may observe that if a disciple is sincere in his spiritual pursuits the teacher guarantees him material welfare also. That is why Agni is requested to grant both these wealths.

Prosperity worldly & spiritual

The Vedic people cared for prosperity; but they did not care less for spiritual progress. Thus we read: "Hasten to us, Oh! Agni, and be a priest at the

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sacrifice to you. May the whole of heaven and earth serve you. Offer our worship to gods so that our minds become pure" (**Rig Veda** I. 76.2). Or "You are omniscient, O Lord of all wealth. You know the right path. Pray guide me on it. You are the overlord of all ancient wisdom. Kindly instruct me" (**Sama Veda** 641).

Spiritual Heritage

We now pass on to the next point, that of the importance of spiritual heritage. What we inherit — physiologically, psychologically, economically, socially, morally or spiritually — is the starting point of our career. Those with a rich heritage get a good start. Whether they make boundless progress, or remain at almost the starting point or even deteriorate, depends on their own determination and effort.

If one belongs to a tradition, a number of preliminary things are learnt without any hardship. A carpenter's son knows how to handle a saw without being taught. The function which habit performs in an individual's life is performed by tradition in an institution. We may refer to the wonderful assistance we receive from our habits in our daily life.

It is impossible to improve upon William James in this regard and we may summarise his account for our purpose.[1] Habit, he says, simplifies the movements

None can do any harm

required to achieve a given result, makes them more accurate and diminishes fatigue. We need not think over the actions that become habitual with us. We just follow the habit. Our conscious attention is not demanded as these actions are performed almost automatically. The brain need not strain itself every time, as many actions are relegated to the lower centres. Without much effort the actions go on in a routine manner. A fully-fashioned character where habits are well-established will be very efficient.

The same is the case with an institution where traditions and customs are well-established. There is no new thinking on every occasion; tracks are laid and individuals perform their duties by traversing the well-trodden paths.

If an aspirant is born in such a society or is initiated into such a spiritual lineage, he has innumerable advantages. In Vedic times, for example, such a person would be familiar with the materials and methods of performing various sacrifices, the Mantras to be uttered, the amount of time to be given to different rituals and so on.

In a spiritual tradition the modes of prayer or worship, the method of meditation, the devotional songs to be sung, are all handed over to the disciple ready-made. What is most important,

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however, is the strength and the backing of the spiritual power that runs into a tradition as a result of the meditation of the great realised souls belonging to it. The merit earned by them is the greatest psychological, moral and spiritual support to an aspirant.

"Atharvan was the pioneer path-finder, he prepared the way by means of a sacrifice. After him the law-abiding Sun-god was born. Then Usana Kavya brought out the cows of light. We worship that immortal governor of the universe" (**Rig Veda** I.83.5).

We read in this Mantra how the tradition was built by great seers coming in succession. It is interesting to note the significance of the three names mentioned in this Mantra. Atharvan is said to have first brought down fire from the heaven, offered Soma and recited prayers. He is also the one who learnt from Brahma and then taught the Brahmavidya. So he is the begetter of a mode of worship as well as an early teacher of mankind.

Now it is clear that the rules set out by him will have to be practised. Who but the Sun-god can do it rigorously? So he is mentioned next. He, as if, strengthens the rules by practising them. Rules and regulations, laws and injunctions atrophy if they are not put into practice. That was the argument of Socrates who refused to defy the command of laws. He gladly accepted the death sentence saying that laws are the protectors of society and if you disobey them you trample the whole social system under your foot.

What is remarkable about the sun is his unhampered performance of duty. Then the name of Usana Kavya is found. Usana or Sukra is a very wise person who perhaps brought together theory and practice for he is known as a writer on civil and religious law. Thus is a tradition perfected — a rule is set, it is practised and is theoretically justified. The significance of belonging to such a tradition cannot be overestimated.

Again, "meditating intensely on and strictly adhering to thine laws, sages come to realise the seven heavenly streams and discover the way to unlock the doors leading unto spiritual treasurers. The intuitive Sarama found out that infinite spiritual light which made it possible for humanity to enjoy infinite bliss (**Rig Veda** I. 72.8).

Another Mantra (**Rig Veda** X. 130.7) also speaks of seven Rishis having had an intuitive knowledge of the way of ancient seers. It is imperative that traditions are kept in tact. "Do not hesitate, run up; partake in the libation mixed with milk. Keep unbroken the thread of sacrifice

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as it has been running from ancient times" (**Rig Veda** VIII. 13.14).

The same request is made to Agni in yet one more Mantra. "You have been kindled, Oh Agni. Bring the deities to the house of the patron who is eagerly waiting to offer the gifts. Keep alive our ancient line of sacrifice for those who will offer sacrifices with Soma juice" (**Rig Veda** I. 142.1).

Agni is extolled as the first functionary so far as the institution of sacrifice is concerned. "You first manifested yourself before Matarisvan and Vivasvan for the sake of a sacrifice. When you were elected a priest, the heavens and the earth trembled. You bore that calamity and saw the sacrifice through" (**Rig Veda** I.31.3).

Such requests to presiding deities not to snap the ancient link are numerous. Here is one more. 'Oh Aswins, come to us just as you have been following the long-standing practice of going to Vivasvan for partaking some juice, or just as you have been visiting Manu" (**Rig Veda** I.46.13).

If a disciple is proud of a well-established spiritual school he is equally proud of his own ancestry. If two rich rivers meet, the current will be powerful and overflow the banks. So too, when a disciple from a worthy fraternity is fortunate to meet a spiritual teacher belonging to a time-honoured tradition, the tree of religious experience comes to be rooted in a fertile ground. It only needs the watering and loving care in the form of meditation on the part of the disciple.

In the Vedas we find a devotee who talks highly of his own connections. "The ancient sages Dadhyan, Angiras, Priyamedha, Kanva, Atri and Manu know my family. While my ancestors belong to the tradition of the sages, the sages themselves are associated with a divine lineage. I praise Agni and Indra in a manner observed by them and bow to them" (Rig Veda I.139.9).

So great is the attachment of the aspirant to his venerable fore-fathers that he prays to God not to loosen that joint. "Destroyers of enemies, Oh three and thirty deities, your patriarch is Manu himself; I offer you my prayers. Protect us and save us from difficulties. Please do not sever our link with the well-trodden path of Manu, lest we are led astray" prays Rishi Manu Vaivasvota (**Rig Veda** VII.30. 2-3).

Prayer for Further Guidance and Grace: When a person takes a submissive role, as a disciple to a teacher, the attitude culminates in surrender. We find an expression of this mental make-up in a number of Mantras, an assorted bunch of which may be considered.

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"Protect us from all the hostile demons", appeals a Mantra, "and preserve us in our struggle for plenitude. You are the closest among the gods and a friend for our prosperity; hence our prayer to thee alone (**Rig Veda** VIII.60.10). Another Mantra reads: "Oh Agni, you are one with Varuna and Mitra. You take under your tutelage the devotee who abides by the ancient law with a deep faith. In the end he is a recipient of your grace" (**Rig Veda** VI.3.1). The disciple knows that by himself it is impossible to reach the final goal; he displays rectitude in his behaviour in sticking to the moral path. But the final success depends on grace; his real security lies in lying in the shade of God's blessings. Hence a fervent appeal for it. "Let our path be easy to traverse and full of riches. With you on our side our fortune will flower. Oh Agni, do not forsake us. Take us under your wings" (**Rig Veda** III.54.21).

The spiritual path is not free from troubles. The outside world is full of attractive objects and enticing temptations. The inside world is fraught with powerful passions and seductive vices. The lone walker on this road — for each one has to go alone here — is frightened and wishes a safe conduct.

He therefore seeks invulnerability and begs a boon from Agni. "Oh Agni, you can scrutinise things circumstantially. Guard me against dangers from all the four quarters with the power of your wisdom. You are immortal, I am your friend, bestow a long life on me" (**Rig Veda** X.87.21). "Oh Lord of strength, we entirely depend upon you for support just as old and infirm men always depend upon a staff for support. We pray you to be with us" (**Rig Veda** VIII. 45.20).

The sages know that what they have undertaken is an uphill task and hence they have to requisition a good deal of energy and strength. They therefore prefer an appeal to the deities for vigour. "This is our petition to you; cover us by your grace and save us from sins. Burn all evil in the world. Grant us vitality and make us self-sufficient" (**Rig Veda** I.36.14).

Thus if an aspirant wants support from his teacher, he equally wants to put in effort himself. What is really wonderful is his assurance to the teacher that he will not transgress the moral code laid down for him. "Oh Indra, remove all dangers from our way, for we are firm in our resolve to follow this course of Soma sacrifice" (**Rig Veda** X. 57.1). What does a spiritual teacher expect from his disciples if not such steadfastness?

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1. William James, The Principles of Psychology, Vol. I, Pp. 112 ff.

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Teilhard de Chardin of France (1881-1955) is a well-known scientific philosopher who, though disowned by the Church and the Jesuit Order to which he belonged, was truly a passionate champion of Christ.

Teilhard de Chardin
A Passionate Champion of Christ

J. FELIX RAJ, S. J.

PIERRE TEILHARD DE CHARDIN, a great Jesuit of the century, was thought to be a controversial Christian. While reading his book **The Phenomenon of Man,** his great contribution to the world, especially to the world of philosophy, one is touched by his humble and simple religious life and by his exceptionally wide knowledge and the new way he looks at existence. At the same time, the reader is disturbed to know that Teilhard was sent to China as a punishment for his scientific approach.

Teilhard, a prophet, a mystic, a scientific philosopher, and a committed priest, was born in 1881 at en Auvergne in the heart of France. He was the fourth in a family of 12 children. At the age of 12 he was sent to the Jesuit college of Longre. His teacher, Henri Bremond, said that he was a serious student, "perhaps too serious."

At the age of 18, he joined the Jesuit Order. He had hardly started his studies in geology in Paris when the World War I broke out. He was enlisted as a stretcher-bearer and served during the whole period of the war. When the war was over, he returned to his scientific research and became a Professor of Geology in 1920 at the Catholic Institute of Paris.

After three years of teaching he went to China as a member of the scientific expedition which eventually discovered the Synan-

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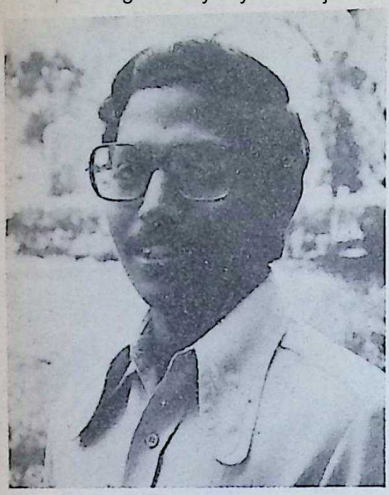

thropus, one of the most primitive specimens of man. When he returned to France in 1924, he faced opposition to his scientific ideas from his superiors. It was about this time he made the pathetic remark: "If one tries to break new ground, or to walk in a new path, one walks straight to Calvary."

In 1927 he went back to China and lived uninterruptedly for 27 years. It was there that he wrote his two famous books: **Divine Milieu** (1927) and **The Phenomenon of Man** (1938). Death came to him suddenly at the age of 74 after his return to the U.S.A. in 1954. He died peacefully on Easter Sunday April 10, 1955 at St. Patrick's Church, New York. After Mass he mingled with the crowds, that human phenomenon he loved so much and then went to a concert. That is when he fell. And his last words were: "I don't remember a thing .... oh .... this time it is terrible".

A few years before his death Teilhard had told a priest friend, "Pray hard for me that I may not die bitter". In fact he did not die bitter, but died as a deserted son. Neither the Church nor the Jesuit Order encouraged him in his work during his life-time. It was only some years after his death, the Church authorities and individual clergymen realised the importance and relevance of Teilhard's scientific and philosophical ideas. Today more and more people, Christians as well as non-Christians, accept his views and take keen interest in studying his philosophy.

Teilhard's message

In his book **The Phenomenon of Man** he talks about pre-life, life, the Alpha Point, the Omega Point, and so on. According to him the pre-life is what we call matter. In calling it 'pre-life', he wants to imply that there is already a direction, a tendency, an obscure sort of will in matter.

He distinguishes three things in matter: **plurality,** by virtue of which the substratum of the tangible Universe, dizzily numerous and minute, slopes down towards a limitless base, disintegrating as it goes. Secondly **Unity,** which pushes the elements towards each

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ther so as to comprehend them together in one great whole, the Universe. And finally **Energy,** or capacity for interaction. The immediate consequence of this is that the world forms 'a system by its plurality, a Totum by its unity and a Quantum by its energy.'

What is new here is that we can see matter under the twin categories of duration and of evolution, instead of fixity and geometry. The whole universe, in fact, is found to be engaged in an immense evolution, to which astronomy claims to be able to assign an initial date — between five billion five hundred million and eight billion five hundred million. Teilhard recalls at this point that two principal laws rule matter — that of the conservation of energy and that of the degradation of energy. The more the quantum of energy in the world functions, the more it gets used up. This is the fundamental phenomenon of the world which necessarily leads to the "Phenomenon of Man".

Law of Complexity

The great factor in the evolutionary phenomenon as expounded by Teilhard is the 'great law of complexity and consciousness'. It is a law implying a structure, a converging psychic curvature of the world upon itself. This is called the metaphysics of evolution and fits well into the evolutionary conception of the cosmos. Evolution takes place along the axis of complexification — we pass from the relatively simple to the complex. Thus we pass on to atoms from atomic particles, from atoms to molecule and successively to molecular compounds, carbon compounds, viruses, cells living organism, plants, animals and finally man; briefly pre-life, life and thought.

"All energy", says Teilhard, "is of a psychic nature." But this fundamental energy is divided into two distinct components: a tangential energy, which brings together all the elements of the world in an ever-increasing complexities, and a radical energy which draws it in the direction of a state even more complex and even more directed towards the future.

According to Teilhard, matter and psychism were co-created. Just as man's body goes back to some primordial matter, which has gradually evolved, so does his psychism or soul. The whole matter is permeated by the spirit, although this is not evident at all levels. The whole man, body and soul, thus emerged from matter. Just as matter evolves from the very beginning into a body that becomes more and more human, so psychism from the very beginning evolves into psychism that becomes more and more human. To put it in Teilhard's own words: "we must accept

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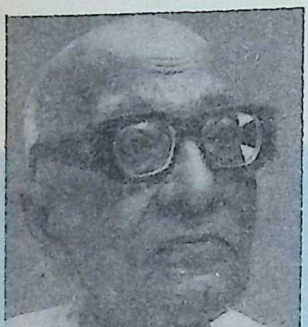

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what science tells us that man was born from the earth. But more logical than scientists when they lecture to us, we must carry the lesson to its conclusion, that is to say, accept that man was born entirely from the world, not only his flesh and bones, but also his incredible power of thought."

The most revolutionary and fruitful aspect of our present age is the relationship it has brought to light between matter and spirit; spirit is no longer independent of matter and vice versa. It follows from this that spirit and matter are two facets of one and the same thing. Man's soul and his body, the inside and outside (Teilhard would say "within and without") have existed at all times. In Teilhard's words: "In the world nothing could ever burst forth as final, across the different thresholds, successively traversed by evolution which has not already existed in some obscure primordial way." And this applies to life, to consciousness and thought.

The Alpha Point

This is the "terminus a quo" of evolution and a rather obscure point in Teilhard's system. It is not what we usually understand by "creatio ex nihilo". According to Teilhard the starting point of evolution is infinite multiplicity, but disorganized: "Infinite Disorder. It was like having stones but not the building or like having seeds but not the plant. Creation, for him, is a creative union, viz. what brings about unification out of multiplicity, complexity out of simplicity; thus creation is not and cannot be instantaneous. It is still going on.

Evolution does not proceed haphazardly; it is orthogenetic; it has a direction, a goal, an axis of development. The axis passes through the amphibians, reptiles, mammals, the primates and leads straight to man. We can almost pinpoint the axis in the gradual, observable complexification of the nervous system, especially of the brain.

We can follow it almost step by step. If we go back in time, we can follow the axis of evolution as it crosses various thresholds, leading from lithosphere to the biosphere (the vitalization of matter); and from the biosphere to the noosphere, the thinking layer which now covers the world.

The Omega Point

If the cosmic process has a meaning, a direction, a goal, it must have a definite terminus towards which it is advancing. It must have a nucleus. A synthesis can take place only around a nucleus, around which the consciousness of the whole humanity will finally crystallise. In other words, if evolution follows very many lines, there must be a peak in which they must converge.

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And this peak, he calls "Omega Point."

He also describes the attributes of the Omega Point which are:

(1) It must be already existing;

(2) it must be personal — an intellectual being and not an abstract idea;

(3) it must be transcendent;

(4) it must be autonomous — free from the limitations of space and time; and

(5) it must be irreversible, that is it must be attainable. He expressly states that in the Omega Point, the human person and his freedom will not be suppressed, but super-personalized. Personality will be infinitely enriched.

Having said these, he passes from hyper-physics to theology and revelation. He finds in the Gospels, especially in St. Paul's writings, a truly existing personal, transcendental, autonomous and irreversible centre of cosmic evolution — Christ. He says that Christ is the Omega Point, and in this all-embracing revealed perspective, he maintains that the Incarnation, Resurrection and the Ascension of Christ should be viewed not merely as historical events, affecting Christ only, but as cosmic events, affecting the whole cosmos.

Teilhard's Christian dimension where he makes Christ as the meeting point of science and revelation, of the natural and supernatural, of the human and divine in one and the same person, is something to be reckoned with. Though Christians in general are comfortable with this view — Christ as the Omega Point, to many Christians and Church authorities, he sounds a heretic from the point of view of Christian teaching and philosophy. A concrete example for this could be his view: "The earth was probably born by chance".

One who understands Teilhard and his teachings well, will never call him a heretic. Though the Church and also the Jesuit Order were hard on him, he had been very loyal to the Church and a true, committed priest. As one of his close friends, Pierre Leroy, a Jesuit says, Teilhard tried to give us a less infantile image of God, more in conformity with current knowledge. The God he adored and venerated, the God he proclaimed is in no way an impersonal force which we cannot reach. For Teilhard, as for all true believers, God is a personal God: He is He who is: he is. Teilhard is and will remain a passionate champion of Christ. the Human Phenomenon par excellence. □□□

Let all our people make you yield fruits in mutual amity; give me, O Earth, sweet speech.

—Atharva Veda.

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USHA AND ANIRUDDHA

AMBIKA CHARANDAS

Act III Scene 1

Bana's Palace. Women's apartments. Enter two servant maids, Bhairavi and Rajani.

Bhairavi: Dear Rajani, there is something going on secretly here in seclusion in the princess' chamber. Formerly, we were all free to enter all rooms. Even the cleaning is done by the princess herself. The princess does not eat with her mother, but gets food, fruits and milk to her chamber. She says, she likes eating alone without company.

Rajani: I have also seen some change in the princess. There are things going on secretly. In the stillness of the night, I heard murmurs from the chamber of the princess. She sleeps most of the day with doors closed. There are visible changes in her appearance. The voice from her room may be that of a man.

Bhairavi: Let us report our suspicions to the old nurse. She is in charge of the women's palaces.

Act III Scene 2

Enter old nurse Gajagamana and maid-servants Bhairavi and Rajani.

Bhairavi: Dear old Gajagamana, do you see any change in the appearance of our princess Usha?

Gajagamana: Why do you put this question to me? I am too old to notice such things.

Bhairavi: Because you are old and experienced. You have a discerning eye to notice changes.

Rajani: We have been servants here for a long time cleaning, sweeping and arranging things. There was nothing concealed from us but, of late, we find a great change.

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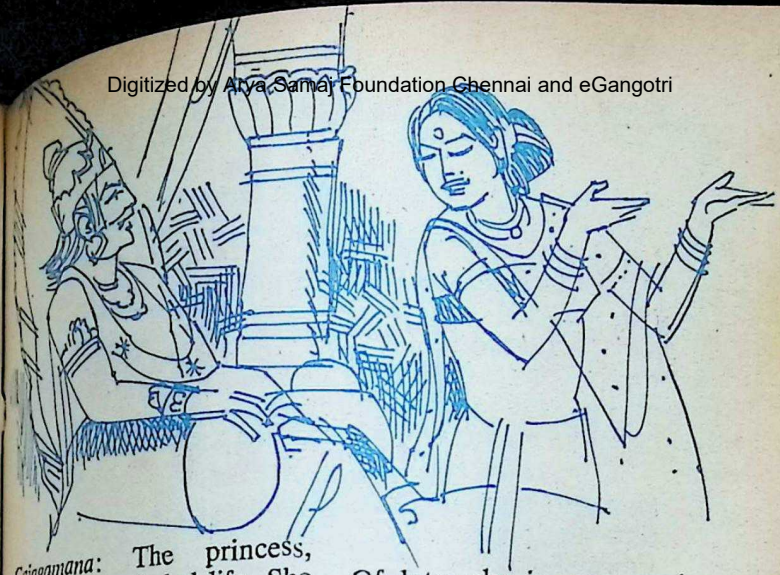

Gajagamana: The princess, of late, leads a secluded life. She doesn't allow others to go inside. Only Chitralekha goes in, now and then.

Bhairavi: Do you notice any change in her appearance?

Gajagamana: There are changes characteristic of her age.

Rajani: We strongly suspect the presence of a man.

Gajagamana: I am bent with age in Bana's service. I shall never allow his name to be tarnished. Today itself I shall tell him everything and make him search all those rooms.

Act III Scene 3

(Bana and nurse Gajagamana)

Gajagamana: Victory to thee!

Bana: Salutations to thee, good old Gajagamana. How are you? How is my daughter Usha? Has she stopped all music and dance lessons now?

Of late, she is seen rarely.

Gajagamana: The princess, of late, prefers secluded life. That is the very thing I want to tell you.

Bana: What is the matter?

Gajagamana: Dear King, I suspect something wrong with the princess. Her secluded life needs to be watched. There are hushed murmurs heard at times, giving cause to suspect a man's presence. The princess eats alone and sleeps alone.

Bana: Are the guards attending properly?

Gajagamana: The palace guards do their work correctly. There is no way for anyone to get inside. Yet better you get all the rooms searched.

Bana: I do not blame you for anything. Thank you for the information given. Go now and remain near the princess' room. I shall make a surprise check of the women's apartments.

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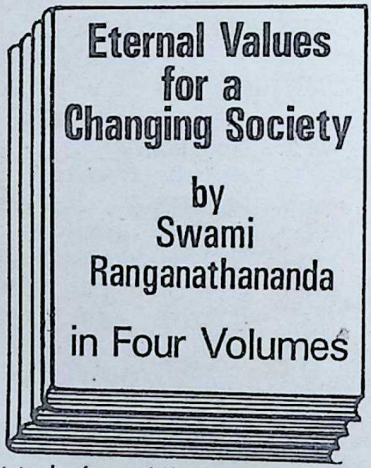

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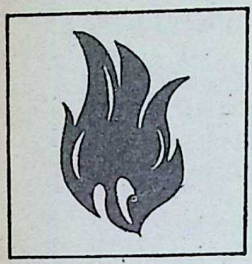

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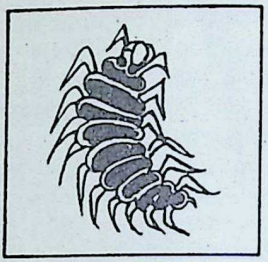

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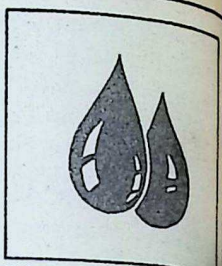

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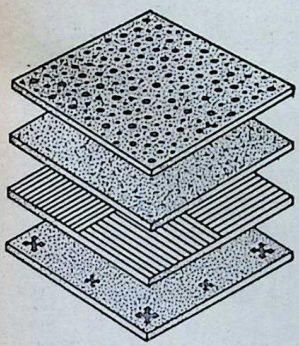

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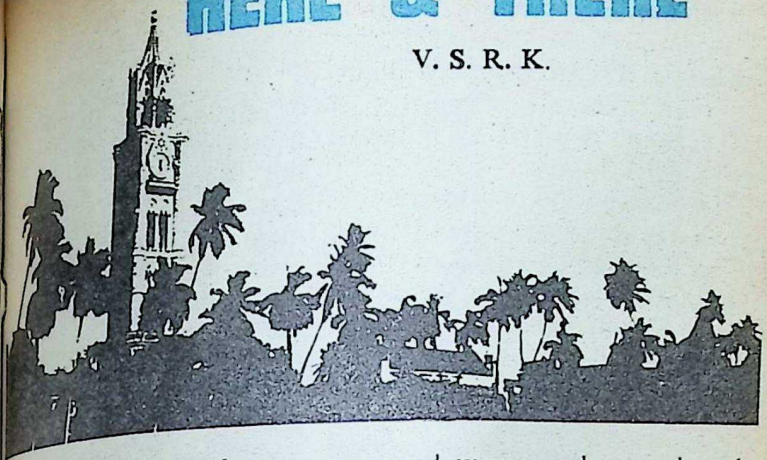
HERE & THERE

V. S. R. K.



A Great Seat of Learning

The University and the Judiciary are the two hoary institutions that generations of Indians have looked upon with awe. This feeling is partly due to our tradition which attaches a halo of sanctity to the process of learning and the dispensation of justice; among mortals, the teacher and the judge have a niche in the pantheon. It is also due to the mystique with which the British have surrounded the two institutions through imposing edifices and solemn and serious ceremonies.

Is there an alumnus of a University who had not trembled while receiving the Degree certificate from a dignitary as a row of grey beards in splendid robes looked on with a solemn air?

Stones, bricks and mortar do not make a University. It is the men and women who conduct its affairs as administrators and teachers and those that pass through its portals as learners, that breathe life into it. An inanimate structure becomes an organism throbbing with life when the tread of a thousand feet is heard in its halls every day and echoes down the corridors of time. This is, perhaps, the reason why Dr. Aroon Tikekar has chosen to call his interesting 'informal' account of the growth of the Bombay University as: 'The Cloister's Pale: A Biography of the University of Bombay.'*

However, one is not sure if Dr. Tikekar was happily inspired in borrowing the main title from Milton's **Il Penseroso**

But let my due feet never fail
To walk the studious Cloister's pale,
And love the high embowed roof,

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With antic pillars massy proof
And storied windows richly dight,
Casting a dim religious light

(The lines are suggestive of a convent devoted to religious studies)

The University of Bombay is one of the three of its kind to be set up in India by the East India Company following what is known as the Wood's Education Despatch. Sir Charles Wood, who was President of the Board of Control of the Company, in his Despatch of 1854, said that Government recognised education as "one of our sacred duties to be the means, as far as in us lies, of conferring upon the natives of India those vast moral and material blessings which flow from the general diffusion of useful and practical knowledge."

Wood also made two historically significant statements:

"I do not believe, however, that we should endanger the Empire by educating the natives of India. I believe, on the contrary, that if the great body of the natives were educated and enlightened, but **still more if bound to us by ties of a common faith, we should increase rather than relax our hold upon the Indian Empire."** (Bold mine).

"We have always been of opinion that the spread of education in India will produce a greater efficiency in all branches of administration by enabling you to obtain the services of intelligent and trustworthy persons in every department of Government."

It is noteworthy that neither enlightened liberalism nor altruism was really at the back of the educational policy of the East India Company Government which led to the establishment of the three Universities in 1857, the year of the Mutiny or the Revolt — the University of Calcutta on January 24, the University of Bombay on June 18 and the University of Madras on September 5. Incidentally, while Dr. Tikekar links up the growth of the Bombay University with the freedom movement, Dr. Tarachand ('History of the Freedom Movement in India', Vol. II, page 433) feels that the thirst for freedom 'was not the result of education, but of the practical experience of the irremediable evils of foreign rule and the development of the sense of self-respect and national dignity among Indians." (What do our readers think?)

The Bombay University, to start with, was only an examining body, as the preamble to the University Act said: 'It has been determined to establish an University of Bombay for the purpose of ascertaining, by means of

*Somaiya Publications Ltd., 17 Mumbai Marathi Grantha Sangrahalaya Marg, Dadar, Bombay 400 014. Price not stated.

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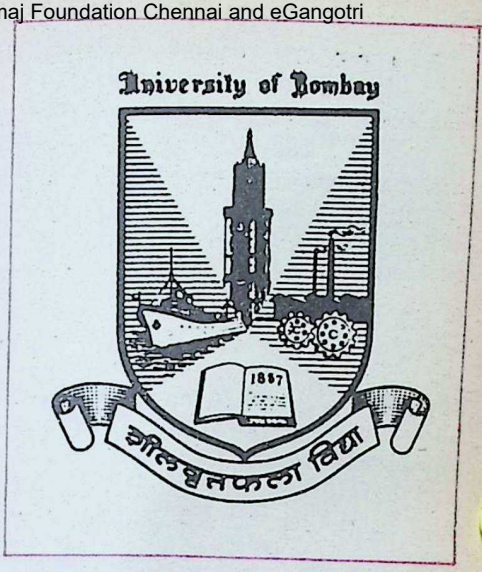

...mination, the persons who ... acquired proficiency in ... different branches of Literature, ...ence and Art and of reward- ... them by Academic Degrees ... evidence of their respective ...ments, and marks of honour ...portioned thereunto."

For over six decades the ... function of the University ... to dictate the curricula for ... affiliating colleges and con- ...ting examinations. The first ...ting department to be set up ... in 1919 when Dr. Patrick ...dess took over as the first ...essor of Sociology in the ...versity School of Research in ...conomics and Sociology. The ...versity has now 30 teaching ...rtments but, as. Dr. Tikekar ...ts out: "The present organi- ...ional structure of the Univer- ... at best appears to promote ... weak University depart- ...ts, an added handicap to the ...dy belated start. Further, ... development of the Depart- ...ts reveals vital gaps....."

Section 3 of the book makes ...ful reading what with the in- ...se in the number of affiliat- ... colleges and students (136 ... 1.3 lakhs respectively), and ... consequent strain on the exa- ...tion mechanism, chronic ...get deficits, agitations by ...chers and administrative staff ... rise in emoluments in keeping ... the rise in cost of living, ...dents' demands and demon- ...tions (sometimes turning violent) grand but unimplemented plans, the steady extension of the control of the Government over the affairs of the University and so on.

What redeems the book are the portraits of individuals who were closely associated with the University in what may be called the development decades of the University — Cowasjee Jehangier and Premchand Roychand as donors; Lord Elphinstone and Sir Henry Bartle Edward Frere as Chancellors; The Rev. D. Mackichan, William Wordsworth, K. T. Telang, R. G. Bhandarkar, Chimanlal Setalwad as Vice-Chancellors; Birdwood, MacDonald, Furdunji M. Dastur, S. R. Dongerkary as Registrars; and Prof. G. D. Parikh as Rector. There is also a fund of quaint

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information (about the maintenance of the University gardens, for instance) and statistical material about students, examinations, etc. One lacuna is that Dr. Tikekar makes no mention of the teachers in the affiliated colleges who made a name for the University and themselves by their scholarship and devotion to work.

The Bombay University is no exception to the general **malaise** afflicting the system of university education in the country. What Lord Curzon (1898-1905 as Governor-General of India) observed seems to be valid today:—

"A people cannot rise in the scale of intelligence by the cultivation of memory alone. Memory is not mind, though it is the faculty of the mind. And yet we go on sharpening the memory of our students, encouraging them to the application of purely mnemonic tests, stuffing their brains with the abracadabra of geometry and physics and algebra and logic until, after hundreds, nay thousands, have perished by the way, the residuum, who have survived the successive tests, emerge in the Elysian fields of the B.A. degree. Teachers get carried away by the same fundamental error as their pupils, and, instead of thinking only of the mental and moral development of the students committed to their care, are absorbed with percentages and passes and tabulated results."

Perhaps the situation is a li more complicated today t what it was during the time Curzon. The Guru-Sishya tra tion, extolled in the Upanisha and by savants like Cardi Newman, is as dead as do Sanskrit, the language of our c ture, has been jettisoned and t mind-building humanities are b ing swept away by the tide science and engineering studi The 'objective-type' examinati system with its largesse of mar mocks at men of an older ge ration who went about flaunt their 'high second class.' With much intelligence around, as re flected in the high marks obtai ed by a substantial number o students, why should things wrong in our country?

Shri Sivarama Poduval

As the westering sun dips lo the temple is aglow with life. T doors of the sanctum are clos for a while as the fervent dev tees pray for a glimpse of H form splendidly covered wi sandal-paste touched here in r and there in black. And mu fills the solemn air as the tem servant (or better call him t divine minstrel) sings to the companiment of his 'chenda' 'edakka' Jayadeva's lilting 'A tapadis'. When the doors op full-throated cries of 'H Krishna! Hare Murare!' go ri pling around.

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The scene is a familiar one in Krishna temple of Kerala numberless are the witnesses the ecstasy of the moment. everyone is blessed to expe- the thrill of the moment day of his life what with demands of this business of Aliparambu Sivarama is, however, more for- than most of us. For fifty years he has been singing podis and playing the drum mbaka) in temple proces- Today he is looked upon the foremost of the temple mers and singers (of His in Kerala and is ever in nd at temple festivals.

In connection with the sixtieth day of this Master of the which falls on August 29, a Felicitation Committee been set up. Lovers of the e arts of Kerala, as a token their regard for Shri Poduval, send their contributions to Secretary of the Committee, wattam, P.O. Cherplassery, at District, Kerala. On the of the celebration, as the mittee has felicitously put a hand-bill, the temple arts Kerala will smile in ill-con- d glee.

Singer of Negritude*

Leopold Sedar Senghor third African statesman the fourth African leader to ve the Nehru Award for

International Understanding. The previous recipients were: President Kenneth Kaunda of Zambia (1970) President Julius K. Nyerere of Tanzania (1973) and Nelson R. Mandela (1980), the great fighter for racial equality in South Africa. For Dr. Senghor this is the second honour from India, the first being the Asan Memorial Committee Prize of 1981. President of the Republic of Senegal ($\frac{1}{15}$ of the size of India and with a popu-

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lation of about 5 million) for 20 long years from 1960 to 1980, 78-year-old Dr. Senghor had the best in both the pre and post-colonial era.

Dr. Senghor's reputation rests securely on his poetry which celebrates what he called 'Negritude' — the term was coined both by Aime Cesaire of Martinique (volcanic island in the Carribean Sea) and Dr. Senghor. Dr. Senghor defined Negritude as 'the sum total of the cultural values of the negro world.'

Dr. Senghor's writings are in French and his collections of poetry include: 'Chants D'Ombre' (1954), 'Hostries Noives' (1948), 'Ethiopiques' (1956) and 'Nocturnes' (1981). John Reed and Clive Wake have given translations of Dr. Senghor's poetry in the African Writers Series of Heinemann No. 8, 71 and 106. In a poem addressed to Cesaire, Dr. Senghor indicates the substance of negritude poetry:

Have you forgotten your special honour, which is to sing.
Of Ancestors, Princes and Gods, not of flowers or dew-drops?'

Dr. Senghor is credited with creating a distinctive music in French poetry and writing without bitterness and with 'the poet-hero himself at the Cent[illegible] Among his oft-quoted po[illegible] are 'Night on the Seine', 'P[illegible] in the Snow' and 'New Yo[illegible] In the 'Night on Seine' [illegible] Senghor evokes the image [illegible] the African village in its Ed[illegible] like purity — *'Its rhyth[illegible] silence cradles us.'* Dr. Senghor[illegible] first anthology carries a b[illegible] liant foreword by Jean-P[illegible] Sartre. "Black torches," s[illegible] Sartre, "light the world [illegible] our white heads are only sm[illegible] lanterns balanced in the wind[illegible]

Dr. Senghor and his conce[illegible] tion of negritude have been cr[illegible] cised by the noted South-Afric[illegible] scholar-critic Ezekeil Mphahl[illegible] and the playwright-novel[illegible] Wole Soyinka, of Nigeri[illegible] Mphahlele feels that negritu[illegible] glorified some outward featu[illegible] of African culture — ancest[illegible] spirits, shrines, sacrificial rit[illegible] masks, naked bodies, blackn[illegible] in general — and missed [illegible] essence. Wole Soyinka h[illegible] this poser: "Is it necessary [illegible] the tiger to proclaim its ti[illegible] tude?" David Diop and Sembe[illegible] Ousmane are the other outsta[illegible] ing writers of Senegal.

Dr. Senghor gave a focus [illegible] African poetry by proclaim[illegible] negritude as a fit subject to s[illegible] the glories of African cult[illegible] This cannot be said of In[illegible] Anglian poetry whose the[illegible] range from human anatomy [illegible] the floating bodies on [illegible] Ganges.

*Dr. Krishna Srinivas, 118, Dr. Seethapathi Nagar, Velachery, Madras 42, has brought a collection of Dr. Senghor's poems.

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CARDIOVASCULAR DISEASES

DR. K. NARAYANAN

APART from the heart diseases we have been discussing so far (congenital heart diseases and coronary artery disease) the heart is susceptible to a number of other abnormalities too.

One of the commonest and most cardiac problems facing medical science is **congestive heart failure. (Heart failure should not be confused with heart attack.** Both are entirely different). Heart failure — despite frequency of occurrence and distress and suffering remains one of the cardinal problems in cardiac therapy — commonly occurs as a terminal process of certain cardiac lesions (through mutations or injury) or when the heart is called upon to work against heavy odds (blood pressure, anaemia; disorders of thyroid etc.).

The heart then is unable to deliver to the tissues the quantity of blood brought by veins to auricles and by auricles to ventricles. This inevitably leads to a traffic jam which in turn leads to the congestion of the cardiac cavities (dilatation of heart). The veins engorge, and the plasma leaks out into the tissues **(edema),** chest **(hydrothorax),** abdomen **(ascites)** and all the others organs of the body **(anasarca).** (In other words "the sea within us" — the normal fluid — gets flooded. The blood plasma which is made of 95 per cent water ought to confine, normally, to the "river" — the blood vessels. But now it leaves its normal course to flood the neighbouring "plains").

The two prominent factors of congestive heart failure are, of

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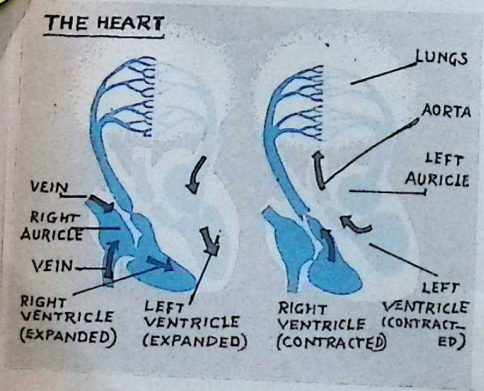
course, **edema** (swelling of the body with fluids, beginning with the ankles and legs) and **dyspnoea** (breathlessness) even on slightest movement. Other symptoms include: retention of urine; sleeplessness; loss of appetite; anxiety and restlessness; **cyanosis** (a bluish tinge on the lips etc.) distention of neck veins (jugulars) etc.

However frightening the disease may seem, the progress of the disease can be often reversed with dramatic effect if correct treatment is given in time. It is, then, hardly a precursor of early death. The recovery can be often so complete that it can even never leave behind any scar of cardiac invalidism, as it is the case with CAD. Treatment consists of:

★ Complete rest in bed. Since increased physical activity imposes a demand on the circulation which, in turn, is met by increased cardiac activity, physical rest is cardinal principle in management of heart fail. Sometimes the patient not be able to lie flat in co fort. A most comfort position should be found the patient. Infrequently patient may have to be pro ped up with a sufficie of pillows or backrest, and night.



★ **Digitalis** group of dr (Digoxin etc.) which are tracts from purple foxgl (discovered for mod medicine by William W ering from its use as a co try remedy for dropsy swelling of the ankles and legs secondary to heart sufficiency or failure). Th act by increasing the fo of contraction of the he to make it a more effici pump.

★ **Diuretics** that increase secretion of urine which, turn, reduces the ede However, diuretics eli nates various salts includi sodium and potassiu While the elimination sodium is necessary to r duce the edema, potassi loss can be injurious. As result it has to be supp mented.

★ Other measures inclu oxygen administration; restricted diet; antibiotics

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control infection; and other general measures that are indicated in coronary artery disease.

Though potentially a trouble ...er, the "failed" heart can ... back to normal activity, if ...ct treatment is given in good ... Unless relieved rapidly, the ...alties can be compounded if ... fluid — the "flood" — in... ...s the lungs and "drowns" the ...nt.

Other abnormalities of heart ...de:

Bradycardia: The normal heart rate is generally taken to be 72 beats to the minute. But this, as in the case of temperature (98.6°F.) is only an average. There are people whose normal pulse rate (which equals to heart beats) can be in the eighties or nineties and, in others, in the sixties or fifties. However when the normal heart rate falls abnormally below, medical consultation becomes imperative. The marked decrease in the normal heart rate is known as **bradycardia.** It can occur as a result of, inter alia, thyroid deficiency; increased pressure within the skull (intracranial pressure); overdoses of digitalis and heart-block.

Tachycardia: It is the condition of increased heart rate. The causes are excitement; exercise; emotional experiences; fear; high humidity; overindulgences in food and beverages; nicotinism (smoking); caffeinism (too much tea or coffee); overdoses of stimulating drugs; hyperthyroidism; profound anaemia; internal bleeding; heart failure; febrile (feverish) diseases and so on.

3. **Cardiac irregularities or Arrhythmias:** Often due to the same factors that produce tachycardia. The elimination of the irritable substance (nicotine; caffeine etc.) can often control the trouble. Sometimes they may start and stop suddenly. In some cases of tachycardia the heart rate is **regular** even when the heart beats 150 to 300 times per minute. However, in **auricular fibrillation** the beats are irregular in force and rhythm. The normal rhythm is restored either by stimulation of the vagus nerve (The **Vagus nerve** passes up through the neck — behind the ears, at the hinge of the jaw, gentle massage here will slow the beat); administration of certain drugs (digitalis; quinidine etc. or by electric shock delivered by a machine called **Cardioverter.**

4. **Auriculo-Ventricular dissociation or heart block:**

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This causes the heart rate to fall as low as 30 beats per minute (complete block). It is usually associated with unconsciousness or/and convulsions (Stokes-Adams attacks) and it is usually overcome by an electronic pacemaker that the patient can carry with him and taught to use when the need arises.

5. **Aortic aneurysm**: The former idea that it was caused by syphilitic infection has now been abandoned. It is now considered to be a manifestation of generalised arteriosclerosis brought about as the result of constant pounding of the aorta with each heart beat. The weakened or damaged aortic wall, then, **bulge** to form a **aneurysm.** To prevent rupture, measures such as inserting "blowout patches" (made of synthetic fibres or of bovine origin) are taken by skilled cardiac surgeons. (Aneurysm — the abnormal **dilation** of an artery — can occur to any artery in the body).

6. **Pulmonary Heart Disease (Cor pulmonale):** The lungs are, as we know, very close and intimately related to heart in the frame work of circulation. Chronic and long standing diseases of the lungs (bronchitis, asthma etc.) can affect the heart, too. As the blood is purified in the lungs, the ill effects of the latter's unhealthy condition is too obvious to be described here. At the outset we can say a healthy lung is essential for the normal function of the heart. All bronchial infections should be controlled promptly.

7. **Cardiac asthma:** Though the presenting symptoms are nearly identical to that of **bronchial asthma,** the drugs used to relieve the symptoms are quite different. (In fact certain drugs used for one can be fatal for the other). Cardiac asthma (also known as left sided congestive cardiac failure) can occur as a result of hypertension, ischaemic heart disease, aortic valve disease etc. The dominant symptoms are dyspnoea (difficulty in breathing), cyanosis, cough and severe bronchospasm.

8. **Thromboembolic Pulmonary vascular Disease:** Clots formed elsewhere in the body — e.g. lower extremities, pelvis etc. — as a result of some disease there can get detached and travel up the heart or lungs and block one of the arteries. If the **embolus** (the dislodged clot) is large enough to shut off a main pipe line, the

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sult can be fatal. Clotting of blood, as a result, should be prevented by prophylactic measures. (It can occur as a result of infection and consuming of certain drugs. Though rare, the now famous contraceptive "pills" are said to cause this trouble in some cases).

Athlete's heart: It results from over-development of the heart muscle (cardiac hypertrophy) by intense or even mild sports activity by certain individual athletes.

Loafer's heart: It is the opposite of athlete's heart. For lack of proper exercise (walking, gardening, etc.) the heart may find it difficult to cope with increased burden when it is called upon to do so as a result of physical, mental and emotional stresses to which we are exposed in one way or another in our restless world in which we live. Sedentary work without proper exercise to the body — and so the heart — can lead to flabby muscles and sloppy heart.

Heart Neurosis

Discussion about heart diseases can be very incomplete if the psychosomatic origin of heart disease is left out. As much as the breakdown of the heart can be brought about by physical causes, so also it can be by nerves which in fact control the heart's activities.

Heart neurosis (neurocirculatory asthenia) can either bring about the breakdown of the otherwise an healthy heart by itself or worsen the condition if the actual heart disease is brought about by physical causes. Yet othertimes, heart neurosis can merely produce the mental symptoms of various heart diseases (a feeling "It may be the heart") when the heart is, in fact, perfectly normal. The patient "feels" as if the heart is bad and diseased when, in fact, it is not.

Even at normal times, the heart is attributed to be the seat of emotions and, medically, anxiety and tension have proved to cause derangement of various organic activities in the body. Its impact on cardiovascular activities, too, is implicit. It is manifested in the various symptoms that are also usually seen in heart diseases: palpitation, shortness of breath, pain in the chest, weakness, fatigue and so on.

The patient attributes these symptoms to heart diseases while in reality it would have been only a product of some psychological trauma. Sometimes one of the symptoms to which the patient is susceptible can pass off after giving some discomfort only to return when the traumatic experience is revived mentally. At

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ur times, if the symptoms persist too strongly and overwhelmingly, it can even lead to complete invalidism. Of course, the treatment consists of — after discounting the organic causes through proper tests and examinations — reassurance and, if necessary, psychotherapy.

Dr. Paul Kuhne, M.D., a German physician, gives the following personality profile of patients with a heart Neurosis: "They are friendly and obliging and are well liked. If they feel unsure of themselves, they change erratically between shyness and timidity and blatant showing off of themselves and their abilities. They anxiously avoid open hostility towards others.

"They dislike being alone, but even with intimate friends they are usually inhibited and depressed. On the other hand, they may be noisy and gay in company. In sexual matters they are usually sufficiently informed and are frequently revolted by and afraid of sex. Women are shy with their husbands and children and tend to exaggerate the significance of family rows. In work they are capable of doing valuable work. Their emotional side tends generally to be somewhat exaggerated.

"Such patients often have had strange fears and phobias with regard to dogs, horses, trains etc. in their childhood. These often persist in a concealed form in later life. They are nearly always afraid of suffocating in closed rooms or in crowds — for instance, in the cinema. They always sleep with their windows open and overdo hygienic precautions. With some this fear of being shut in amounts to claustrophobia. To a large extent these patients show timidity and an over-vivid imagination. They are generally very heavy smokers and drink a lot of coffee. They may become actors and like to perform in public. The illness is brought on by a gradually increasing sense of failure in life and is often precipitated by a wrong move or disappointment in one's private life, in relation to one's family and friends."

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—Cardinal Newman

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YOGA FOR WOMEN 8

GEETA S. IYENGAR

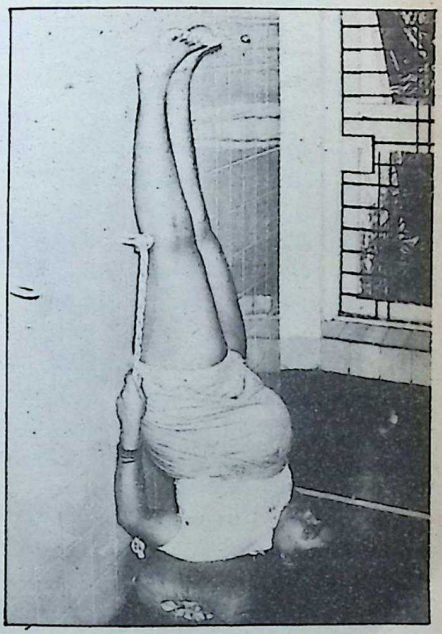
ASANAS DURING PREGNANCY

IN my previous articles, I have mentioned that a woman can do yoga during pregnancy, without any fear, as it helps tremendously to bear a healthy child and reduce the labour pains as the time for delivery approaches nearer and nearer.

In fact, how to deliver a child is an art. Unfortunately, women are not aware of it. They should know how to relax and how to be calm in between the period of spasms and consequent tremors; pushing the child downwards with soft and long exhalation and holding the breath after exhalation, make the delivery not at all painful or difficult.

I am very much aware of the fact about the limitations of words. All details cannot be written in this article. Yet a beginning has to be made and an inner beauty has to be born to light up the family. So this article is a button to switch on the light of yoga particularly for women at the time of pregnancy to start practising yoga.

The asanas given below have been already explained in my previous articles. Therefore, the techniques of these asanas are not repeated here. But a few points have been given which



Salamba Sarvangasana

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may guide an expectant mother who has a will to do.

Be aware of a few things while doing these asanas.

(1) *During the first three months of pregnancy one can do all the asanas (except Paripurna Navasana) as explained in the series. As the growth of the foetus takes place, one has to adjust the asanas in such a way that no pressure is put on the foetus.*

(2) *While doing asanas, pay more attention to strengthen the spine without pressing or contracting the abdomen. Breathing should be smooth and easy. There should not be any feeling of panting for breath. If it happens stop those asanas which create panting or heaviness in breathing.*

(3) *As pregnancy advances, the natural restrictions would be noticed in various movements of the body. At that time, one should not force oneself to get the movements as one was getting earlier.*

(4) *One has to judge one's capacity and strength. Sometimes the rate of palpitation may increase while in an asana. So use discretion and not valour to know how long to retain a posture smoothly and you feel fresh while performing. you can stay in the asanas without feel complexes.*

(5) *Do not jerk or strain while performing the asanas.*

(6) *Do pranayama and savasana very regularly as they make the expectant mother, to be energetic. They help the growing foetus to kick stretch and float.*

Here are a few hints which have to be remembered while doing the asanas.

1. Salamba Sirsasana

(1) *Keep the legs apart and join the toes together.*

(2) *Keep the spine straight.*

(3) *If you have no confidence to do independently, then do near the wall.*

(4) *Ask a helper to lift up and rest your legs on the the wall.*

2. Utthite Trikonasana

(1) *Do not take the hand too low on your leg.*

(2) *Keep it in such a way that the abdomen is not compressed.*

3. Adho Mukha Svanasana

(1) *Rest the head on the*

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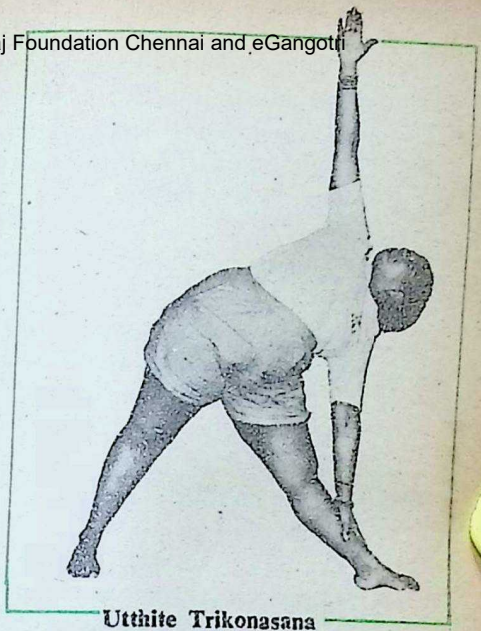
pillows or bricks. Do not keep it hanging down.

3. Janu Sirsasana
(1) Do not push the right knee backwards.
(2) Do not hold the toes. Put a rope around the foot to hold.
(3) Keep the back concave but do not bend forwards. This may unnecessarily press the abdomen.

4. Paschimottanasana
(1) Hook the rope around the feet.
(2) Hold the rope but not the toes and raise the spine upwards or keep the legs slightly apart about 8" to 10" and stretch the spine.
(3) Rest the head, higher on the stool so that lower abdomen is not compressed.
(4) Keep the arms and head relaxed.

5. Bharadvajasana
(1) Sit on a folded blanket or bricks so that the buttocks are raised and space is created for the spine and abdomen to turn.
(2) Raise the spine further upwards.
(3) Do not keep the left



Utthite Trikonasana

palm under the thigh. Just hold the thigh.

7. Baddha Konasana
(1) Place a pillow near the wall.
(2) Sit on it, back supporting against the wall and stretch the spine up.
(3) Do not force the knees downwards, but widen them as much as possible.

8. Salamba Sarvangasana
(1) Use pillows or bolster to rest the shoulders so that they remain higher than the head. This way of doing takes away the pressure on the lungs and abdomen. So no choking occurs.

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(2) 8. If cannot be done independently, then ask for help from members of the family to lift and place the body.

9. Halasana

Do not take the legs down to the floor but rest them on a stool or a chair so that the abdomen is not compressed.

10. Setu Baddha Sarvangasana

Do either on the pillows shown in the previous article or use a bench.

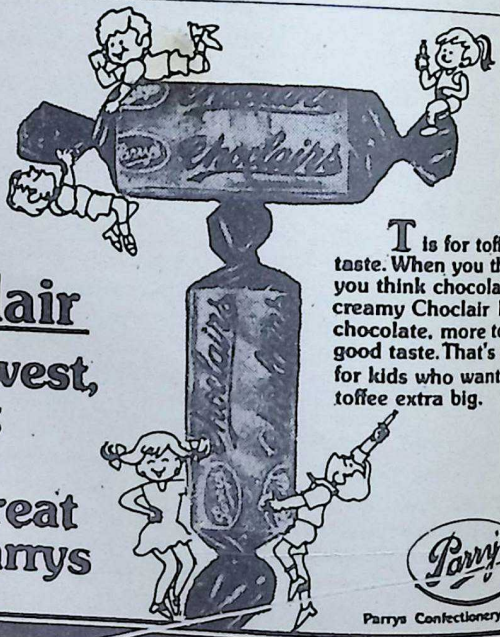
11. Viparita Karani

Rest the back of the legs on to the wall. Do not stretch the legs away from the wall even though it is possible to do it. If legs are rested on the walls, breathing becomes easy and no tension is felt on the body.

12. Savasana

Use a pillow and bolster under the back so that the level of the chest remains higher than the abdomen.

(Concluded)



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A REPORT FROM MADRAS

CULTURAL TRENDS & EVENTS

D. ANJANEYULU

TIME and again, one hears from people in different walks of life in this country that there is a lack of the right kind of leadership. But what exactly is the right kind of leadership? Traditional, dynastic leadership? Impressive, charismatic leadership? Educated, enlightened leadership? Original, thought-provoking leadership?

A society gets the leadership it deserves. Or, so at least we have to console ourselves; especially, in what is too often described as a democracy, where any head is as good as any other, irrespective of its contents. What matters is the image projected on the public screen, which can make and unmake leaders. It can certainly enhance, by many times, the charisma that is supposed to exist in the leader concerned.

Radha Burnier

But at this stage of human progress, are we so desperately in need of a charismatic leadership?

"The meaning of leadership has to be rethought", suggested Mrs. Radha Burnier, International President of the Theoso-

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phical Society in her convocation address to Nagarjuna University, Guntur (sometime in February). "Perhaps, this is not the time for just a few men to take over the reigns of leadership into a new era", she observed, "This may be the time for less charismatic, more solid leadership, which a new educated generation can offer because of its enquiry into the nature of culture and its appreciation of the ethical values which make up the fabric of culture."

It, however, remains to be seen how the educated class in general and the intellectual elite, who have been fighting shy of politics and public life, will rise to the occasion in facing the responsibility of leadership.

'Yoga' and Discipline

Even the general attitude to our cultural life is apt to become narrow and stereotyped, according to Mrs. Burnier who does not approve of the equation of culture with art, which is but one of the expressions of culture. "What we need now", she pointed out, "is not so much promotion of the arts, literature and so forth, but renewed attention to pratising the art of life which made the cultural history of India a glorious one."

In the widening chasm between thought and action, and between word and deed, Mrs. Burnier harks back to Yoga in its original connotation, when she says: "Yoga was the means to translate thought into action . . . Our national life calls for a Yoga in this sense, a discipline for establishing integrity, confidence in each other and a spirit of cooperation."

Madame Burnier is herself a person known for integrity of character and discipline in her life. She could be an example to the youth of today, about whom she is particularly concerned, as the founder of the New Life for India Movement. As a scholar of Sanskrit and a deep student of art and literature. she richly deserves the degree of Dr. of Letters, *honoris causa*, conferred on her by Nagarjuna University.

Coming to think of the national leaders that we have had in recent times, the older generation of Indians look back nostalgically at the galaxy of giants like Pandit Nehru, Sardar Patel, Babu Rajendra Prasad, Dr. Radhakrishnan, Dr. B. R. Ambedkar, among others. Among all of them, Rajaji occupied a special place, that of a latter day Socrates, who tried his best to make people think and was not afraid to plough a lonely furrow, when circumstances demanded it. He never hesitated to take unpopular decisions, in the best interest of the people, at any stage in his

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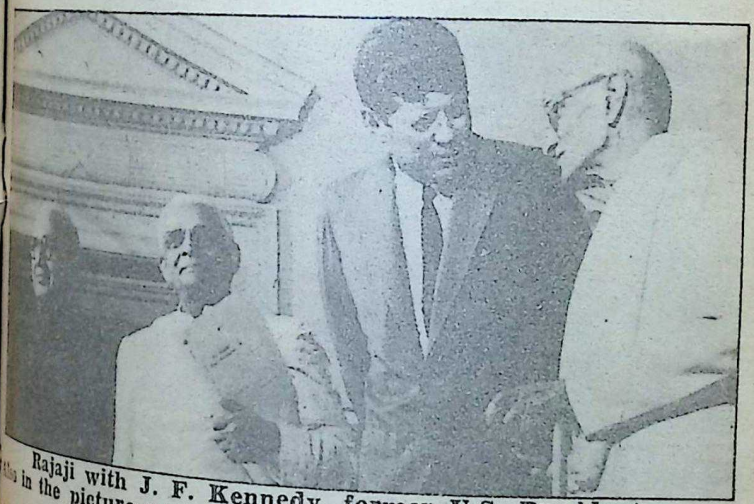
as a lawyer or as a freedom-fighter, or later still as a public servant in or out of Government.

Spotlight on Rajaji

The varied aspects of his personality were vividly brought before the public in a pictorial exhibition on his life and work arranged at the Rajaji Centenary Library in connection with his 90th anniversary. The exhibition was elegantly designed and mounted by Krishnaswamy Associates.

Recalling his experience as a young minister in Rajaji's cabinet in 1952-54, Shri C. Subramaniam mentioned how his chief used to watch his performance vigilantly in the Assembly Chamber as well as in the Secretariat. Rajaji's policy decisions were based on considerations of people's welfare and administrative efficiency, and not on populist stances, he added.

Participating in the Rajaji Literary awards function, Shri N.A. Palkivala later paid eloquent tributes to the political wisdom and human concern of Rajaji, who started out of the borders of India in his campaign against nuclear weapons, when he was about eighty. He felt that Nehru would have done well to listen to Rajaji, because the latter had more intelligence in him than the whole cabinet put together. His initiative in starting an opposition party was marked by foresight.



Rajaji with J. F. Kennedy, former U.S. President. Also in the picture are: Shri B. Shiva Rao (extreme left) and Dr. R. R. Diwakar.

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Rajaji with Nehru and Dr. Radhakrishnan

Parsi Contribution

'Never in the history of human conflict did so many owe so much to so few', said Winston Churchill in his famous tribute to the RAF. With a slight modification, the same words could be applied to the Parsis in India. Of whom also can we say that so many Indians owe so much to so few? The total number of Parsis in the world is not more than 1,20,000 of whom those in India are less than a lakh. And yet, they are pioneers in Industry, civil aviation, as also in Indian nationalism, not to speak of quite few important of the learned professions.

Mrs. Gungewala speaking on the 'Role of Parsi Women'

This and many other revealing facts came to light at the Seminar on Zoroastrianism at Madras, sponsored jointly by the Institute of Development Education and the Madras Parsi Zarthosti Anjuman. A notable feature of the Seminar was the participation in it of two Parsi high-priests from Bombay, along with other important representatives of the community. They are: Dastur N. D. Ninochar Homji and

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Dastur H.K. Mirza. Two of the women participants were: Mrs. Piloo Junglewala (historian of the Parsis) and Mrs. Vasudita Mehta, archaeologist. Two obvious features relating to the Parsi community were: (1) the fraternal feeling with which they kept almost every member of the community above want; and (2) the planned family ideal, for which they had achieved the zero (or perhaps minus) growth rate in population.

From the witty and informative speech of the high priest, Dastur H.K. Mirza, one could learn many other things besides. The most striking of them was the close similarity between the religious traditions and ritual practices of the ancient Parsis and the ancient Aryans. Avesta is close to Vedic Sanskrit. Compare *Yesna* (Avesta) with *Yajna* (Sanskrit) — Fire was important for both of them — though it would not be correct to call Parsis fireworshippers. For them light was the visible symbol of the invisible power which is supreme — For the ancient Aryans, fire was the sole messenger of men to Gods, conveyor of their offerings.

Among the practices that have survived to this day, the *Navjyana* (ceremony of initiation) is one (while it applies only to the Hindu male; among the Parsis, both boys and girls are entitled to it). Another is the use of water as a cleansing and purifying agent by both, before entering the temple or other holy place. Yet another is the absence of the practice of proselytisation in both the religions (though in certain modern forms of reformed Hinduism, 'Shuddhi' ceremony is available mostly for reconversion, as also conversion in some cases).

Both the religious groups believe in the principle of co-existence with other religionists. In the contemporary context, neither of them countenanced the idea of confining the womenfolk to the kitchen or to Purdah. Which explains the progress of women in the different learned professions. Living their own life, they have always had the most cordial of relations with the majority community. □□

A man may live by begging; his food may be tasteless; only enough for one meal; his bed may be the bare earth; he may have no attendant but himself; his clothes may be in a thousand pieces through age, hardly able to hold together. Alas! even then objects of sense do not quite their hold over him!

—Bhartruhari

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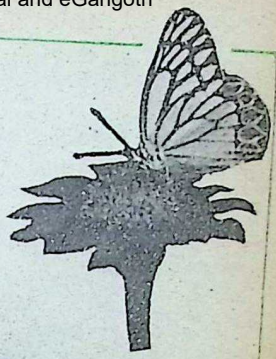

Recalling a good deed....

TIRUTTANI in Tamilnadu is a well-known pilgrim centre where LORD MURUGA is the presiding deity of its famous temple.

In the year 1930, there stood a big banyan tree by the side of a High School behind the Railway Station. After a hot day during the summer, there was rain one evening. My father and I took shelter under the tree for about an hour.

No sooner than the rain ceased, we heard the rattling sound of a tonga drawn by a black horse. A tall person got down from it and was taken to a nearby building with some paraphernalia. He happened to be the President of the Taluk Board. My father, who was anxiously waiting for him, was called in and given a piece of paper. That was a Merit Certificate qualifying me for half-Scholarship, which meant that I had to pay only Annas ten (62 Paise) for the fourth standard. I was then nine years old. "What a great relief!", said my father. He used to talk later in life about the timely help of the Taluk Board President

The gentleman who signed the Certificate was Shri Davuluru Munirathnam Naidu who, in his eighties, is still happily with us. He is the brother of the late D. Munikanniah Naidu, retired Judge of Andhra Pradesh High Court, Hyderabad and brother-in-law of late B. Munuswamy Naidu, ex-Chief Minister of Madras. (Composite State).

One remembers with gratitude such good Samaritans.

B. Ramaiah Pillai

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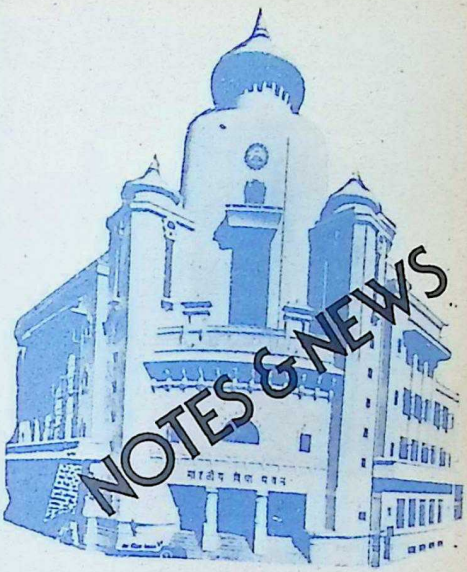

NOTES & NEWS

ANNAMALAI UNIVERSITY PRO-CHANCELLOR

The Tamil Nadu Governor has appointed Dr. M. A. M. Ramaswamy as Founder of the Annamalai University in succession to the late M. A. Muthiah Chettiar under Section 2(c) of the Annamalai University Act. By virtue of his position as Founder Shri Ramaswamy becomes the Pro-Chancellor of the University under the Act.

A past President of the Southern India Chamber of Commerce and Industry, Dr. Ramaswamy is the Chairman, managing director and director of a number of companies and president of several charitable trusts and cultural organisations, India won the World Cup at Kuala Lumpur and the Moscow Olympics during his tenure as president of the Indian Hockey Federation. He was also one of the Vice-Presidents of the International Hockey Federation, He was conferred the Doctorate in Literature by the Annamalai University in recognition of his contribution to the world of sports.

NEW CHAIRMAN OF VIJAYA BANK

SHRI K. SADANANDA SHETTY, Executive Director, Vijaya Bank, has been appointed the bank's Chairman and Managing Director for a period of three years.

Shri Shetty has more than two

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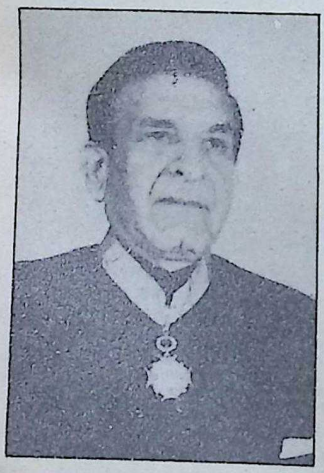
decades of banking service to his credit. He is the first Chief Executive of Vijaya Bank to have risen from the cadre to the position of the Chairman and Managing Director.

He has undergone training at various national and international institutions, including Manufacturers Hanover Trust Co., New York. He was also a delegate of the Indian Banks' Association, Bombay to APRACA Group Study Observation Programme for senior executives (1982) conducted in Seoul. He was also one of the two delegates selected from India to the International Summer School at Rhode Islands, U.S.A., in 1982.

Shri Sadanand Shetty has been a good friend of the Bhavan for nearly two decades. Bhavan congratulates Shri Shetty and sends its good wishes.

H. H. ISMAIL DEAD

H. H. ISMAIL (78), a very prominent figure of Bombay, died in Hong Kong on June 20, 1984. He is survived by three sons and three daughters.



Honorary Consul-General of Bombay for the Dominican Republic and Executive Chairman of the Maharashtra United Nations Association, Ismail was also in charge of the Consular Affairs of El Salvador and Ecuador, Latin America and a recipient of Spain's Cofradia De Arroz as well as a certificate of appreciation from the U.S.

A former Sheriff of Bombay and a Special Executive Magistrate, Ismail had also been accorded the Dominican Republic's highest award, "The Order of Heraldica Cristobal Colon'.

Shri Ismail was a member of Bhavan's Council for several years.

NANAPPAN'S PLAY IN AID OF PEREKKAT BHAGAWATI TEMPLE

NANAPPAN'S "Glimpses of Purandaradasa," a pantomime with English commentary, on the life of Purandaradasa, the great Bhakta and one of luminaries of the Carnatic music tradition, will be presented by Experimental Playhouse at Bhavan's auditorium in Bombay on November 10, 1984, in aid of the Perekkat Bhagawati Shrine, Alwaye.

The shrine is situated on the southern bank of the picturesque and sacred Periyar river in Alwaye, Kerala. At a stone's throw is the famed Sri Krishna Temple, and, across the river on the sand banks which, in the devotees' view, is the Hallowed of the Holies, the very ancient Shrine of Shiva, where Adi Sri Sankaracharya performed pooja. Kaladi, the birth-place of Sankara, is only a few km

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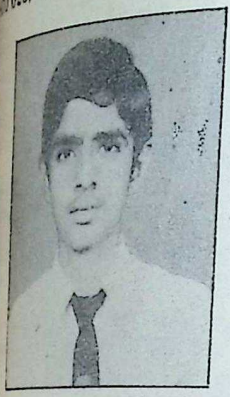
...tres away on the bank of the ...ma river.

Contributions for the Temple ...ovation may be sent to the ...sident (Shri S. V. Pillai), ...reskkat Bhagavati Trust, No. ..., Doulat Vihar, Keluskar Road ...orth) Shivaji Park, Bombay-...028. (Tel. 462126-463077).



FIRST IN SSC

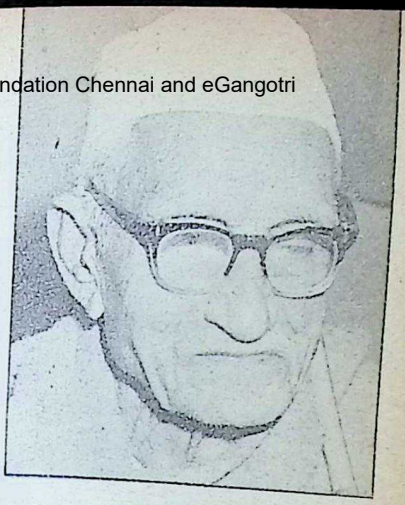
...MONG the students who ap-...ared for the SSC Examination ...4, from the Bhavan's A. H. ...dia High School, Andheri, ...mbay-400 058, Master Thakur ...ghidhar stood first scoring ... out of 700 marks (87.1%).

KANYAKUMARI KENDRA

...SERIES of lectures on ten ...ctial and selected verses ... the Bhagavad · Gita was ...nised by the Kanyakumari ...ndra of the Bhavan from Feb. ... 25, 1984.

...vami Dayananda Saraswa-... who delivered the lectures, ... gave talks in Tamil on Ra-... Maharishi's 'Upadesa ...' in the mornings during ... week.

...26, 1984



RAVISHANKAR MAHARAJ PASSES AWAY

WE regret to record the passing away of Ravishankar Maharaj on July 1, 1984 at Ahmedabad.

He completed 100 years in February last.

Shri Ravishankar Maharaj was a Gandhian to the core who may be described as a man of the people and for the people. Born in Rudhi village of Matar Taluka in Kaira District on February 11, 1884, Shri Ravishankar Maharaj devoted his life to the relief and rehabilitation of the poor and the needy. To Acharya Vinoba Bhave he was the 'godhead of compassion'.

The Bhavan dips its flag in homage to Shri Ravishankar Maharaj.

SHRI P. B. NAIR PASSES AWAY

THE Bhavan records with sorrow the passing away in Trichur on Thursday, July 12, of Shri P. B. Nair, founder Secretary of Bhavan's Trichur Kendra.

Shri Nair, 70, who leaves behind his wife Smt. Thankam Nair, lived a rich and eventful life.

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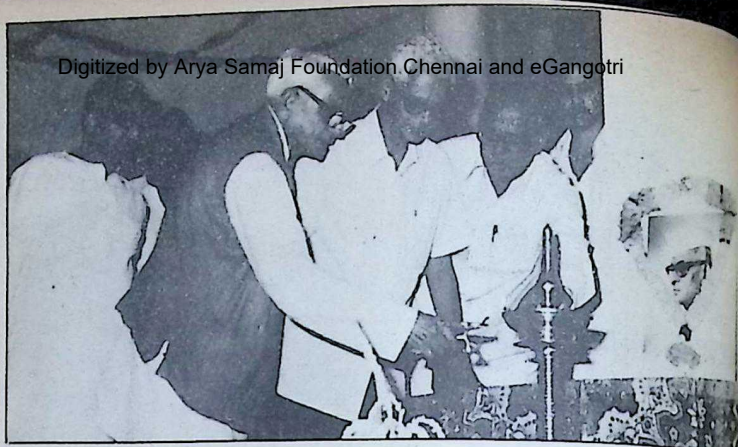

Dr. R. R. Diwakar inaugurating the Trichur Kendra on November 4, 1978. To his left is Shri P. B. Nair and next to him is Shri N. S. Mahadevan, Kendra President

Shri Nair, who was in the R.A.F., joined Netaji's Azad Hind Fauj, after the fall of Singapore, and was in charge of the Azad Hind Radio along with the late Shri S. A. Aiyer. His saga of service, sacrifice and high sense of integrity came in for high praise from Netaji himself.

After the surrender of Japan, he trekked all the way to Calcutta. Though offered a high post in the Government of India, Shri Nair chose to join "The Times of India", retiring as Chief Sub-Editor in 1972 after 25 years of service.

He settled down in his home town Trichur where he took the leading part in starting a Bhavan's Kendra which was inaugurated by Dr. R. R. Diwakar on November 4, 1978. Besides being the Kendra Secretary, Shri Nair was also the Head of the Department of the College of Journalism and Mass Communication, in Trichur.

Active till the end of his life, Shri Nair was also a devotee of Sadguru Ramadevi.

SHRI D. K. PARIKH PASSES AWAY

WE are deeply grieved to report the death of Shri D. K. Parikh, a former Accountant of Bhavan's College, Andheri in Bombay on June 24, 1984. He leaves behind his wife and four sons.

Shri D. K. Parikh joined the Bhavan's College, Andheri on July 1, 1957 and served there till March 28, 1983 when he retired on reaching the age of superannuation.

Shri Parikh served the Bhavan's College most sincerely and honestly.

He was a devotee of Lord Chandrasekhar and was devoutly looking after the celebrations of Mahashivaratri Pooja which is being performed every year at the temple on our Andheri Campus.

We in the Bhavan convey our heartfelt condolences to the bereaved family of Shri Parikh

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The World of Books

Srutigita

by Swami Gabhirananda. **Published by Advaita Ashrama, 5 Dehi Entally Road, Calcutta-700 014, Price: Rs. 13.00**

AMONG the Puranic works, the Srimad Bhagavatam stands out as a unique literary composition in which unity of language, style, structure and theme have been wonderfully conceived and incorporated to a degree of perfection seen nowhere else. This work has inspired millions of men and women all over the world to develop deep devotion to the Supreme Being. **Srimad** Bhagavatam abounds in passages famous for their philosophical content leading to Krishna Consciousness illustrating the truth, **Prema-kalpataror-galitam pha-lam.**

There are several **'Gitas'** (songs) inside the **Bhagavatam** and barring the Gopika-gitam, Srutigita takes the pride of place. In it almost all the famous Vedic passages forming the foundation of philosophical schools have been cited for establishing the supremacy of Bhagavata Dharma or universal Religion. Srutigita makes full use of the rhythm, sound and word-association as well as the complex thought-content of the Upanishads and has gained the distinction of being beyond the understanding of the average reader. There are passages in the Srutigita which defy the erudition of the most zealous commentator and thus it is clear that without some acquaintance with the leading doctrines of Mimamsa, Nyaya, and Yoga and allied sciences the full benefit of the exposition could not be gained. Srutigita can be justly described as the nursery and seed-ground where the Bhakti cult could be grown and developed and, at the same time, spiritual under-development may be corrected so that the aspirant could become delightfully aware of the living presence of the Supreme

Reviewed by

Dr. G. Krishnan

Being to the exclusion of all other entities.

It has long been a cause of anxiety and disappointment to Sanskrit lovers that there exist relatively few word-for-word translations of the **Bhagavata** (in

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its entirety or in parts). Swami Gabhirananda has rendered a considerable service by providing a word-for-word translation for Srutigita. It can be said without exaggeration that the Swamiji has produced a learned and accessible synthesis of Sanatana Dharma and Vedic traditions by assiduously correlating the Vedic passages with the Srutigita verses. Swami Gabhirananda who has toiled in love to present the Vedic truths through the medium of the English language deserves all credit for this noble work.

Two appendixes at the end of the book are a very valuable addition. The verses of Sridhaswamin constitute a literature of their own, and a free rendering of these verses into English by the author will be of real benefit to the reader.

Through such books alone human problems and the strange disorders of our modern life can be solved and set right. We should be grateful to the author for opening out to us a clear and alluring vista of our spiritual possibilities; the book takes us to higher planes of consciousness.

The Concealed Wisdom in world Mythology

By Geoffrey Hodson. The Theosophical Publishing House, Adyar, Madras. 1983. pp. xxxviii + 220. Price: Rs. 50.

The ancients in their wisdom concealed from the eye of the layman and the unworthy such knowledge as was likely to cause harm, for it had in it immense power and potential; this concealment made the Myths resemble folk tales and no suspicion attached itself to them of their "irresistible adverse hypnotism." Daedalus, Andromeda, the Serpentine creatures, have a latent meaning somewhat akin to the **Kundalini Shakti.**

The winged horse, Pegasus, which the hero, Bellerphon, the Initiate Ego, catches, controls and directs by means of a golden bridle symbolises the developed and wisely used will-thought by means of which the personal nature of man has become guided. Similar interpretations apply to the Rod of Hermes, the labours of Heracles, the voyage of the Argonauts, the exploits of Prometheus (forethought), Cadmus, Pegasus. The aggressive wars waged today, the criminals who use special knowledge for their personal gain — they are, we are informed, illustrations of the dangers associated with power and the freedom to misuse it.

The book provides much information concerning Classical Mythology and the pictures therein add greatly to one's understanding of it and of the theme regarding "concealed wisdom."

—**Mahendra N. Pandit**

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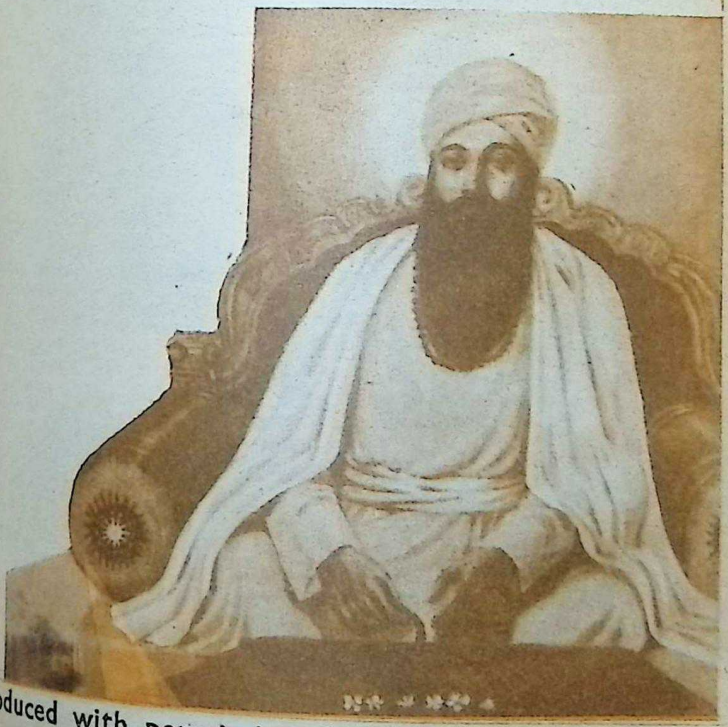
Guru Arjan—7

e Story So Far

Akbar heard verses from the "Granth Sahib" read out m and found them unexceptionable. He declared: nd neither praise nor blame of anyone in this book. It speaks of love and devotion to God". Later, Akbar s Guru Arjan and hears him sing a hymn in praise of ious harmony. His plans thwarted, Prithi Singh spires with Chandu Shah to dislodge the Guru. He ides to prejudice the mind of Jehangir, Akbar's son and cessor. At the same time, Jehangir's rebellious son, sro, seeks Guru Arjan's help.



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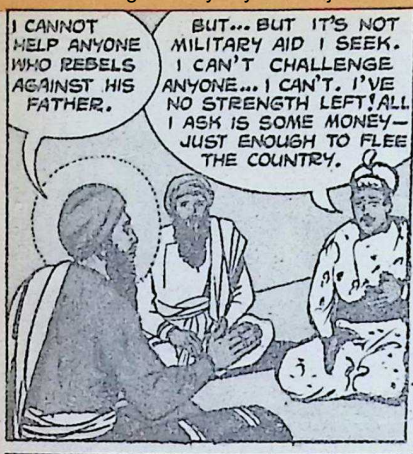

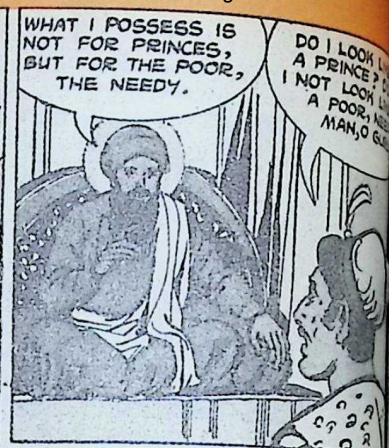

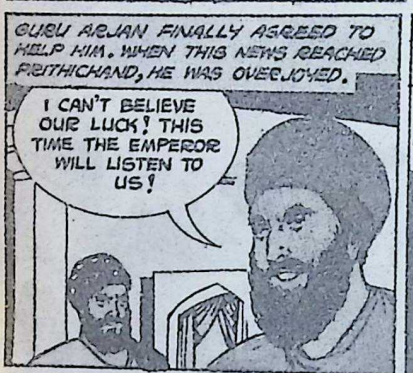

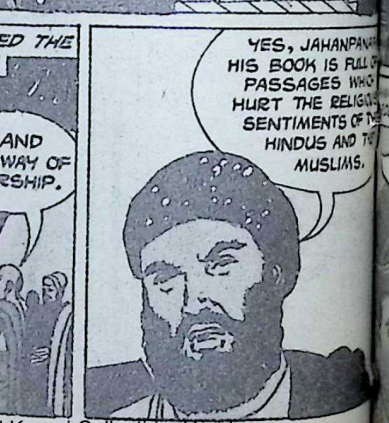

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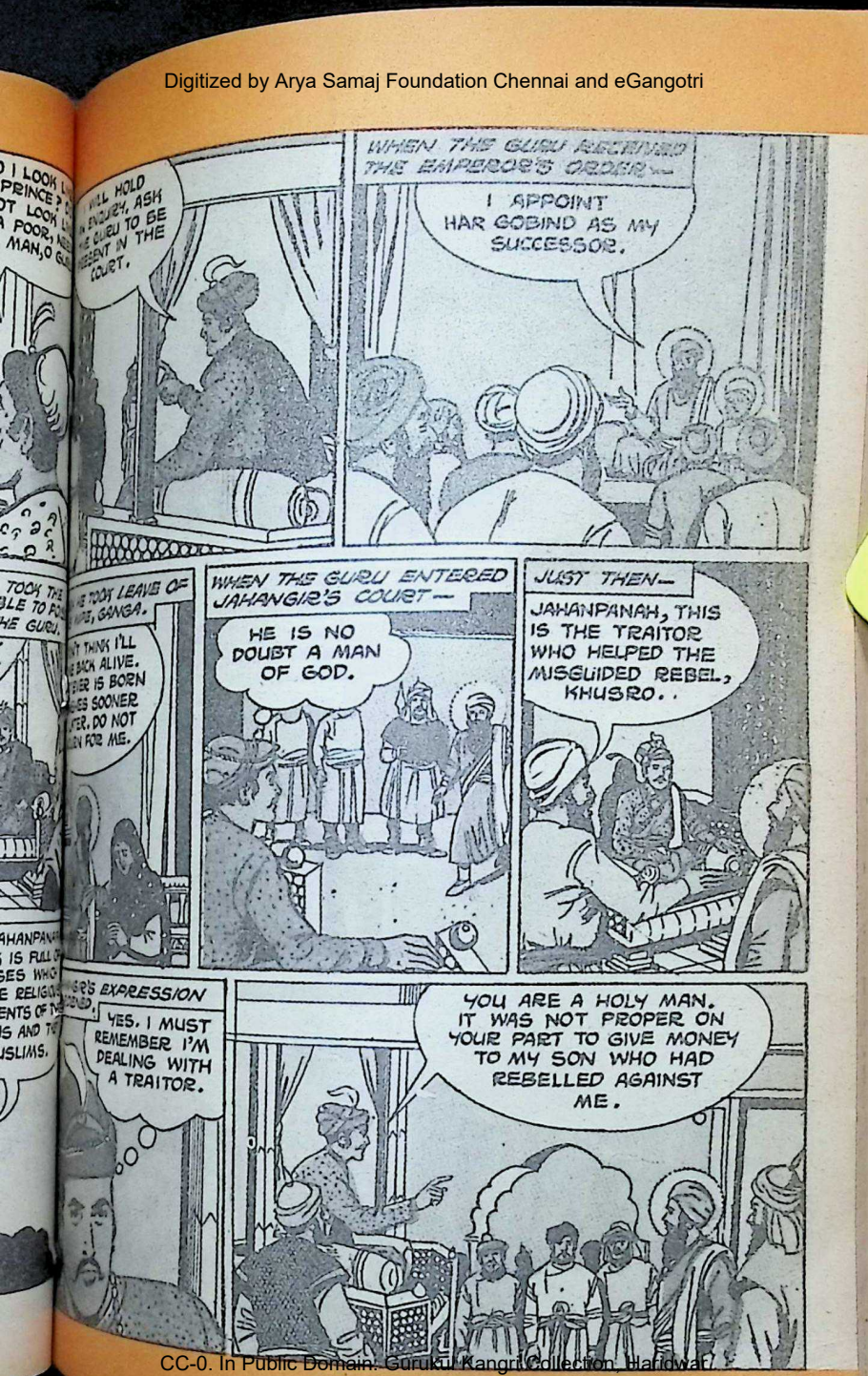

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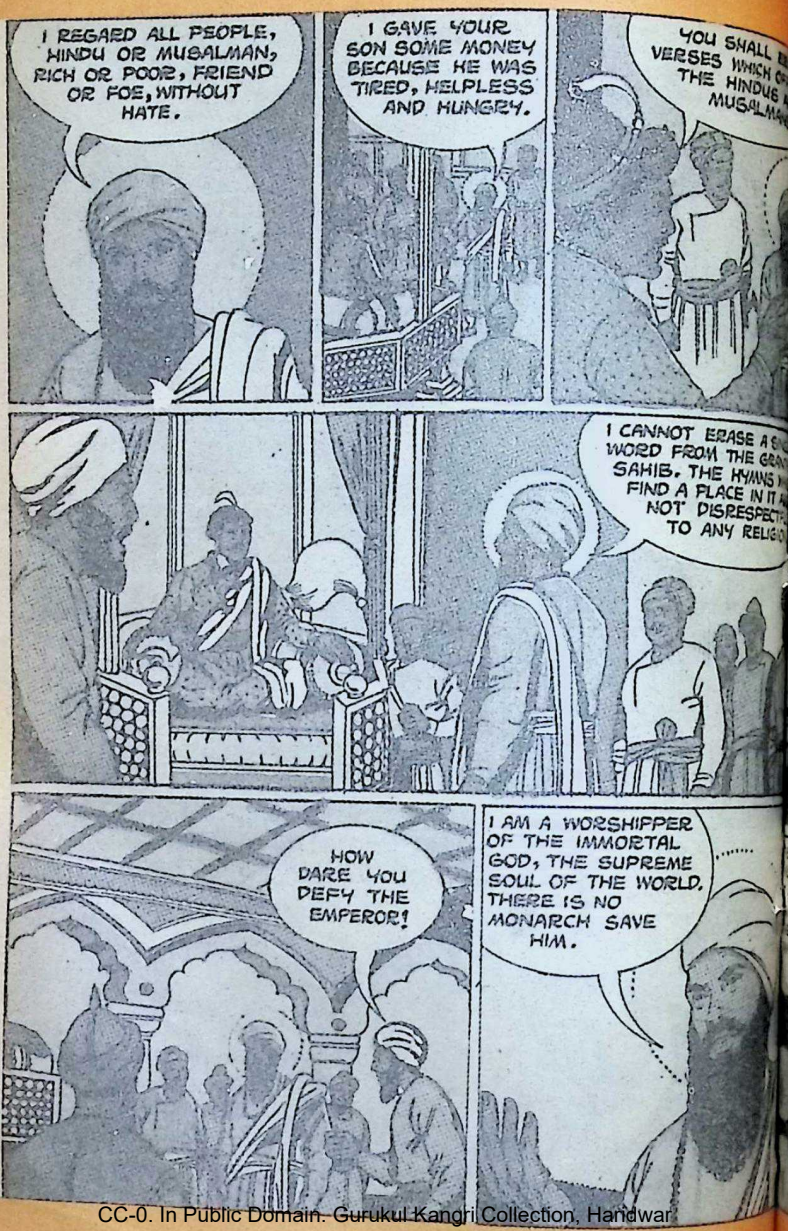

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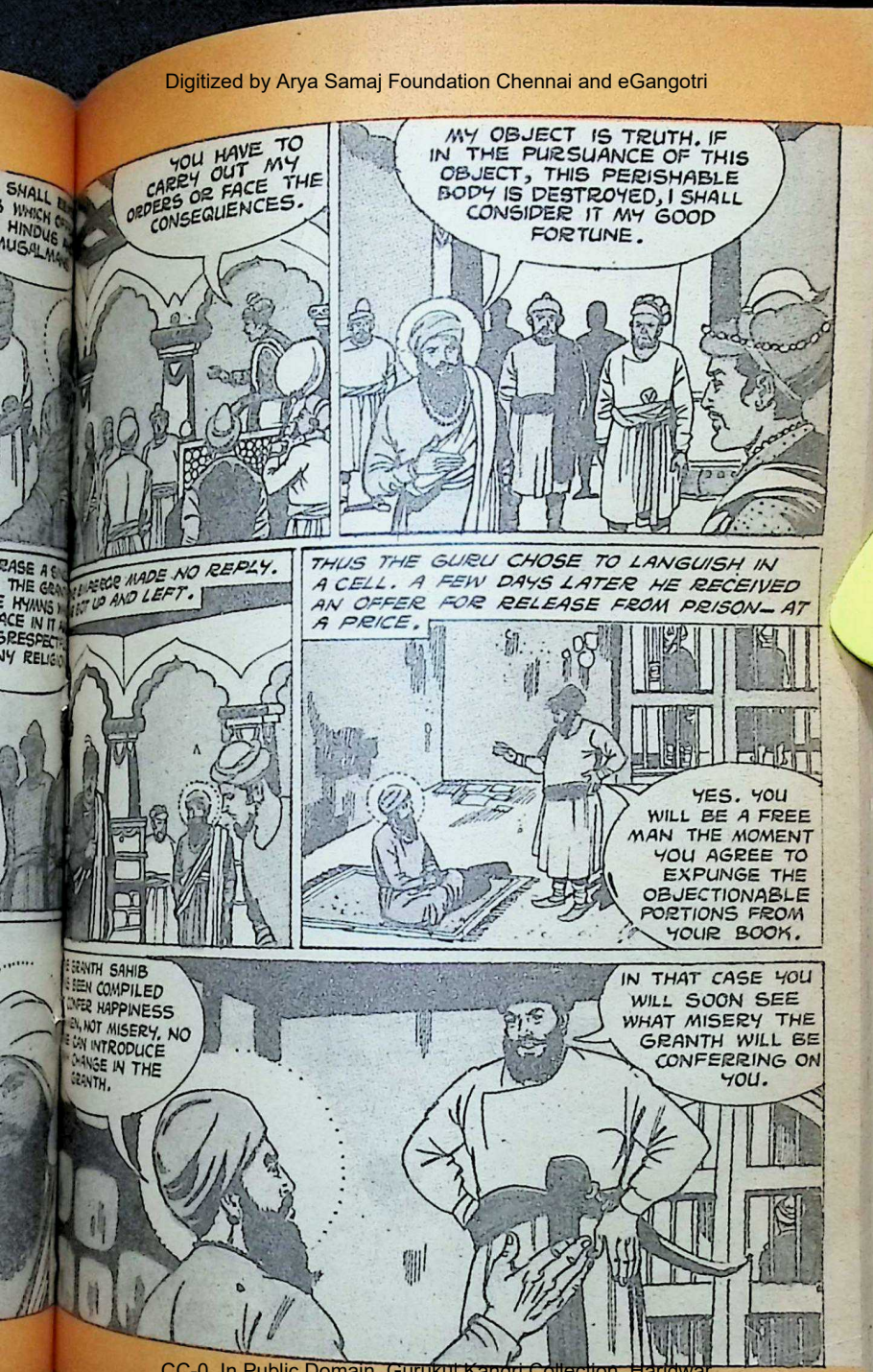

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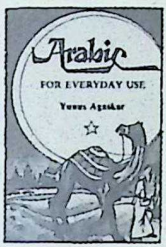

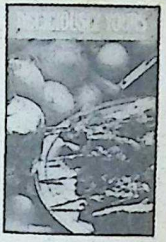

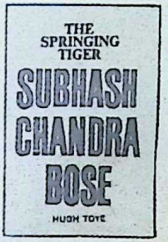

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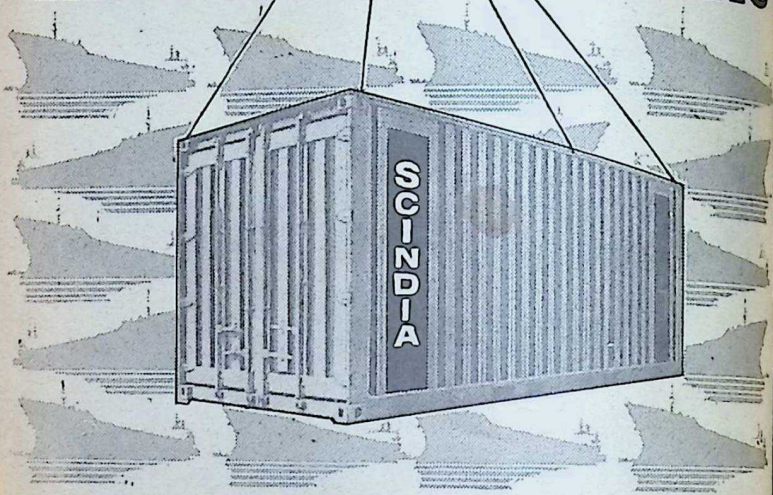

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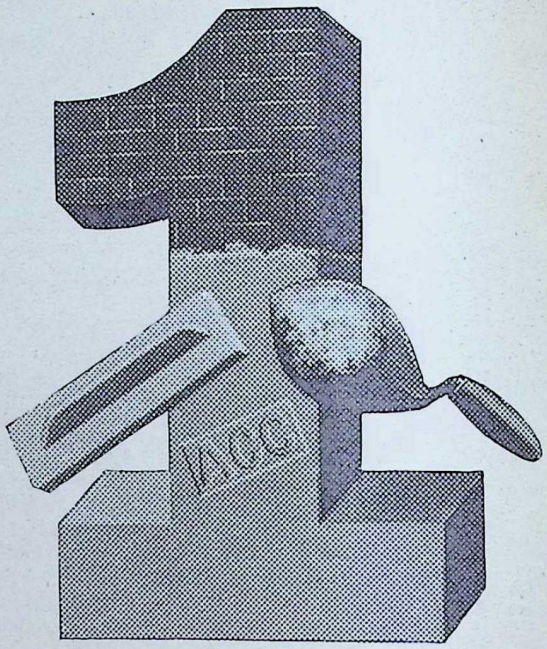

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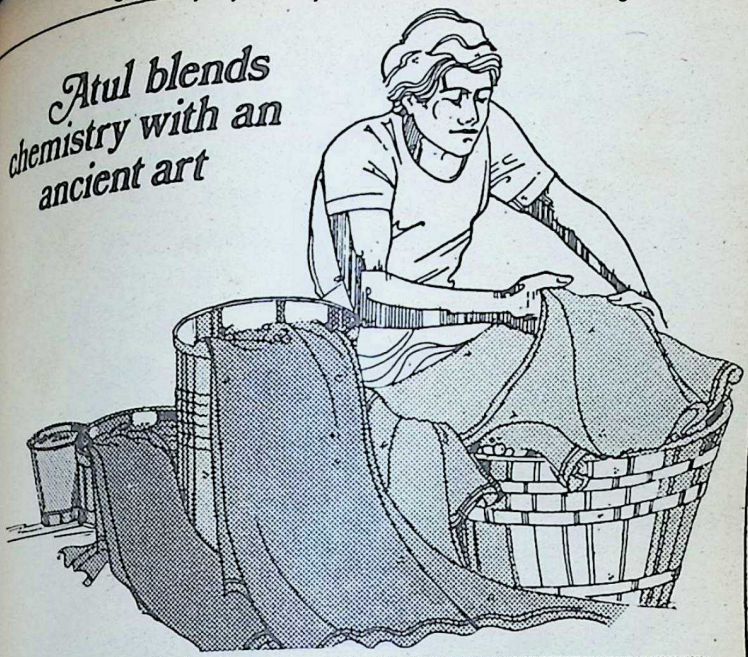

In the old days, the best Indian fabrics were coloured with dyes made from natural sources. Yellow was obtained from turmeric, sienna and red from the kusum blossom, black from the charred remains of mineral rust.

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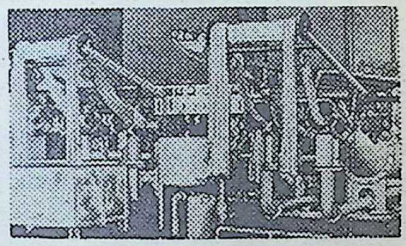

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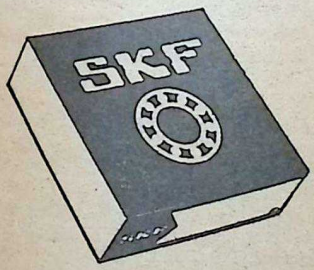

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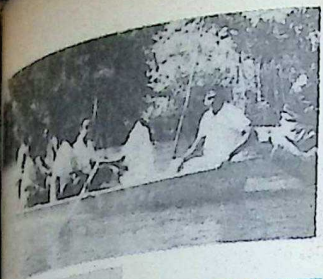

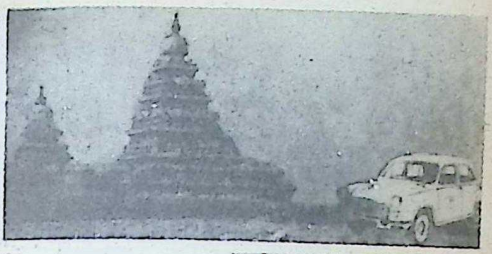

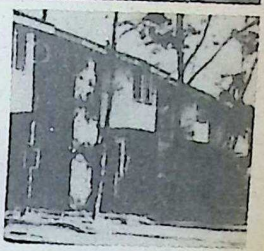

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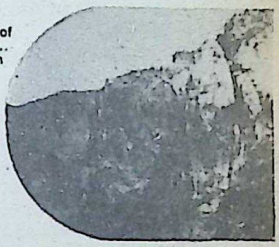

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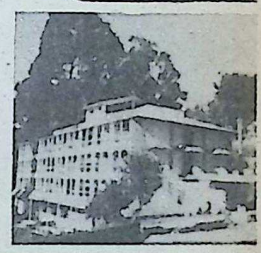

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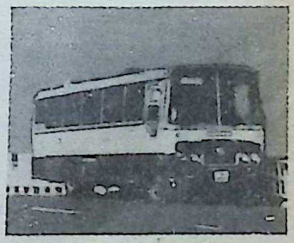

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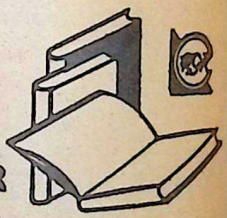

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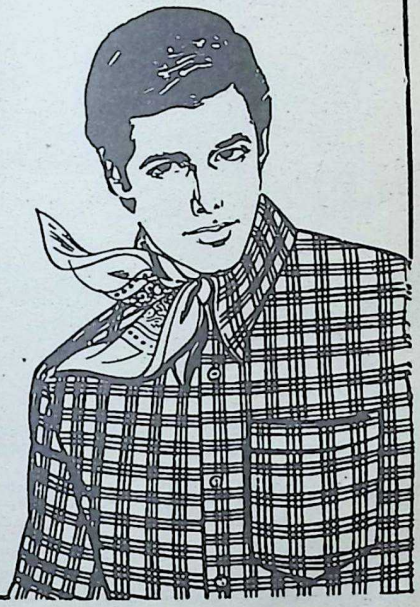

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BHAVAN'S JOURNAL
VOLUME 31 NUMBER 1

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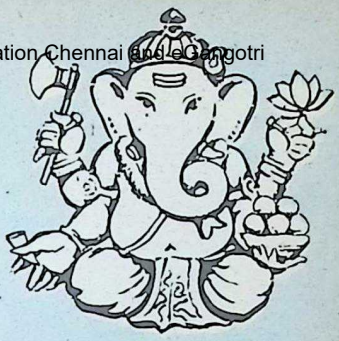
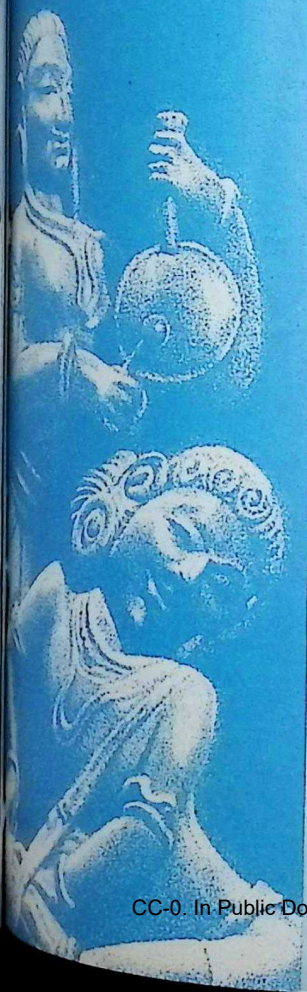


BHAVAN'S JOURNAL

आ नो भद्राः क्रतवो यन्तु विश्वतः
Ā no bhadrāḥ kratavo yantu viśvataḥ
Let noble thoughts come to us from every side
Rigveda 1-89-



PRAYER

सत्यव्रतं सत्यपरं त्रिसत्यं
सत्यस्य योनिं निहितं च सत्ये।
सत्यस्य सत्यमृतसत्यनेत्रं
सत्यात्मकं त्वां शरणं प्रपन्नाः ॥

We have sought as refuge (O Lord), you who are vowed to Truth, to whom Truth is Supreme, who is real in all three times of past, present and future, who is the source of Truth and is established in Truth, who is the Reality behind all realities, who is the eye of Moral Order and Truthfulness, and who is the embodiment of Truth.

—The Bhagavata Xa. ii. 26.

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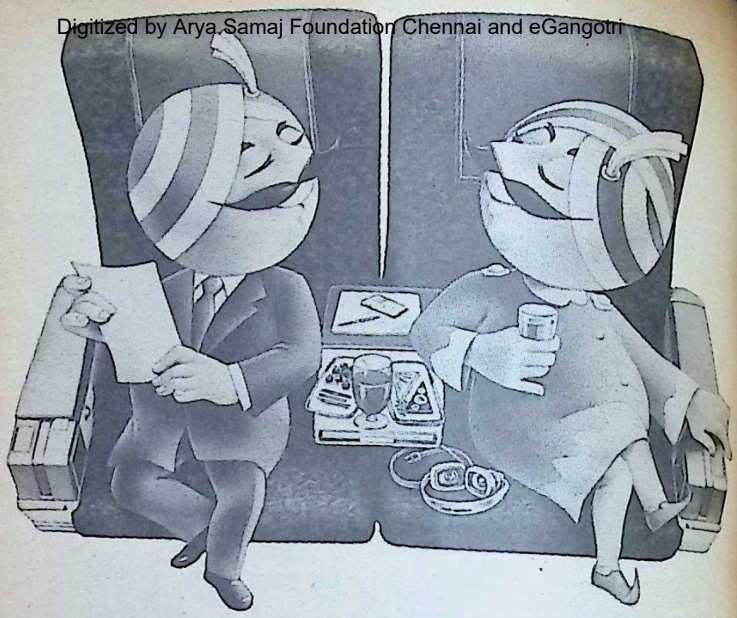

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President's Message

WITH this Annual Number, the "Bhavan's Journal" is stepping on to its 31st year.

The Journal has been, all these years, consistently striving to uphold the eternal values which constitute our national heritage and the adherence to which weld the people of India into one nation.

Let not the chimera of alien concepts make us purblind to the values which our forbears have nourished, nurtured and passed on to us.

This should not mean that we should be impervious to changes. Far from it. Let us welcome such of those changes which will add lustre to the mosaic of our life without destroying the foundation.

This has been the underlying spirit of the "Bhavan's Journal" which has for its credo : "Let noble thoughts come to us from every side." While being rooted in the past, we have to be abreast of the times. This is possible only if we have faith in the fundamentals of our culture which have stood the test of time.

I thank our readers and advertisers for the continued patronage which I take as an affirmation of the soundness of the Bhavan's concept of the national ideal of Dharma.

Sri Chaitanyal Mehta

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"Oh Flame of the Real
Who, coming, in Your Grace,
that all unreality in me may dispelled be,
scintillate in me as the gnosis of the Real !
Oh blissful noble Lord,
Oh pre-eminent Wisdom,
Who dispel the ignorance of me
who have no knowledge of any kind whatsoever!
Oh You who are not created,
and have no life-span or end,
Who create, sustain, destroy, and bestow grace,
do rid me (of this cycle of births)
and induct me into the fold of Your devotees !

—"PATHWAY TO GOD
Trod By Saint Ramalingar.
—G. Vanmikanathan

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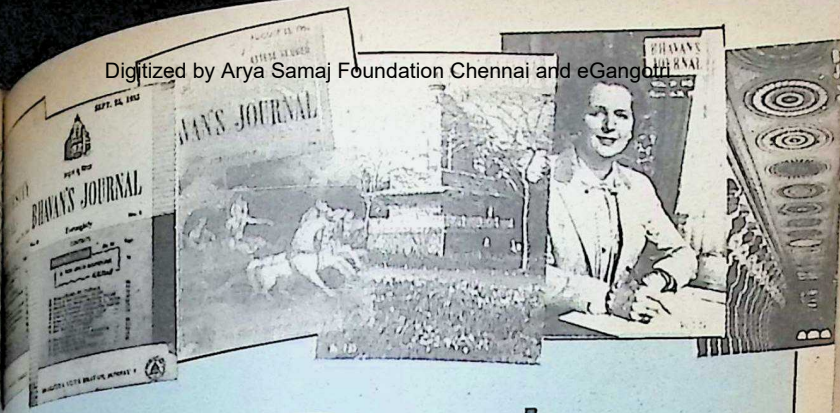

Three Decades of Bhavan's Journal

RE-DEDICATION

S. RAMAKRISHNAN

THIS Annual Number marks the prayerful stepping on to the 31st Year of the "Bhavan's Journal."

"Bhavan's work is God's work. We are all mere instruments — NIMITTA MATRAM — in God's hands. In the work of God, cleverness has no place; minute calculation is the arithmetic of arrogant, pitiable fools." This was the refrain of Kulapati Munshiji, the Founding Father of the Bharatiya Vidya Bhavan, whenever a new project of the Bhavan was envisaged.

"One step is enough for me" was the refrain of Mahatma Gandhi, the Father of the Nation, whenever he launched successive Satyagraha movements, which transformed the Indian people and eventually led to the dawn of freedom on August 15, 1947.

Kulapati Munshi, like Mahatma Gandhi, his Master, was a man of deep faith and prayer.

In 1938, he embarked upon the founding of the Bharatiya Vidya Bhavan, for which the **"one step"** was a promise of contribution of Rs. 250/- per month, for just one year from, besides himself, three of his brotherly friends, Shri Rameshwardasji Birla, Shri Pranlal Devkaran Nanjee and Sir C. V. Mehta and a room given gratis in the Khalsa College, in Matunga, by Principal Kashmira Singh, a founder-member of the Bhavan.

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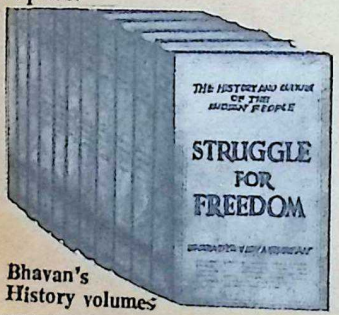
In 1944 was undertaken the Bhavan's Rs. 15-lakh monumental 11-volume project of "The History and Culture of the Indian People," for which the **"one step"** was a donation of Rs. 1.5 lakhs from Shri Ghanshyamdasji Birla.

In 1945, the **"one step"** for the construction of the Central Home of the Bhavan, then estimated to cost Rs. 20 lakhs, was a mere Rs. 20,000 made up of small contributions.

In 1946, Munshiji sponsored the development of the Bhavan's sprawling educational complex in Andheri, the land for which had been given in 1939 by the first Congress Ministry in Bombay led by Shri Bal Gangadhar Kher and for which the **"one step"** was a donation of Rs. 3 lakhs from Shri Megji Mathuradas family and Shri Gordhandas Sonavala. Today, it has grown into one of India's biggest, comprehensive, educational complexes with institutions imparting training from KG classes to Higher Secondary, Graduate and Post-graduate degrees in Arts, Science, Commerce, Engineering, Management and Research, with a fine Botanical and Rose garden, a stadium etc. worth millions of rupees.



Bhavan's History volumes

Rameshwardas Birla

Pranlal Devkaran Nanjee

Pandit Nehru releasing a Bhavan's book

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In 1951 was launched the Bhavan's Book University project for which the **"one step"** was a gift from Shri Brij Mohanji Birla of Orient paper, just enough to print 3,000 copies of five titles. Today Bhavan's Book University has come to be recognised as the pioneering and largest effort in India of publishing wholesome literature at low price with more than 800 titles, the sales having exceeded 8 million copies.

In 1972, the **"one step"** for starting the Bhavan's first overseas Kendra in London was two Air-India economy class tickets sanctioned by the then Managing Director Shri K. K. Unni against advertisement contract in the "Bhavan's Journal" and a letter of introduction from Swami Ranganathananda to Swami Bhavyananda of the Ramakrishna-Vivekananda Vedanta Centre in Holland Park, London, recommending free boarding and lodging to Shri V. A. Madhavan, Bhavan's Additional Registrar, and myself, for three months.

Similar is the case with the birth and growth of the Bhavan's more than 45 constituent institutions covering, in the words of Pandit Jawaharlal Nehru **"all aspects of life from the cradle to the grave and beyond,"** and our 40 and odd Kendras in different parts of India. All that was done, and is being done, is to take the **"one step"** with humility and prayer and the Unseen Hand has unfailingly helped and guided us through the stresses, strains and pains of progress. The latest instance is the starting of the Bhavan's Sant Jnaneshwar Harikatha and Kirtan Mahavidyalaya at holy Alandi, near Pune, on July 26, 1984.

II

The genesis of the "Bhavan's Journal" is a story by itself. In August 1954, when Munshiji was the Governor of U.P.,

Kulapati Munshi

Lilavati Munshi

Dharamsey Khatau

Mungalal Goenka

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he came to Bombay from Lucknow on a short visit. The Bhavan was then passing through a severe financial stringency. As usual, Munshiji turned to Shri Dharamsey Khatau, a founder Trustee of the Bhavan, for support. The immediate need to tide over the difficulty was Rs. 1 lakh.

Those were the years of recession and liquid cash was hard to come by. Shri Dharamseybhai offered help by promising to release 20 annual advertisement contracts at Rs. 5,000/- per contract. The Bhavan was then bringing out only a four-page pamphlet entitled "Kulapati's Letter" every fortnight. To avail of Shri Dharamseybhai's generous offer, it was decided on August 9, 1954 to bring out a 48-page fortnightly journal, the "Bhavan's Book University Journal."

We had no infrastructure to bring out a periodical — no Editor, no Circulation Manager, no Advertisement Manager, except a handful of overworked enthusistic and dedicated administrative staff, but inexperienced in journalistic profession.

We had just seven days between the fateful day of decision and the D-day of August 15. Despair stared us in the face, but the task was challenging. We all worked round the clock and the inaugural issue came out on time.

In the "Yakshaprasna" of the Mahabharata, Dharmaraja, the Lord of Death, asked Dharmaputra, the Eldest of the Pandavas: "What is happiness?" The reply was "Happiness is the result of duties discharged." Immeasurable was the happiness we derived on that day.

With great trepidation, we had fixed the print order at 3,000 copies. To our pleasant surprise, the whole lot was sold out the very next day in Bombay city itself. It was worth all the trouble.

Sri Ramakrishna Paramahamsa

Swami Vivekananda

Swami Ranganathananda

Swami Bhavyananda

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The fortnightly was re-christened "Bhavan's Journal" in August 1955.

The subsequent blossoming of the "Bhavan's Journal" into an unique and prestigious magazine," in the words of Lord Mountbatten, with a wide spectrum of quality readership both in India and abroad needs no recounting.

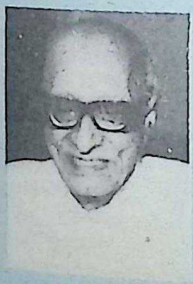
For the inaugural issue of the "Bhavan's Journal" on August 15, 1954, Kulapatiji, then Governor of Uttar Pradesh, sent a message from the Raj Bhavan, Lucknow. It read: "**Bharat has a heritage and a mission in History. It should be the privilege of the "Bhavan's Journal" to interpret this heritage and be the instrument of its mission.**"

That it has been vouchsafed to us not to be very much found wanting in fulfilling this mission, in some small measure, all these 25 years, has given us a sense of fulfilment.

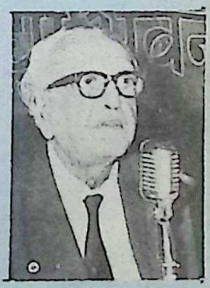
"**To have survived 25 years,**" said Shri M. C. Chagla, noted jurist, and Union Minister for Education and External Affairs, on the occasion of the Silver Jubilee of the "Bhavan's Journal" in 1978, "**is a unique feat for a serious and solemn journal. The "Bhavan's Journal" is rendering a great service in cultivating a taste for good reading.**"

Rajaji, a life-long crusader for the Majesty of the Moral Law, said: "**A Journal entirely devoted to Bharatiya Culture and religion with no vulgar features to mar its main pattern has secured a circulation worthy of the character of the "Bhavan's Journal" and vying with any sexy picture magazine, has thereby proved that there are enough people in India who have survived evil forces to save it from being wrecked.**"

Lord Mountbatten


Rajaji

Dr. S. Radhakrishnan


M. C. Chagla

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Sir C. V. Raman

Sir J. C. Bose

Dr. S. Chandra-sekhar

N. A. Palkhivala

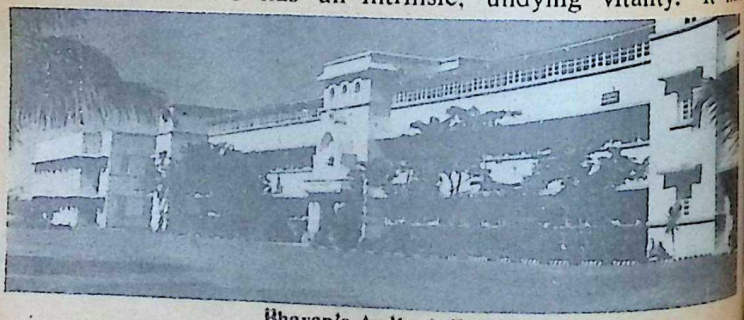
Dr. S. Radhakrishnan, our Philosopher-Statesman, used to say that he read the "Bhavan's Journal" with great relish from "cover to cover."

Nobel Laureate Sir C. V Raman wrote to us: **"Bhavan's Journal" has made a place for itself in the cultural life of India. It is unique in the nature and character of its contents."**

Mr. Joseph Campbell of Honolulu, an overseas reader from the very inception of the "Bhavan's Journal" wrote on July 10, 1982: **"I am writing, after 28 years, to express my profound appreciation of the "Bhavan's Journal." Receiving this magazine of Indian wisdom fortnight after fortnight, I have been kept in mind through all these years, of the spiritual life to which I was introduced by those who were my chief teachers at that time – Henrich Zimmer, Ananda K. Coomaraswamy and Swami Nikhilananda of the Ramakrishna Order . . ."**

III

Indian Culture has an intrinsic, undying vitality. It has


Bhavan's Andheri Campus

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re-lived re-kindled and re-integrated from age to age. It ancient, yet modern and ever young. From time immemorial, it non-dogmatic. It has always assimilated, and continues to assimilate, the good and noble elements from everywhere, while firmly anchored on to its fundamental tenets. It is embodied in the Collective Unconscious of the nation. It is a Way of Life. It is beginningless — **anadi**; it is endless, **ananta**; it is everlasting **Sanatana**.

Said Max Mueller: **"If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life and has found solutions of some of them which well deserve the attention of even those who have studied Plato and Kant, I should point to India."**

It is surprising but true that many of the English-educated Indians of earlier generations had to be told by Western savants of the treasure-chest of Indian Culture that lay buried under their feet. Shri N.A. Palkhivala, the distinguished lawyer and orator and Chairman of Bhavan's Bombay Colleges Committee, was not certainly trying to provoke laughter when he remarked in his book, 'India's **Priceless Heritage**" (A Bhavan's publication with a Foreword by Swami Ranganathananda, 4th edition:) **"It has been my long-standing conviction that India is like a donkey carrying a sack of gold — the donkey does not know what it is carrying but is content to go along with the load on its back."**

Thanks to the leaders of the modern Indian renaissance, of which Raja Rammohan Roy was the "morning star," Sri Ramakrishna Paramahansa the "dawn" and Mahatma Gandhi the

Maharshi Dayananda

Veer Savarkar

M. S. Subbulakshmi

Lata Mangeshkar

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"noon", many now do **realise** that the load is indeed a fantastic treasure.

IV

In its thirtieth year, while keeping itself above the 'battle lines' with regard to current political affairs and yet not ignoring them whenever they threatened to jeopardise the unity and integrity of the nation and desecrate our cherished, age-old values, the "Bhavan's Journal" introduced new features on religion, literature and culture. The series **"Pathway to God in the Vedas"** which we started in our August 16-31, 1983 issue has received the warm and reverential attention of our readers. Our special Numbers on Sri Ramakrishna, Swami Vivekananda, Dayanand Saraswati, Veer Savarkar, among others, with a chronology of events in the life of each, have come in for high commendation. Our efforts to highlight scientific achievements, particularly of Acharya Jagdish Chandra Bose and Nobel Prize winner Dr. S. Chandrasekhar have been widely welcomed.

The "Bhavan's Journal" took the lead in hailing authentic greatness in the fields of art and literature — our articles on Lata Mangeshkar, Vasantrao Deshpande, G. N. Balasubramaniam, Balasaraswati, Kumar Gandharva, George Orwell and Eugene O'Neil evoked great interest. Our features on the saints and seers of all faiths have had great appeal.

We have endeavoured to promote a comparative study of literature as, we believe, through this our efforts at national integration are likely to prove more fruitful.

The "Bhavan's Journal" has also sought to promote a synthesis of science and spirituality. We believe, as Dr. Einstein

G. N. Balasubramaniam

Pandit Ravi Shankar

Padma Subramaniam

Kumar Gandharva

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as said, **"Science without religion is lame, religion without science is blind."**

V

In its thirtyfirst year, the "Bhavan's Journal", on the conclusion of the serial of **"Pathway to God in the Vedas"**, proposes to introduce some thought-provoking new serials: **"Aspects of Brahman"** by the venerable Swami Chidbhavanandaji of the Ramakrishna Tapovanam and **"Human Values in Management"** by Swami Ranganathananda; also **"Household Remedies of India"** by Dr. Ashok Vaidya and Shri R. A. Kashyap and **"A Women's Culture"** by Prof. Prema Pandurangan, **"What Life has Taught Me"** and **"Why I believe in God"** by Siddha Purushas and Yogis like Swami Satchidananda, Swami Chinmayananda Swami Chidananda and Sant Keshavadas, by veteran Gandhians as Shri Morarji Desai, Dada Dharmadhikari and Dr. R. R. Diwakar, by the literary giant and Jnanpith Award winner Dr. Masti Venkatesha Iyengar and others and devotees of Fine Arts like Smt. M. S. Subbulakshmi, Pandit Ravi Shankar, and Dr. Padma Subramaniam.

VI

Mahayogi Sri Aurobindo, has affirmed that, in this century, India is on the threshold **"of a new twilight, not of an evening but of a morning Yugasandhya: India of the ages is not dead, nor has she spoken her last creative word; she lives and has still something more to do for herself and the human race."**

In an attitude of **Ishwara Pranidhana,** we solemnly pledge anew and rededicate ourselves to ceaselessly strive and carry forward the mission of India that is Bharat, with utter humility and devotion, renewed zeal and zest. We offer our heartfelt prayers to the Almighty to —

Give us the strength
Not to bend or forsake TRUTH
Before insolent might;
Give us the strength
To raise our mind high
Above daily trifles;
Give us the strength
To make our life
Fruitful in SERVICE.

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Oh Unique One
Who assumed lordship over me
at an immature age when I did not know anything
and bade me sing in the sweet language
I was (just) learning !
Oh Succour of my life !
Oh immaculate One,
resplendent in the Common Hall in Thillai,
Who are the Vedas
and the profit (of chanting them);
This is the fit moment
to bestow illumination;
graciously unite.
graciously unite with me.

—**Saint Ramalingar.**

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IDEAL APPROACH TO LIFE

HE is the cause of all our actions. We are only HIS instruments; the result is in HIS hands.

In any action the means are as important as the result.

ALWAYS do to others as YOU would wish others do to you in similar circumstances. Let your thoughts and actions be guided by Dharma (righteousness).

Don't compare yourself with those more fortunate than you and feel sorry; be happy that you are above those less fortunate than you. Involving yourself in solving others' problems will minimise your own.

Be thrifty. Spend only on needs and not on desires you can do without. Today's waste might prove to be tomorrow's want.

Avoid tastes and expenditure you cannot always afford.

Save today for tomorrow's necessities or emergencies. The future is always unpredictable. Better to save than to have to borrow.

Share God's bounty with those in need, as far as practicable.

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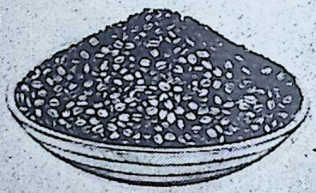
a fine type

a fine coffee



both are indian

Bangalore, India

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The State Emblem of India is an adaptation from the Sarnath Lion capital of Asoka as preserved in the Sarnath museum. In the original there are four lions, standing back to back, mounted on an abacus wih a frieze carrying sculptures in high relief of an elephant, a galloping horse, a bull and a lion separated by intervening wheels (chakras) over a bell-shaped lotus. Carved out of a single block of polished sandstone, the Capital is crowned by the Wheel of the Law (Dharma Chakra).

In the State Emblem adopted by the Government of India on 26 January 1950, only three lions are visible, the fourth being hidden from view. The wheel appears in relief in the centre of the abacus with a bull on the right and a horse on the left and the outlines of the other wheels on the extreme right and left. The be'l-shaped lotus has been omitted. The words 'Satyameva Jayate' from the 'Mundaka Upanishad' meaning 'Truth alone Triumphs' are inscribed below the abacus in Devanagari script.

Dr. Rajendra Prasad, speaking about the significance of the Asoka Pillar, has said:

"The Asoka Pillar reminds me of the great Emperor who, more than two thousand years ago, laid down and preached the principles which we, in our humble way, tried to follow in our fight for freedom. The struggle was unique in many respects; it was unique in the method it followed and in its achievements. The capital of Asoka's pillar is our national emblem. Asoka was the Emperor who tried, in the earlier part of his life, to conquer the world with the help of his sword. He succeeded also, but after the Kalinga War, he laid aside his sword and devoted himself to peace — a peace which is remembered even today. The lessons which he taught were inscribed on pillars of stone. These pillars stand to this day in many parts of the country and the lessons inscribed on them are as true in the world of today as they were in the time of Asoka."

OUR NATIONAL FLAG

The National Flag is a horizontal tricolour of deep saffron (Kesari) at the top, white in the middle and dark green at the bottom in equal proportion. The ratio of the width of the Flag

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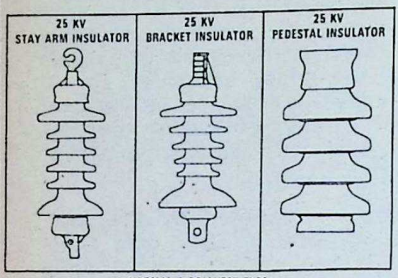

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to its length is two to three. In the centre of the white band is a wheel, in navy blue which represents the 'Charkha' and its design is that of the wheel (Chakra) which appears on the abacus of the Sarnath Lion Capital of Asoka. Its diameter approximates to the width of the white band. It has 24 spokes.

The design of the National Flag was adopted by the Constituent Assembly of India on 22 July 1947. Its use and display are regulated by a code.

Explaining the significance of the flag, Dr. S. Radhakrishnan said in the Constituent Assembly:

The white means the path of light. There is darkness even at noon as some people have urged, but it is necessary for us to dissipate these clouds of darkness and control our conduct by the ideal light, the light of truth, of transparent simplicity which is illustrated by the colour of white.

We cannot attain purity, we cannot gain our goal of truth, unless we walk in the path of virtue. The Asoka's wheel represents to us the wheel of the Law, the wheel of Dharma. Truth can be gained only by the pursuit of the path of Dharma, by the practice of virtue. Truth, — Satya Dharma — Virtue, these ought to be the controlling principles of all those who work under this Flag. It also tells us that the Dharma is something which is perpetually moving.

The red, the orange, the **Bhagwa** colour represents the spirit of renunciation.

All forms of renunciation are to be embodied in Raja Dharma. Philosophers must be kings. Our leaders must be disinterested. They must be dedicated in spirit. They must be people who are imbued with the spirit of renunciation which that saffron colour has transmitted to us from the beginning of our history.

The green is there — our relation to the soil, our relation to the plant life here on which all other life depends. We must build our Paradise here on this green earth. If we are to succeed in this enterprise, we must be guided by truth (white) practice virtue (wheel) adopt the method of self-control and renunciation (saffron).

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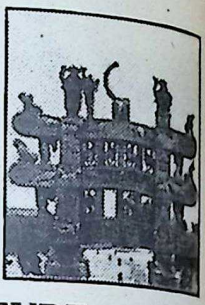
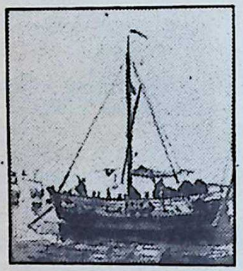
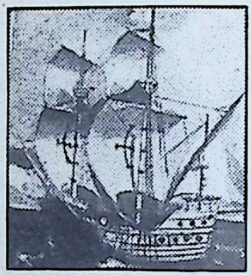
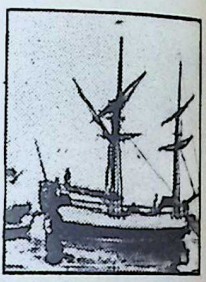


INDIAN ART & CULTURE

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For a Good Life

SRI RAMAKRISHNA PARAMAHAMSA

HE is born in vain, who having attained the human birth, so difficult to get, does not attempt to realise God in this very life.

The snake itself is not affected by the poison in its fangs; but when it bites, the poison kills the creature bitten. Likewise Maya is in the Lord but does not affect Him, while the same Maya deludes the whole world.

That knowledge which purifies the mind and heart alone is true Knowledge.

As a piece of rope, when burnt, retains its form, but cannot serve to bind, so is the ego which is burnt by the fire of supreme knowledge.

To explain God after merely reading the scriptures is like explaining to a person the city of Banaras after seeing it only in a map.

The nearer you come to God, the less you are disposed to questioning and reasoning.

To him who is free, hundreds of people come from all sides anxious to be taught. When a rose blossoms, bees come from all sides uninvited.

The holy teachings that come from the mouths of godly men seem to be uttered by those men themselves while in reality they proceed from God.

The soul that has tasted the sweetness of Divine bliss finds no happiness in the vulgar pleasures of the world.

The spiritually-minded belong to a caste of their own, beyond all social conventions.

A boat may stay in water, but water should not stay in the boat. An aspirant may live in the world but the world should not live within him.

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THREE TYPES OF DONORS

Swami Dayananda Saraswati

How many kinds of donors are there?

Three—Best, middling and lowest. The best donor is he who takes time, place and worthiness of the recipient into account before he gives charity and does it for the purpose of furthering the cause of enlightenment, righteousness and public good.

The donor of the middling kind is one who gives charity for the love of fame or some other selfish gain. The donor of the lowest kind is one who does not do anything for his own good or for that of others, but simply wastes his money on trifles, bestows gifts in an insulting manner, makes no distinction between a worthy and an unworthy recipient and inflicts suffering on the good and righteous to benefit himself.

In other words, he who honours those about whom he makes himself sure, after a thorough enquiry, that they are good, learned and righteous men is the *best* kind of donor whilst he, who may or may not care to enquire whether a person is a worthy recipient or not but bestows gifts for gaining public applause, is the *middling* kind of donor; but he who grants gifts blindly without making an inquiry into the worthiness or unworthiness of recipient is indeed the *lowest* kind of donor.

Are the fruits of charity reaped here or in the next world?

Everywhere.

Does one reap the fruits (of his charity) himself or is there any other power that makes one do it?

It is God who distributes the fruits of deeds. A burglar or a dacoit does not himself want to go to jail, but is sent there by the order of the king who looks after the welfare of the righteous and the good by freeing them from the hands of dacoits and keeping them in happiness. Similarly the Supreme Spirit distributes the fruits — pleasure and pain — of deeds, virtuous and sinful.

"*Satyartha Prakash*"

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Caste in Society Not in Religion

Swami Vivekananda

THOUGH our castes and our institutions are apparently linked with our religion, they are not so. These institutions have been necessary to protect us as a nation, and when this necessity for self-preservation will no more exist, they will die a natural death.

In religion there is no caste. A man from the highest caste and a man from the lowest may become a monk in India and the two castes become equal. The caste system is opposed to the religion of the Vedanta.

There is no country in the world without caste. In India, from caste we reach to the point where there is no caste. Caste is based throughout on that principle. The plan in India is to make everybody Brahmana, the Brahmana being the ideal of humanity. If you read the history of India you will find that attempts have always been made to raise the lower classes. Many are the classes that have been raised. Many more will follow till the whole will become Brahmana. That is the plan.

The son of a Brahmana is not necessarily always a Brahmana; though there is every possibility of his being one, he may not become so. The Brahmana *caste* and the Brahmana *quality* are two distinct things.

Our solution of the caste question is not degrading those who are already high up, is not running amuck through food and drink, is not jumping out of our own limits in order to have more enjoyment, but it comes by every one of us fulfilling the dictates of our Vedantic religion, by our attaining spirituality and by our becoming the ideal Brahmana.

Any one who claims to be a Brahmana, then, should prove his pretensions, first by manifesting that spiritually, and next by raising others to the same status. We earnestly entreat the Brahmana not to forget the ideal of India— the production of a universe of Brahmanas, pure as purity, good as God Himself; this was at the beginning, says the *Mahabharata* and so will it be in the end.

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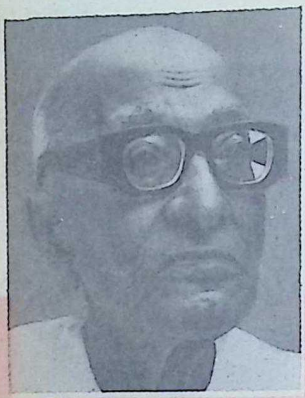

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An old Sanyasin was once asked how he overcame the promptings of 'kama.' He replied that when it knocked at his mind's door, 'kama' found him to busy that it went away of its own accord. A vacant mind loves gossip and when we yield to that temptation, 'kama' enters easily. If we are always busy with good deeds, evil will not come near us. The means

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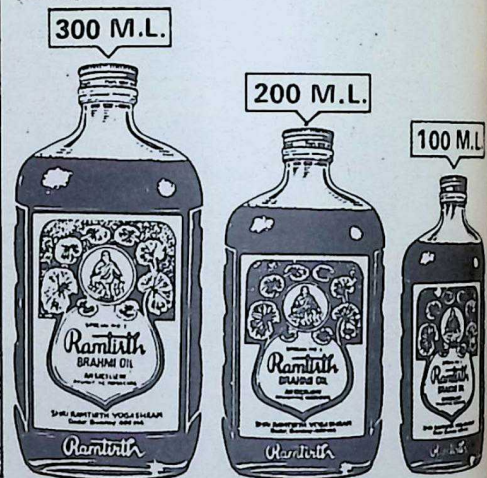

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To get rid of evil company (dus-sangam) is 'sat sangam' being always associated with good people.

To get rid of evil, one should be actively engaged in doing good constantly and continuously. Then the roots of evil will get dried up. Be always preoccupied with good acts. Mere meditation or japa will not do.

Singing of Sri Varadaraja of Kanchi, Sri Appayya Diksitar said:

त्वयि सृजन्त्यभिनुतिं कविपुंगवास्ते
तेभ्यो रमारमण मादृश एव धन्यः ।
त्वद्ध्यने धृतरसाः कवितातिमान्द्या-
दन्तस्तदङ्कुरचिरचिन्तन भाग्यमेति ॥

'There may be other poets, O Lord! who can compose verses in Thy name very quickly. I am a slow poet. But my good fortune is greater than theirs. For, while I struggle to versify, my mind lingers for a longer while on the features of Thy resplendent Person'.

Thus in the very process of doing good deeds, the evil automatically vanishes from our consciousness. That is how the great saints of our land engaged themselves while they wrote their songs in praise of God. Therefore, the way to keep ourselves away from evil is not to say that evil must go, but to be always thinking good, speaking good and doing good in the company of the good. □□□

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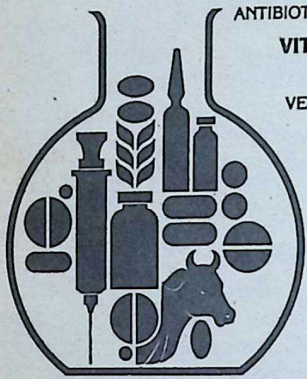

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Sringeri Jagadguru on Meditation

Q. What is meant by Dhyana?

A. Dhyana refers to making the mind one-pointed — making the mind concentrate on just the object.

Q. How can the mind be controlled?

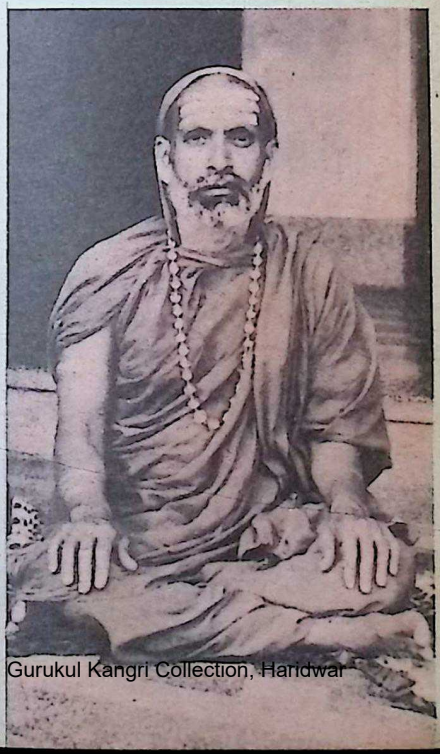
A. As said by the Lord, by practice and dispassion.

Q. What are the obstacles in the way of one attaining Samadhi?

A. The first and foremost obstacle is Vikshepa, mind-wandering. The second is due to the mind attaining some sort of a dull state. If one attains a *jada* (passive) state similar to sleep, one will not reach the Supreme State.

Sakashaya is the third obstacle. This state gives a sort of happiness but the seed of desire is not destroyed. This is unlike Samadhi. One should be careful in this case also.

Q. How can we overcome Vikshepa?



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A. We should focus the mind repeatedly on our object of meditation and with the growth of dispassion, Vikshepa will subside. During meditation, the conviction that meditation alone is important should exist. The feeling that the form or sound being meditated upon is actually present will be very useful for practising meditation.

Q. If the mind reaches the dull state and is hindered by it, what is to be done?

A. With alertness, one can know when exactly the mind tends to become passive and goes into the state of torpor. Realising this and by making an effort, the mind can be prevented from slipping into a state of dullness. For this, the japa that is being done may be intensified. This done, the mind will return to its original state. But in spite of this, if the mind continues to drift into the state of torpor, it is advisable to take a small break, have a walk and then recommence the *dhyana*. On certain occasions the mind should not be subjected to *dhyana*. To prevent any possible strain on the mind, it is advisable to begin *dhyana* after a brief pause. But, if due to indolence the mind refuses to go into meditation for most of the time, one should practise to forcibly involve the mind in *dhyana*.

Q. How should meditation on an object with form be practised?

A. As aspirants differ in various ways, a common code of instruction cannot be prescribed. However, I shall tell you one method.

One can proceed with the notion that one's *Ishta devata* (one's favourite deity) is seated in the lotus of one's heart. If one finds it difficult to concentrate on the form conceived of earlier, initially one can use a picture of the deity as an aid to meditation. One should do *japa* awhile looking at the picture. Then, with eyes closed, one should try to meditate on the deity with the idea that one is seeing that deity within. The mind may rest for a while without wandering. But once the mind starts wandering one can open the eyes and look at the picture. This can be followed by meditation with the eyes closed.

If the attempt is repeated in this manner, the form of one's *Ishta devata* will remain in one's mind, without the need for looking at the picture.

This is only one of the methods of practising meditation and therefore this does not mean that all should follow only this method. Patanjali in his *Yoga Sutra* says:

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one can meditate in the way that appeals to one).

Saguna dhyana helps the mind to remain still. *Dhyana* can be done on the form of the *ishta devata* in which the mind naturally rests. Meditating on sound is another method. The Guru determines the right type of *dhyana* for the disciple before initiating him into *dhyana*.

Q. How to meditate on the formless one or the One without any attributes (Nirguna dhyana)?

A. During *Nirguna dhyana* one need not take the aid of any form or sound. *Nirguna dhyana* is most suited to those who have attained higher levels in their spiritual practice.

Meditation on that which is devoid of form and attributes is *Nirguna dhyana*. *Nirguna dhyana* will lead to *Nirvikalpa Samadhi*, the highest state of meditation.

One of the methods for this is as follows: First, the thoughts that rise and fall in the mind should be just watched with the conviction that there is no connection between oneself and these thoughts. From this stems a feeling that there is no connection between the mental thoughts and oneself. In such a case, the thoughts arising in the mind will automatically subside.

Q. What should be done to meditate well always?

A. Ill-health, unrestricted food, laziness, worries, desires etc. are obstacles for *dhyana*. Therefore, if we try and remove these obstacles, *dhyana* will become steady. If it does not come well even after some effort, then, without giving any room for worry, further efforts should be put in. However, if meditation gets spoilt only because of a powerful obstacle, one should try to get over it with the guidance of a Guru. Know that the mind remains naturally peaceful just before sunrise and just after sunset and therefore try to meditate during such hours.

[*Excerpted from 'The Jagadguru Replies', Sringeri Sarada Pith, Sringeri, Pin 577139*]

O Siva forgive for my three great sins: for coming to Kashi on a pilgrimage forgetting that you are omnipresent; for thinking about You forgetting that You are beyond all thought; and for praying to You, forgetting that You are beyond all words.

—Adi Sankara

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Seeking the Source

SRI SATYA SAI BABA

IN this body, which can be compared to a house, all the desires which come through the various organs which are parts of the body may be compared to the darkness in the house. In this dark house, that aspect which we may call the individual is going round like the servant in a dark room searching for the soul of the Lord. The first thing which this individual does is to touch and feel the organs of the body. After that he feels the presence of intelligence. Through this intelligence, which can be compared to the cot which the servant touched as a first step to reaching his master he is able to find out the feet of his master. In this analogy and in this spiritual path, what we have to find is the existence of these four aspects, the soul, the intelligence, the mind and the sense organs. For the organs the mind is the master, for the mind intelligence is the master, and for the intelligence, soul is the master. Thus, if we want to reach the soul through the process of climbing from the organs to intelligence, then to the mind and then to the soul, it is going to be a very difficult task. If we make a deeper examination and go into the matter with some care, we will find that all that is related to these four different aspects is just one and that one aspect is the Atma or the soul.

Let us take the case of milk. At first we are looking at milk.

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After that in order to satisfy our taste, we are changing milk into curds. After that we are going to churn these curds and take some butter out of it. When we take the butter out of the curds, what is remaining is what we call buttermilk. So what is left after all these changes is the buttermilk. That should be compared to our sense organs. What is left is apparently useless as all the essence has been removed by way of butter and so on and that may be compared to the sensory organs. Mind can be compared to intelligence. Because curds, butter and buttermilk have all come from the first source, the milk, we would compare milk to our soul.

Now, we should enquire how important these sense organs or the buttermilk are and how far through these senses, can we go in realising the original source, that is the soul of the milk. The mind and the intelligence are associated with various organs. We have to consider in detail what distorted picture we are getting of the source, namely, the soul as a result of such an association. □□□

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SWAMI VIVEKANANDA ON GURU GOBIND SINGH*

SWAMI RANGANATHANANDA

OUR NATION will soon be celebrating the fourth centenary of one of the greatest heroes of our history—Guru Gobind Singh (1666-1708). He was a mighty personality thrown up by the tumultous socio-politcal *milieu* of the India of the later Moghuls who had reversed the policy of broad and constructive nationalism of the early Moghuls in favour of a narrow, bigoted, and violent communalism of an intolerant brand of Islam. The cry of distress of millions of Hindus and Sikhs reached the throne of Mercy which sent down in response two great heroes who were also lovers of God and man, Guru Gobind Singh in the Punjab and *Chhatrapati* Shivaji in Maharashtra.

Guru Nānak and his movement sought to weld Hindus and Muslims into a powerful nation dedicated to the realization of the universal spiritual and human values trancending the prevailing communalisms of sects and creeds and castes. This movement soon gathered strength, and, equally soon, faced fierce opposition from the contemporary Muslim communalism and the Moghal political state. The tragedy which began with Guru Arjun, the fifth Guru of the Sikhs, continued and reached its highest intensity during the period of the tenth Guru, Gobind Singh, whose struggles and sacrifices, successes and defeats, make him shine as the greatest tragic hero of later Indian history. His character, dedication, intel-

*Contributed to the *Sikh Review*, Calcutta, 1967

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...ct, courage, and, above all, compassion, mark him out as a born ...ader and saviour; in his life, as well as in his defeat and death, he has been a beacon of light and hope to millions of his countrymen.

Swami Vivekananda was a great admirer of Guru Nānak and Guru Gobind Singh. Himself a hero of a rare type whose intellect and character and vision have powerfully influenced the shaping of modern India, Swami Vivekananda saw in Guru Gobind Singh a powerful nation-builder, and greeted him as 'one of the last and one of the greatest heroes of our race'.

Apart from creedal differences, the people of India are one. The word 'Hindu' originally represented this common national stock; and foreigners always referred to all the people of India by that name, irrespective of caste and creed. Sir Mohommad Iqbal was proud to proclaim: 'Our Hindustan is the best of all countries. Religion does not teach man to hate each other; we are all Hindis and Hindustan is our (common) country.'

It is instructive for us today to know what Vivekananda said about Guru Gobind Singh sixty years ago. Speaking in Lahore in 1897 on 'The Common Bases of Hinduism', the first of his three lectures there, the Swami, greeting the brave people of the Punjab and eulogizing the greatness of Guru Nānak and Guru Gobind Singh, said *(The Complete Works of Swami Vivekananda, Vol. III, Eighth Edition, p. 366)*:

This is the land which is held to be the holiest even in holy Āryāvarta; this is the Brahmāvarta of which our great Manu speaks. This is the land from whence arose that mighty aspiration after the Spirit, ay, which in times to come, as history shows, was to deluge the world. This is the land where, like its mighty rivers, spiritual aspirations have arisen and joined their strength, till they travelled over the length and breadth of the world, and declared themselves with a voice of thunder. This is the land which had first to bear the brunt of all inroads and invasions into India; this heroic land had first to bare its bosom to every onslaught of the outer barbarians into Āryāvarta. This is the land which, after all its sufferings, has not yet entirely lost its glory and its strength. Here it was that in later times the gentle Nānak preached his marvellous love for the world. Here it was that his broad heart was opened, and his arms outstretched, to embrace the whole world, not only of Hindus, but of Mohammedans too. Here it was that one of the last and one of the most glorious heroes of

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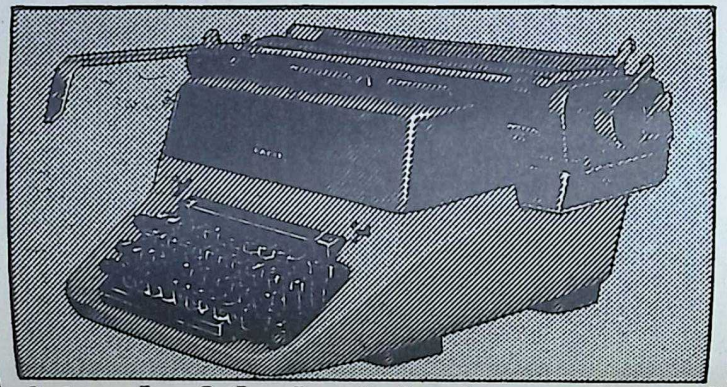

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our race, Guru Gobind Singh, after shedding his blood, and that of his dearest and nearest, for the cause of religion, even when deserted by those for whom this blood was shed, retired into the South to die like a wounded lion struck to the heart, without a word against his country, without a single word of murmur.'

Towards the end of the same lecture, the Swami, referring to the Indian conception of religion as realization, whose fruit is universal love and compassion, and paying a special tribute to the greatness of the tenth Guru for his character and vision, said (*ibid.*, *pp.* 378-80):

'Therefore, take more thought before you go and find fault with others. Let them follow their own path to realization so long as they struggle to see truth in their own hearts; and when the broad, naked truth will be seen, then they will find that wonderful blissfulness which marvellously enough has been testified to by every seer in India, by every one who has realised the truth. Then words of love alone will come out of that heart, for it has already been touched by Him who is the essence of Love Himself. Then and then alone, all sectarian quarrels will cease, and we shall be in a position to understand, to bring to our hearts, to embrace, to intensely love, the very word Hindu, and every one who bears that name.

Mark me, then and then alone you are a Hindu when the very name sends through you a galvanic shock of strength. Then and then alone you are a Hindu when every man who bears the name, from any country, speaking our language or any other language, becomes at once the nearest and the dearest to you. Then and then alone you are a Hindu when the distress of anyone bearing that name comes to your heart and makes you feel as if your own son were in distress. Then and then alone you are a Hindu when you will be ready to bear everything for them, like the great example I have quoted at the beginning of this lecture, of your great Guru Gobind Singh. Driven out from this country, fighting against its oppressors, after having shed his own blood for the defence of the Hindu religion, after having seen his children killed on the battlefield—ay, this example of the great Guru, left even by those for whose sake he was shedding his blood and the blood of his own nearest and dearest—he, the wounded lion, retired from the field calmly to die in the South, but not a word of curse escaped his lips against those who had ungratefully forsaken him! *Mark me, every one of you will have to be a Gobind Singh, if you want to do good to your country.*

'You may see thousands of defects in your countrymen, but mark their Hindu blood. They are the first gods you will have to worship, even if they do everthing to hurt you; even if everyone of them sends out a curse to you, you send out to them words of love. If they drive you out, retire to die in silence like that mighty lion, Gobind Singh. Such a man is worthy of the name of Hindu; such an ideal ought to be before us always. All our hatchets let us bury; send out this grand current of love all

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Patriots & Bards of Freedom

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Breathes there the man with soul so dead,
Who never to himself hath said,
'This is my own, my native land.'

What Sir Walter Scott (1771-1832), the novelist and poet, said of patriotism had been said centuries ago in our country. Valmiki, the Adi Kavi, is quoted as saying:

जननी जन्मभूमिश्च स्वर्गादपि गरीयसी ।

'Mother and motherland are greater than heaven.'

Daniel Webster (1782-1852), the American statesman, amplified the concept by saying:

"Let our object be our country, our whole country and nothing but our country."

Patriotism has been rated the highest virtue at all times and in all climes as by being patriots, we get over our self-regarding interests and concern ourselves with other-regarding interests. This requires a suppression of the ego, which the great teachers of mankind, from Socrates of Greece to Sankara of India, have held up as an achievement worth striving for in man's journey through this 'Vale of Tears.'

The world has known patriots all through the ages. During the last three centuries, in particular, in people's struggle against colonialism and imperialism, we have had patriots whose names will be remembered for their spirit of service and sacrifice as long as mankind retains what Cicero called 'the mother of virtues,' namely, gratitude.

In any gallery of the patriots of the world, India has an honoured and proud place. But the kind of patriotic spirit that led India to freedom is not much in evidence today. Fissiparous forces have raised their ugly heads threatening the basic unity of the country. Patriotism is indeed the greatest need of the country today if we are to remain a strong, united nation.

We present in the following pages profiles of a few great patriots of the world, past and present, by way of reminding ourselves that the best homage we can pay to them is to emulate them in our lives.

We also give the memorable lines of a two Bards of Freedom.

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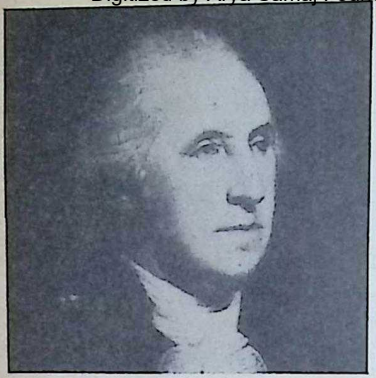

George Washington

(1732-1799)

GEORGE WASHINGTON was born in Virginia in 1732. He was a farmer and a farmer's son. Until he was more than forty year old, he spent his time almost entirely in looking after his estates, on which maize and tobacco were the chief crops. He gained some military experience, however, in fighting for the British against the French. When the Seven Years War had been won, Washington went back to his farming. Nothing would have pleased him better than to spend the remainder of his life developing a bigger and bigger colony towards the River Mississippi. But the British Government did not like this because it would have meant fighting against the Red Indians who lived in those parts.

The British had had enough of fighting in the war against the French. So laws were passed forbidding the colonists to go beyond the River Ohio. This action of the British Government annoyed the colonists of the Southern states. At the same time the laws ordering the payment of new taxes annoyed those of the north. The colonists of the North and of the South alike, therefore, were angry with their mother country.

When King George III sent his armies to force the colonists to obey, Washington was the man chosen by the colonists as their leader. He did not want to accept this responsible work, for he considered himself unfit for it. But when he saw that his fellow-countrymen needed his help, he took up the task. He refused to accept any salary. At first he was faced with very great difficulties. Although the colonists were hardy farmers and foresters, and could shoot, they were not used to military discipline and had almost no equipment for a war. During the first year and a half the Americans (as we shall now call them) suffered defeat after defeat from the more experienced British soldiers. But, in spite of

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they refused to give in. Washington went on training more men and gathering equipment for them, and in 1777 the tide began to turn.

The colonists were helped because many people in Britain were against carrying on a war against their brave countrymen who had settled in America. In the year 1777 a whole British Army of 8,000 men had to surrender to the Americans at Saratoga. This encouraged the French and Spanish to help the Americans. A treaty of alliance was signed and a French fleet set sail for America. Up to this time the British had had the advantage of control of the sea, but this was now weakened. The result was that in 1781 a combined force of Americans and French was able to surround another British Army of 7,000 men at Yorktown in Virginia. This made victory sure for the Americans.

In 1783 King George had to admit that the former British colonies of New England were free and independent states. The Canadian colonies had not joined the war, so they remained British.

With the winning of independence by the small group of American colonists began the life of the United States of America, which has since grown to be one of the largest and most powerful nations of the world. The Fourth of July is the great day of celebration for that nation, because it was on July 4, 1776 that the colonies first declared themselves to be no longer under the British Government. George Washington was the first President of the U.S.A.

Simon Bolivar

(1783-1830)

SIMON BOLIVAR, 'the Liberator' of South America, was born in 1783 at Caracas, a town on the north coast of South Ame-

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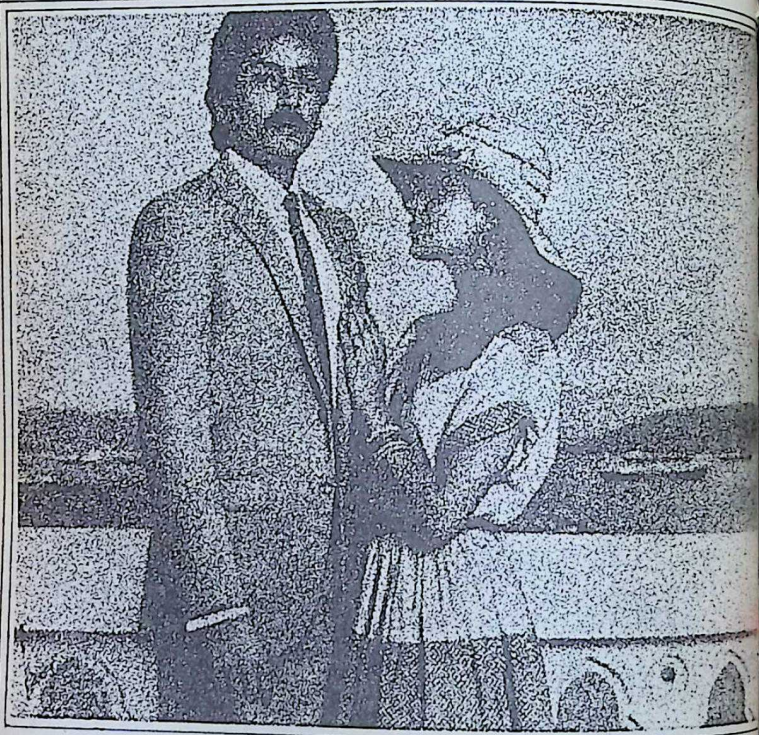

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He came from a noble Spanish family and was sent to Spain for his education. He was in France during the later part of the French Revolution and visited the U.S.A. a little later. Returning to his birthplace when he was 23 years of age, he began to work for the separation of the South American colonies from Spain.

In 1811 a Declaration of Independence was issued, under which a federation of states was to be formed in the north-west part of South America on the model of the U.S.A. The rebels were at first successful, but after three years of fierce fight against the Spanish Government's forces, Bolivar and his army were badly defeated and his capital city, Caracas, was captured by the Spanish

Bolivar escaped to a neighbouring city, Cartagena, where he again organised revolt; but he was again defeated and had to seek refuge in the British colony of Jamaica. After two years he returned to South America where he now met with success. There was fierce fighting against the Spanish, during which Bolivar actually marched his ill-equipped army across the snow-covered Andes mountains. In 1819 the Spanish army was severely defeated and a new republic was proclaimed, consisting of the states now called Venezuela, Colombia and Ecuador. Bolivar was its first president.

Simon Bolivar's work is remembered in the name Bolivia, which one of the South American republics took in his honour. Also, provinces or cities in no less than four other South American states have been named after him. The unit of currency in the state where he was born, Venezuela, is also named the 'boliver' in memory of him.

Garibaldi & Mazzini
(1807-1882) (1805-1872)

ITALY, in 1800, was divided into a number of small states. Most of these the rulers tried to be like little 'Grand Monarchs,' with the result that their subjects were miserably poor. The conquest of Italy by Napoleon at least brought two benefits to that country: the establishment of law and order under a strong rule, though a severe one, and the making of better roads and bridges. But when Napoleon was finally defeated in 1815 it was

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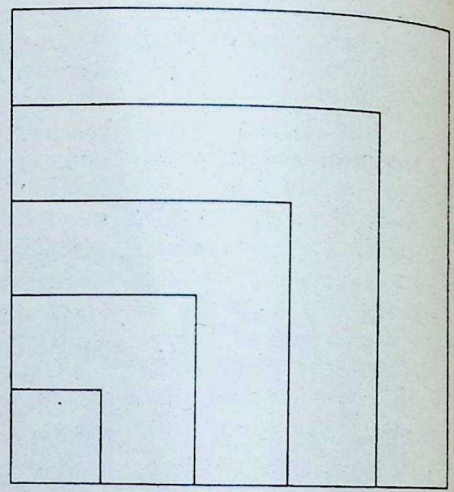
IS GROWTH IN SIZE ENOUGH ?



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ecessary to decide how the
arious European countries freed
rom his rule should be govern-
d. For this purpose a great con-
ference of representatives of the
nations which had defeated
Napoleon was held at Vienna.
The Congress decided that, as
far as possible, the various coun-
tries should be governed as they
had been before the French Re-
volution. This meant dividing up
Italy again among all the little
dukes and princes, who taxed the
people in order to repair their
palaces and to fit out their body-
guards in smart uniforms, but
neglected the repair of roads and
public buildings. Naturally there
was discontent.

One of those who helped to
prepare the way for a change was
a writer named Mazzini. He gave
up his whole life to the work of
freeing and uniting the Italian
people. He wrote books and arti-
cles about the rights and duties
of citizenship and in 1830 he
was banished from Italy on ac-
count of his revolutionary writ-
ings and activities. He then orga-
nized a society called 'Young
Italy' which in 1834 planned to
take the arsenal at Genoa in
order to get arms for starting an
Italian revolution. The plot was
betrayed, and Mazzini had to flee
from the country.

Among the 'Young Italians'
who took part in this plot was a
young sailor named Garibaldi.
After the discovery of the plot,

Mazzini

Garibaldi also had to flee for his life. He went to South America, where for 14 years he took part in several of the revolutions then going on there, helping the rebels in their fight for independence and gaining valuable experience as a soldier and an organizer.

At last in 1848 he sailed again for Italy where he landed at his birthplace, Nice, then ruled by the Italian prince of Sardinia. Garibaldi now helped this prince to organize the Italians to fight against the non-Italian dukes and princes and the Austrian and French armies which were aiding them. But the rebellion failed and again Garibaldi had to flee. This time he went to the U.S.A. where he spent a few years as a candle-maker and then as a captain of a trading ship, before retiring to a farm on an island near Italy.

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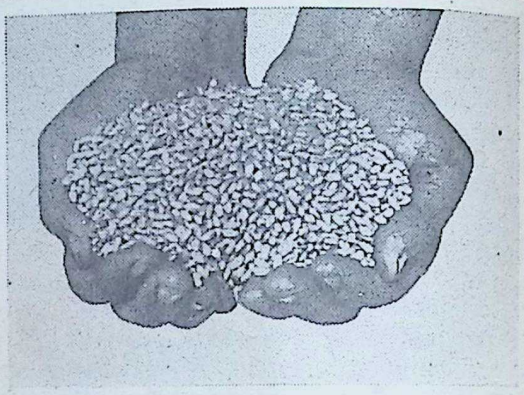
Managing National Food Security



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For over 19 years FCI has been successful in fulfilling the national food policy objectives. Giving the farmer a fair price for his grains and the consumer, his grains at a fair price. A good reason to celebrate today, its 19th anniversary.

PERFORMANCE HIGHLIGHTS

	1982-83	*1983-84 (estimated)*	*(+) % increase*
Buffer Stocks (lakh tonnes)	43.7	71.3	63.3
Operational Stocks (lakh tonnes)	46.4	51.0	9.9
Total Purchases (lakh tonnes)	182.6	198.1	8.5
Total Sales (lakh tonnes)	159.1	180.1	13.7
Total Purchase & Sales (lakh tonnes)	341.7	378.2	10.7
Total Turnover (Rs. Crores)	6935.0	8133.0	17.3
Total Storage Capacity (lakh tonnes)	181.4	195.2	7.6
Capacity Utilisation of Storage Space (Peak)	73.5%	85%	15.6%
Staff Cost as % of Turnover	1.6	1.5	(-) 4.5

Getting a fair price for foodgrains
Getting foodgrains at a fair price

FOOD CORPORATION OF INDIA
19 years in the service of the nation

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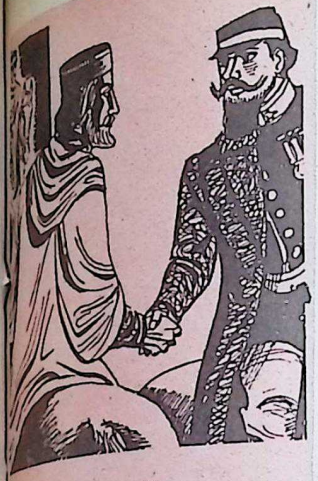

Garibaldi

In 1859 the Sardinians and the French defeated the Austrians in Italy. About the same time Garibaldi returned from exile again, and in 1860 the time was ripe for uniting the whole of Italy under one ruler. Garibaldi landed in Sicily with a thousand of his red-shirt volunteers. Many more joined him, and shortly afterwards Naples and all the south of Italy were his. While he was engaged in this, Victor Emmanuel, son of that prince of Sardinia for whom Garibaldi had fought before, had been able to capture Rome. He marched south to join Garibaldi at Naples and there he was declared King of United Italy. Garibaldi lived until 1882 in the Italy he had helped to unite and free.

Like Bolivar, Garibaldi and Mazzini were patriots who gave everything they had to the cause of freeing their people from oppression; they cared nothing for any other reward.

Eamon de Valera

(1882-1975)

WHEN Eamon de Valera, popularly known as "Dev" was defeated in 1954 he vowed: "We will live to fight again," and in 1959 he had the rare distinction of fulfilling his promise successfully in the highly uncertain game of politics.

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One of the few men with conspicuously long innings as Prime Minister, he captained the Irish Ship of State as P.M. for nearly 20 years. De Valera was born in 1882 in New York, to a Cuban father and an Irish mother domiciled in America. Indeed his foreign birth saved his neck from the Easter Rebellion of 1916.

Eamon de Valera was a child of two when his father died and he was sent to Ireland to the brother's care because his mother remarried. While at school he won a scholarship for his skill in mathematics. Later he took a degree at the Royal University and became a teacher, subsequently developing into a nationalist and revolutionary.

He joined Pearce MacDough, MacDermott and others and played an important role in the rebellion. The forces of law came down heavily on the leaders, but he escaped death for the reason already alluded to, spending only a year at Dartmoor and became President of the Sinn Fein in 1917 after the general amnesty, only to be rearrested in 1918 and thrown into the Lincoln Jail from where he bolted away.

De Valera's escape from prison and his reappearance in Ireland in 1919 make thrilling reading. He is said to have sent a wax-mould of the key of his cell to a friend outside who promptly sent a duplicate key with which he walked out of the prison and took shelter in the house of a priest at Manchester when the latter was reading words from the Bible. "Knock and it shall be open to you."

From there he went to New York disguised as a seaman under the nose of detectives who had been sent after him. Raising money in U.S.A. for the Irish cause, he returned to Ireland in an equally mysterious manner and started the movement leading to the Dominion Status of Ireland and subsequently to the split in his party owing to his refusal to take the Oath of Allegiance to the King of England. He was in the Opposition in the Dail for some time till the elections of 1932 when he displaced Cosgrave. Again in 1933, he went to the polls and became the Prime Minister and continued in the saddle till 1954 when the Costello Government came into being. He became President of Irish Republic in 1959 and remained so till 1973. He passed away in 1975.

Rather lean, and ascetic looking, de Valera had a rugged frame. He was universally known as "Dev" to his countrymen, although no one would dare to call so at his face except his wife. A first class rugger player

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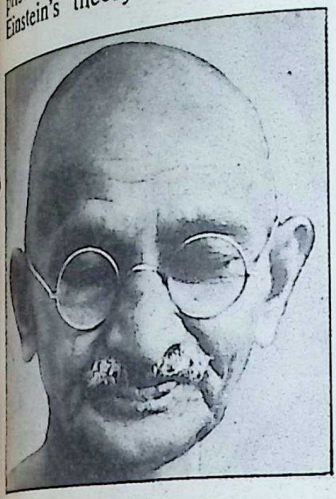
In his youth, he liked Mathematics was his first love. It is said that while he was in prison in 1918, he mastered Einstein's theory. An Irish wit, residing referring to Mr. De Valera's reputation for long speeches, remarked that "de Valera is marching on Dublin at the head of 20,000 words."



Mahatma Gandhi

(1869-1948)

MAHATMA GANDHI is the Father of the Indian Nation. The story of his life is well-known and one needs to recall here only the main landmarks of his great and glorious life. Born on October 2, 1869, Gandhiji had his education in India and England. He left for South Africa in 1893 to argue in a civil suit. Moved by the plight of Indian settlers, Gandhi demonstrated the efficacy of the unique weapon he forged on the smithy of his soul — Satyagraha.

Returning to India in 1915, Gandhiji was first drawn into political conflict in 1919 after the Rowlatt Acts were passed. He launched the non-co-operation movement in 1920 and was sentenced to six years imprisonment. Released from prison in 1924, he launched the Civil Disobedience Movement in 1930. He broke the salt laws and was arrested on May 5, 1930. Released from prison again before the full term, Gandhiji attended the Second Round Table Conference in London in September, 1931. Returning to India, Gandhiji revived the Civil Disobedience Movement. On January 4, 1932, he was again arrested. In the meanwhile, Gandhiji initiated programmes for removal of untouchability and village uplift. After the failure of the Cripps' Mission, the Congress adopted the 'Quit India' Resolution at its meeting held in Bombay on

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August 7, 1942. Gandhiji and other leaders were arrested on August 9. Independence in August 1947 saw Gandhiji on a peace mission to Noakhali. On January 30, 1948, he fell a victim to the bullets of an assasin.

Of Gandhiji's life and work, Kulapati Munshi wrote:

"Gandhiji organised India into a Nation. He created for it a new tradition. He built a governing corporation. He led the nation's fight to freedom, he presided at the birth of its independence. He received its unlimited homage when he died. His was the word which swayed India's mighty government. And he achieved all this in the manner of a true democrat, by the spoken and the written word, without hurting a hair of his enemy's head.

"But these political achievements which place him at the head of the world's political liberators are nothing as compared to his moral achievements. He made men out of slaves. He lifted the womanhood of India up. He purged society of unclean hability. He broke the iron moves in which our society was cast. He killed 'other-worldliness' which was India's obsession. He removed the curse of inferiority complex which had been fastened on our collective unconscious by centuries of foreign domination. He gave back to Indians the pride in their own culture and the confidence in their strength — all of which they had lost — and more their soul. He reintegrated India's immortal culture and set it once again on a career of world conquest. He was the apostle of a new life.

"But more. He tried to realise the fundamentals of Indian culture in himself and gave them a fresh validity. His was a life-long effort at integrating his personality by obtaining a supremacy over attachment, fear and wrath. He was a living testimony of the fact that Moral Order was a living force. He realised non-violence in himself and enemies came to him with their love. He realised Truth and his actions bore lasting fruit. He gave up sex attachment, and he lived in undecaying vigour. He gave up the lure of money, and wealth came to him unasked for the noble purpose he undertook. He abjured possessions and he knew the meaning of life. He lived in God and God lived in Him.

"As he came and lived, so did he die, an instrument of God."

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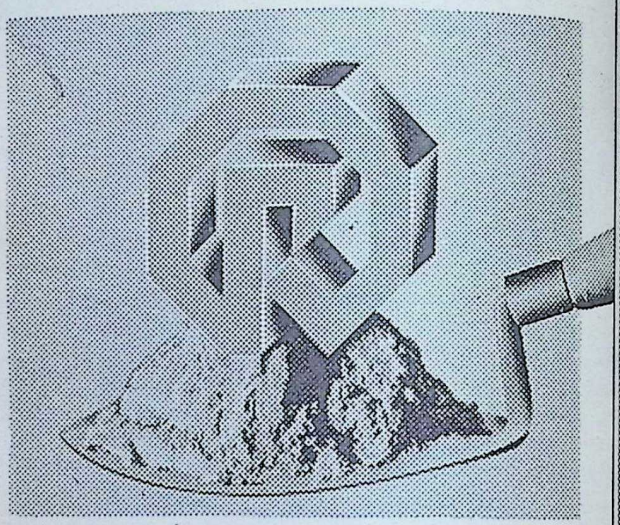

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Pandit Jawaharlal Nehru

(1889-1964)

PANDIT JAWAHARLAL NEHRU, the first Prime Minister of independent India, was loved by the people both as a man and a leader. He stands foremost among the builders of modern India, giving it a direction towards socialism in a secular, democratic setting. Writer and historian, Nehru through his books influenced the thinking of generations of Indians and made them athirst for a free, democratic, socialist, secular India with science and technology as its driving force. He was largely responsible for initiating planned economic development.

Born in 1889, Nehru was educated at Harrow and Cambridge. During his practice as a lawyer, he was inevitably drawn into politics. Imprisoned for a total of over 13 years, he was the President of the Congress in 1929, 1936, 1937 and 1946. Became the Vice-president of the Interim Government on September 2, 1946 and later the Prime Minister of Independent India on August 15, 1947.

Of Nehru, Gandhiji said:

"Who can excel him in the love of the country?

And if he has the dash and rashness of a warrior, he has also the prudence of a statesman. A lover of discipline, he has shown himself to be capable of rigidly submitting to it even where it has seemed irksome.

He is undoubtedly an extremist, thinking far ahead of his surroundings.

But he is humble and practical enough not to force the pace to the breaking point.

He is pure as crystal, he is truthful beyond

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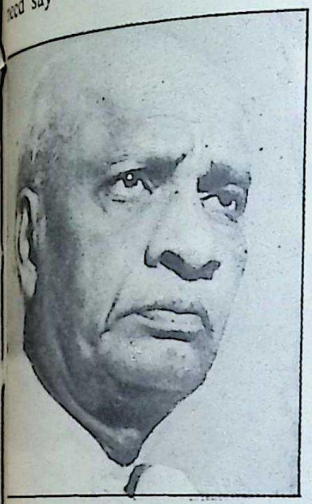
suspicion, He is a knight *sans peur, sans reproche.*"

Rajaji said of him:

"Jawaharlal Nehru was to Gandhiji what Lakshmana was to Rama in our national epic. I need say nothing more to men of my country. As for other nations, their statesmen know and love Jawaharlal Nehru almost to the point of rousing India's jealousy! — because her love of Jawaharlal Nehru is like that of a sweetheart."



Sardar Vallabhbhai Patel

(1875-1950)

SARDAR VALLABHBHAI PATEL, along with Gandhiji and Nehruji, formed the Indian Triumvirate that gave India its unity which she had lost centuries ago. To Nehru's idealism, the Sardar as the Deputy Prime Minister of India, provided its complementary realism, in national and international affairs. The Sardar was given many epithets for his work of integration of the States but the one that will be liked by students of history is 'Bismark of India.'

Born on October 31, 1875 at Karamsad, Nadiad, Gujarat, he had his education in Bombay and London. He had a flourishing practice as a lawyer but he gave up his all at the call of the Mahatma; he gave up his Western dress on February 16, 1918. It was in the Kheda campaign (for exemption from payment of land revenue) that he first applied the Gandhian technique of satyagraha. He emerged as the hero of "Bardoli Satyagraha" of 1928 and received the appellation 'Sardar' from the Mahatma. Imprisoned several times, the Sardar became the Minister of State for Home Affairs in the Interim Government in 1946. The crowning glory of his life was the integration of the States which involved the Police Action in Hyderabad

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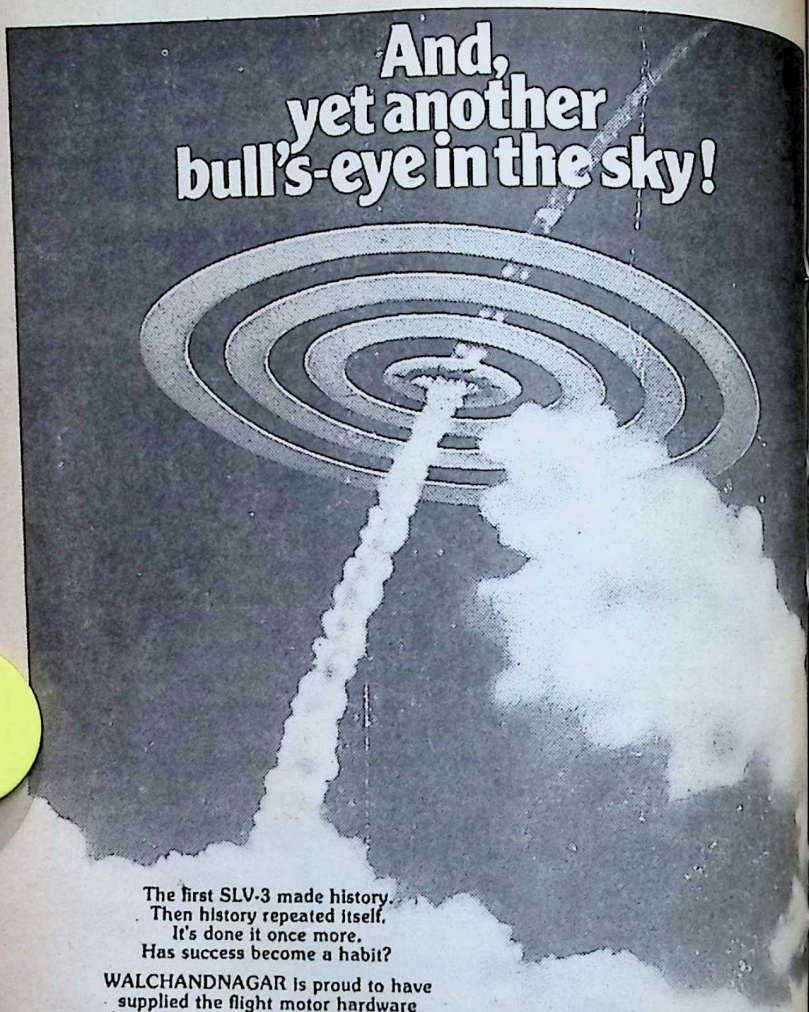
And, yet another bull's-eye in the sky!



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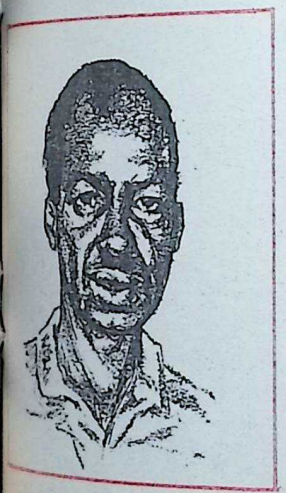
in 1948. A persuasive speaker and a trenchant writer, the Sardar had remarkable prescience of political events — his warning about Chinese intentions on India was but one significant instance.

Of him, Nehru said:

"History will record it in many pages and call him the builder and consolidator of the new India and say many other things about him. By many of us he will perhaps be remembered as a great captain of our forces in the struggle for freedom and as one who gave us sound advice both in times of trouble and in moments of victory, a friend and colleague and comrade on whom one could invariably rely, as a tower of strength which revived wavering hearts when we were in trouble."

Kulapati Munshi said:

"Ordinarily Sardar is a man of very few words. He can keep silence for hours in the midst of most exciting conversation, never speaks for the sake of speaking. He only becomes eloquent when action is in the air. But when he does speak, he speaks with an eloquence unrivalled. He can attack, he can appeal, he can heap ridicule, he can make an audience cry. Above all, he is a master of winged words which like shafts pierce the heart."



Julius Nyerere

(1922)

NYERERE has been the President of Tanzania (the name given to the Union of Tanganyika and Zanzibar) since freedom came to Tanganyika in 1961.

Nyerere is highly respected for his integrity and burning zeal for improving the lot of the poor. The people of

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IF BOSS
COULD BECOME
MORE PROFESSIONAL
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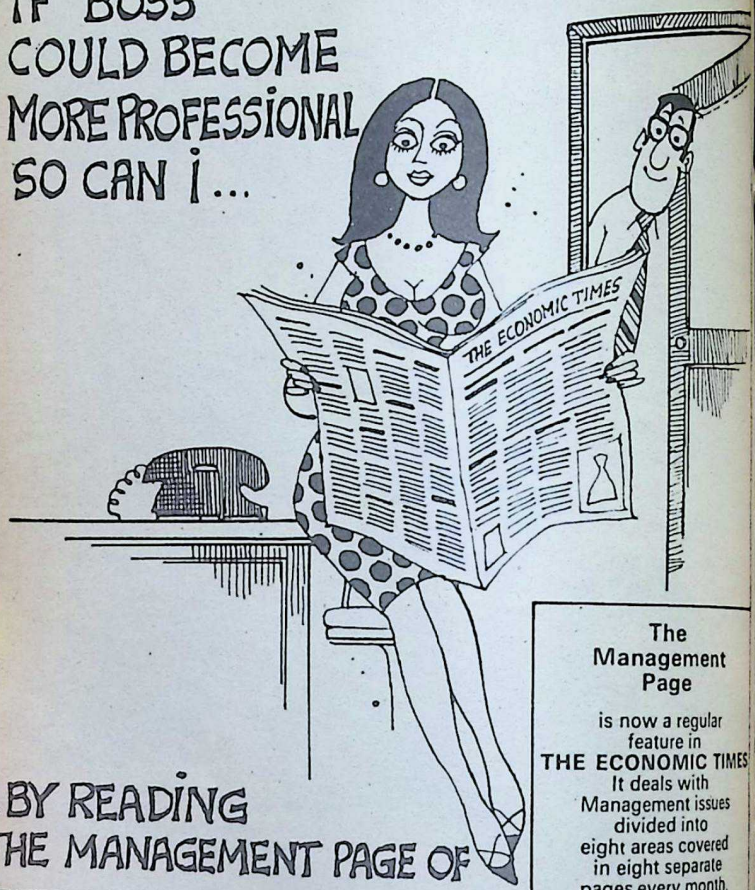

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Tanzania affectionately call him 'Mwalimu' (teacher).

As the Chairman of the ruling party Chama Cha Mapinduzi, (CCM or Revolutionary Party), Nyerere has given a direction to what may be called 'practical' socialism through Ujamaa (self-reliant) villages. He has shifted the emphasis from industry to agriculture in keeping with the conditions in a backward economy.

Nyerere is a seasoned orator and an accomplished writer. He was given the Nehru Award in 1973. He plays an important role at the meetings of heads of African countries, of non-aligned countries and of the Commonwealth. Rarely does he miss an opportunity to speak for the millions of voiceless Africans against racialism and *apartheid* as enforced in South Africa.

Nyerere is among the few liberal, enlightened statesmen of the world today.

Respected throughout Africa as a national leader, 62-year-old Julius Nyerere (pronounced Yuh-ray-ree) is a spry, moustached, thoughtful man, with a quick smile and ready sense of humour.

After early education in local schools, he took his M.A, degree from the Edinburgh University with History and Economics. Nyerere is a devout Roman Catholic by faith and he started life as a school teacher in a missionary school.

Like all foreign-educated colonial intellectuals, Nyerere too was a fiery radical in the first flush of education, but cooled down as he advanced in experience. Naturally, in the beginning, the missionary principal of his school asked him to stay away from politics, but Nyerere's conscience refused to accept the well-meant advice and so he threw up the sponge and took over full-time leadership of his Tanganyika African National Union, T.A.N.U. for short, of which he was the chief leader. African independence naturally was the party's objective.

Tanganyika was originally German territory; it became a U.N. Trust Territory and went to the British under a mandate from it.

A soft-spoken man, Nyerere is a moderate and anti-Communist by conviction. "Violence is unnecessary and costly, peace is the only way" he says. "The Africans must and will rule. Our unity is our weapon" — that has been his motto in life.

After he became President, he said: "Our task really begins now. We have changed our cry from 'Uhuru" to 'Uhuru Na kazi' or 'freedom and work."

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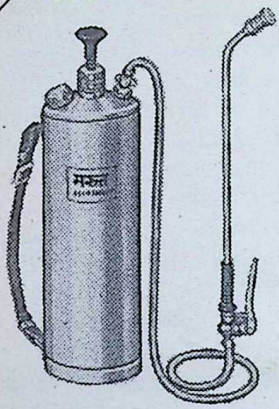

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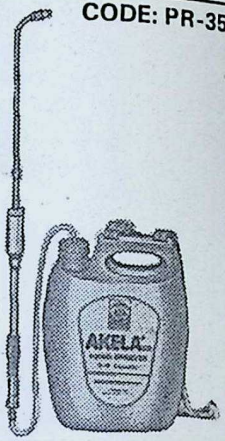

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Nelson Mandela

(1919)

SHRI NATWAR SINGH, well-known Indian diplomat, writing about Nelson Mandela, the South African patriot, says: "Courage has only one face — cowardice many. The brave do not cry — no tyranny can break or bend them. On the high road leading to the summit of Mount Courage Nelson Mandela's spear lies very near the peak."

Mandela has spent nearly 25 out of his 65 years in South African prisons. He is condemned to hard labour. Under apartheid there is no remission for political "offences." The Colossus of South African Nationalism may well pass the rest of his days behind the bars. What is Mandela's "crime?" To ask for equal rights for all people regardless of their colour, creed, race or religion.

An aristocrat by birth, a lawyer by profession, a revolutionary by choice, Mandela today remains the supreme symbol of resistance, hope and inspiration in a land where four million frightened and bigoted whites, lord it over 22 million blacks. This monstrocity is like a blight over a richly gifted people who are not allowed to live and think in freedom in their own homeland.

Nelson Rolihlahia Mandela was born in the Transkei near Umtata in 1918, the eldest son of a Tembu Chief. His father died when he was 12. He was brought up by a paramount chief. At 16 Nelson went to Fort Hare University and being intensely patriotic and sensitive he soon got drawn into student politics and later became one of the leading lights of the African National Congress and founded its militant Youth Congress. He also practised law with Oliver Tambo, the present Head of the African National Congress in exile. By

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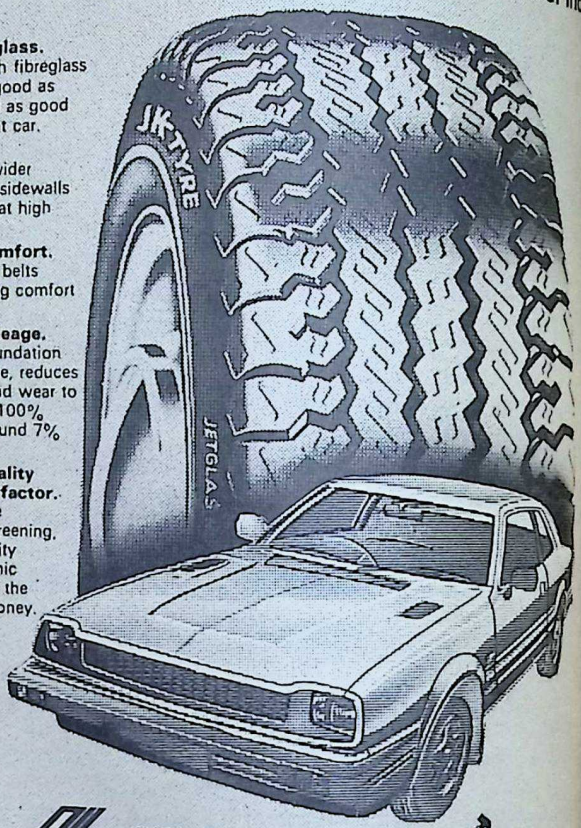

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Mandela had become Deputy National President of African National Congress and led nearly 10,000 people in a non-violent defiance campaign. A natural leader, Mandela with his air of calm command gave new direction and impetus to the scattered objectives of the African National Congress. He was arrested. He conducted his own defence and was acquitted. Shortly afterwards he was elected Leader of the National Action Council. By now it was clear that even non-violent and peaceful political activity was considered a criminal act in South Africa.

In May 1961 he went "underground" and in June an organisation called *Umkomto We Sizwe* (spear of the nation) was formed to carry on revolutionary activity to bring down the racist regime. During this period Mandela left South Africa surreptitiously and without a passport. He knew that the racist government would not give him permission to leave the country. During his travels abroad he met Julius Nyerere, Kenneth Kaunda, Haile Selassie, Nkrumah, Leopold Senghor, Dr. Hugh Gaitskell, Joshua Nkomo. On his return he was charged with inciting workers to strike and leaving South Africa without a valid document.

A brilliant lawyer, he demolished the case of the prosecution and he turned the mock trial inot a devastating indictment of white domination. The trial was held in Pretoria.

Mandela was sentenced to three years' imprisonment for inciting to strike and two years for leaving South Africa without a valid document. Mandela began to serve his five years' sentence in Pretoria Central Prison and spent 23 out of 24 hours in solitary confinement doing hard labour.

On June 11, 1963, the police raided the underground headquarters of the *Umkomto We Sizwe* in Rivonia, a suburb of Johannesburg and arrested well-known leaders like Walter Sesilo, Ahmed Kathrada, Dennis Goldberg, Lionel Bernstein and others. Mandela was already in jail. The infamous Rivonia Trial opened in October 1963. Mandela opened the defence case. He made his memorable, soul-stirring statement on 20 April 1964.

His outstanding serenity of spirit, his dignified bearing during trial, his indomitable courage, recall to mind Jawaharlal Nehru's appearances at his trials in the 1930s and 1940s. The title of Nelson Mandela's book, 'No Easy Walk to Freedom,' is taken from an article Jawaharlal Nehru wrote in his collection of essays, 'Unity of India.' Nehru wrote, "There is

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no easy walk (over) to freedom anywhere and many of us will have to pass through the shadow again and again before we reach the mountain tops of our desire." Mandela quoted this paragraph in one of his speeches.

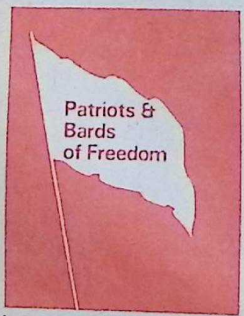
At the end of the Rivonia Trial, Nelson Mandela was given life sentence. He made a four-and-a-half hour declaration, enlarging on the aims of African nationalism and rejecting the false allegations that the African National Congress was a hotbed of communists. His statement made a profound impression throughout the world but it made no impression on the racist regime in South Africa. Two passages will suffice to show the stuff Mandela is made of:

"It is true, as I have already stated, that I have been influenced by Marxist thought. But this is also true of many of the leaders of the new independent States. Such widely different persons as Gandhi, Nehru, Nkrumah, and Nasser all acknowledge this fact. all accept the need for a form of socialism to enable our people to catch up with the advanced countries of the world and to overcome the legacy of extreme poverty. But this does not mean we are Marxists."

Concluding, he said:

"During my lifetime I have dedicated myself to the struggle of the African people. I have fought against White domination, and I have fought against Black domination. I have cherished the ideal of a democratic and free society in which all persons live together in harmony and with equal opportunities. It is an ideal which I hope to live for and to achieve. But if need be, it is an ideal for which I am prepared to die."

Hemingway defined courage as grace under pressure. This is it. No easy walk to freedom but the struggle continues. Viva Mandela!



Rabindranath Tagore and Subramania Bharati are the two great Indian bards of freedom. Their inspiring words were like flashes of lightning in a murky sky.

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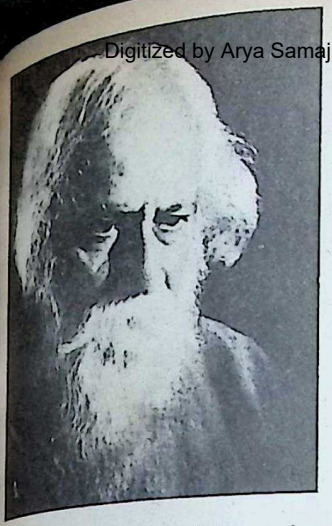

Rabindranath Tagore

(1861-1941)

Where the mind is without fear and the head is held high
Where knowledge is free;
Where the world has not been broken up into fragments by narrow domestic walls
Where words come out from the depth of truth
Where tireless striving stretches its arms towards perfection
Where the clear stream of reason has not lost its way
Into the dreary desert sand of dead habit;
Where the mind is led forward by thee into ever-widening thought and action
Into that heaven of freedom, my Father, let my country awake.

(From "Gitanjali")

Subramania Bharati

(1882-1921)

We'll bow to the Mother
Bharat the Mother
No more caste or creed
born in Bharat
Brahmin and others
Mother's children all
We'll bow to the Mother

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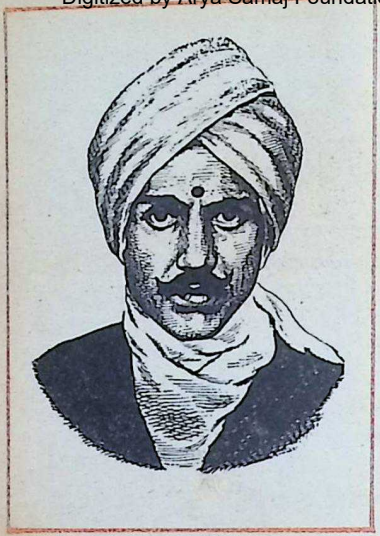


Translated from
the Tamil poem 'Vande Mataram'
by Dr. Prema Nandakumar

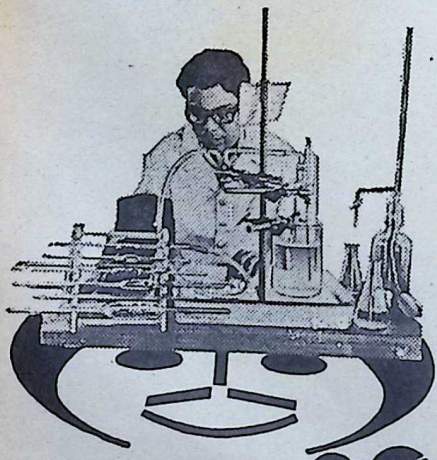
Aren't the lowliest of the low
the sharers of our life?
Shall we deem them aliens
Who'll injure our interests?
We'll bow to the Mother

Here flourish a thousand castes
but no room for foreigners
The Mother's children may quarrel
yet they are brothers
We'll bow to the Mother

What is life without unity?
Division only spells ruin
If we hold fast to this truth
what more can we need?
We'll bow to the Mother

Ashamed of subjection
the toil, shame and blister
now shall we end it all
and sing in chorus
We'll bow to the Mother

One of our best-known unknown men



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A Scene from Ramayana

Atri and Anasuya

Dr. K. R. Srinivasa Iyengar

From Chitrakūta, Rama decided
to move southward, and when they
reached Sage Atri's ashrama *before long,*
all three were warmly received.

Atri and his spouse Anasuya had
a legendary renown
for their purity and austerity
and mythical sanctity.

Their hermitage stood quite isolated,
rather delicately poised
between civilised life and the darkness
of Dandaka hinterland.

Even as a child, Sita had been thrilled
by the stories of Atri's
askesis and Sati Anasuya's
feats of miraculism.

As the visitors rendered obeisance,
the Rishi gave a father's
welcome to his children, and introduced
his own wife to Maithili:

"This is Anasuya the Unjealous,
known for her austerities,
her feats of benevolence, and total
adhesion to righteousness."

As advised by the Rishi and Rama
himself, Vaidehi approached
Anasuya with reverence and love,
and made obeisance to her.

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How frail and feeble the aged woman
ascetic, her tresses white,
her skin wrinkled, and her body shaken
like a plantain in the wind.

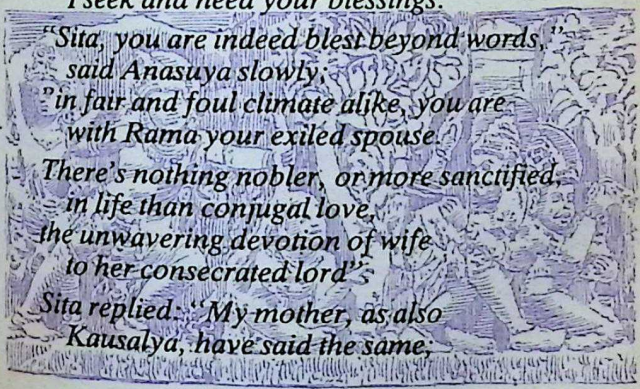
For Sita, 'twas a moment of supreme
fulfilment, for how often
as a growing child she hadn't reverenced
this mythic Anasuya!

"O blessed one!" she said visibly moved,
"Exemplum of the true wife!
how fortunate I am to have darshan
of your ambrosial Presence!

I have heard of your miraculous feats!
the power of your tapas
has turned drought into plenty, the desert
into a flowing river.

We've heard it said that, with your askesis,
you have furthered the tapas
of the sages; that you have helped the gods
themselves out of their narrows.

Mother Anasuya! immaculate
woman! the pure feminine
as compassion, puissance and perfection!
I seek and need your blessings."



"Sita, you are indeed blest beyond words,"
said Anasuya slowly;
"in fair and foul climate alike, you are
with Rama your exiled spouse.

There's nothing nobler, or more sanctified,
in life than conjugal love,
the unwavering devotion of wife
to her consecrated lord".

Sita replied: "My mother, as also
Kausalya, have said the same;

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I'am blessed because Rama is husband, friend,
father, mother, comrade, all!
As I faced the Sacred fire at the time
of my marriage, my mother
called to mind Savitri and Rohini
as examples to follow.

What you have said, Mother Anasuya,
chimes with the exhortations
from my mothers, and I shall certainly
abide by them in my life."

Kissing her, Anasuya pressed Sita
to ask for a boon she liked;
Sita answered with a smile: "I have all;
I don't know what more I need."

Pleased with Sita's response, Anasuya
made a gift of choice raiment,
ornaments, cosmetics, a rich ointment
and an unfading garland.

"Take these, Sita, they've divine potency."
said Anasuya; "if you
rub your body with this unguent, you will
please Rama more than ever."

Then, on her special request, Sita spoke
of her earth-born mystery,
her life in Mithila, her strange bride-price,
and her marriage to Rama.

Anasuya heard the account with joy
and wished to see Maithili
adorned with the rare presents she had made;
and Sita acquiesced at once.

"This has been a unique feast for my eyes,"
said Anasuya with tears
of transcendent joy; "let us be human,
Sita, sensible and wise.

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Take all that talk of the miraculous
with a pinch or two of salt:
think of me, Sita, as a womanly
woman, no magic-monger.

This world— this environing universe—
is a self-generating
symphony, and so every jarring note
is but an aberration.

One has to canter to the still centre,
and by an effort of will
touch the keys, set right the strings, till once more
the concert renews itself.

Or there may have to be a worsening
ere things get better and race
back to harmony: the wiser course, then,
would be to wait— wait on Grace.

Dear Sita, let me impress on you this:
the Unknown lays traps for us,
and patience and sufferance are needed,
but the Grace can never fail."

Son after, when Sita told everything
to Rama, he felt buoyed up.
that the saintly Anasuya should have
dowered them with such regard.
'Twas auspicious, said Rama; they could
receive both godspeed and gifts
from Atri and Anasuya before
plunging into the forest.

Having beyonded the dualities
and the three Gunas as well,
Sage Atri had the poise of the spirit
and a timeless certitude.

And Anasuya, matching the power
of her chastity and peace

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with her lord's sovereign understanding,
partnered him to perfection.

'Twas the best insurance for the exiles
on the eve of their trial,
and the Sati's gifts would be talismans
as well as benedictions.

At dawn all three woke refreshed, and after
their ablusions, made offerings
in the Fire, and took leave of Sage Atri
and sainted Anasuya.

Apprising them of the dangers lurking
in Dandaka's expanses,
the Sage advised the travellers about
the safe route to the forest.

An excerpt from *Sitayana*, a verse narrative in progress, re-telling in brief the *Ramayana* story.

This picture of Laxmi is from the Glaxo audio-visual "Let My Child See" on Xerophthalmia.

Glaxo in its contribution to disease prevention has especially devised audio-visual productions (slide-sound presentations) for public health education in urban slums and villages. The diseases covered are TB, Xerophthalmia (blinding malnutrition), home remedies for diarrhoeas and fevers, immunisation and nutrition.

The Ministry of Health and Family Welfare of the Government of India in its Statement on National Health Policy emphasizes that there will be only marginal results in health programmes "unless nation-wide strategies are launched to provide health information in easily understandable form, to motivate the development of an attitude for healthy living".

Glaxo — a concern for health

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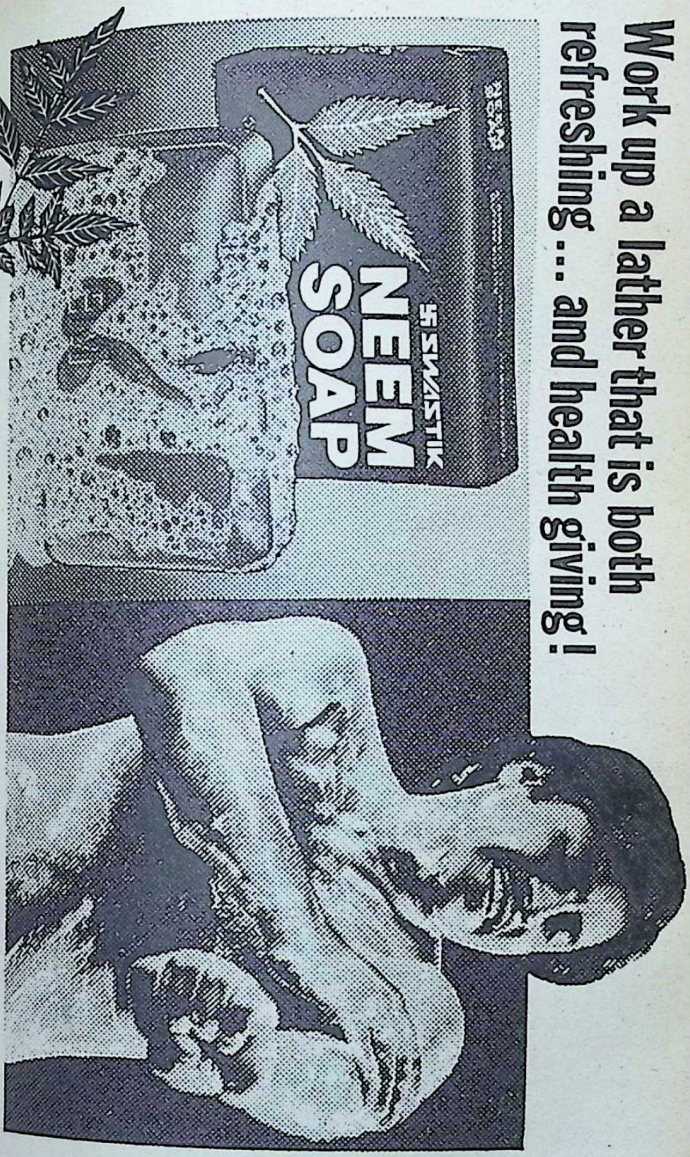

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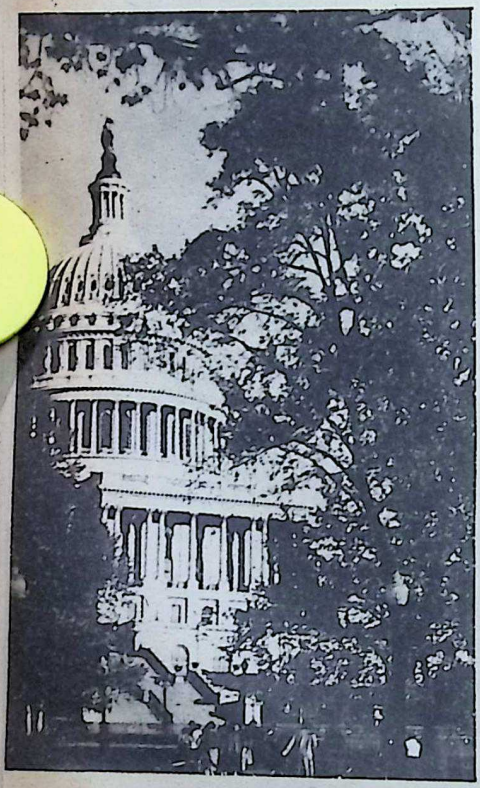
National Debate

Presidential vs. Parliamentary Form of Democracy



1. *End the Present System*

Dr. R. R. Diwakar

THE present system presupposes an educated electorate and a group of honest patriotic set of political gentlemen. But six general elections have not been able to produce even 30 per cent of the politicians necessary. Casteism, communalism and economic power rule the system and, above all, no effective party-system has evolved. Corruption, money power, and easy defection have made the whole thing a laughing stock.

The party in power and parties out of power know the defects and the result is a farcical democracy without its advantages. But no party including the party in

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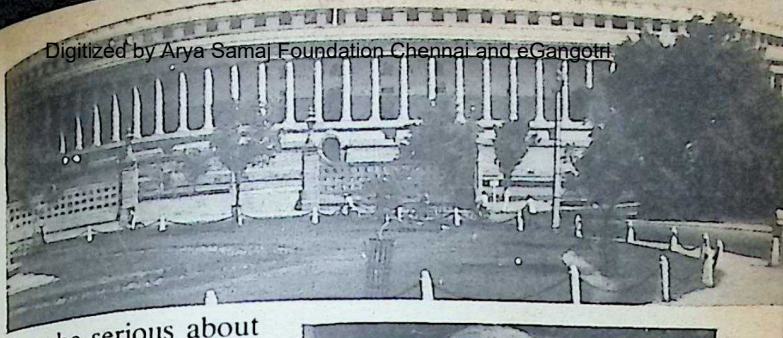


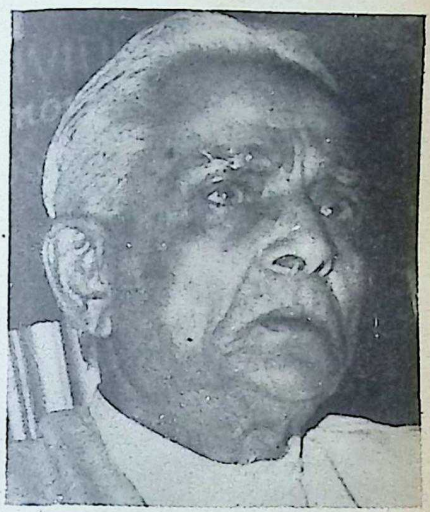
power seem to be serious about remedying the defects as pointed out by public men and above all by the Election Commissions.

So, it is better to end it than wait indefinitely for mending it.

Now the Presidential system as available in the U.S.A. is also democratic and we do not cease to be democratic by adopting that system modifying it to our situation.

Presidential system is not undemocratic nor authoritarian. Today even our so-called democracy had developed some important aspects of authoritarianism and the personality cult.

So, we have reached a stage when a change seems necessary and nothing like trying a modified



R. R. Diwakar

suitable form of the Presidential system even if it involves some risks. Anything is better than the present rot as it is wholly played out and worn out and unable to reform itself.

2. *Government by Public Opinion*

C. Subramaniam

DEMOCRACY is defined as government by the people, for the people and of the people. Today's democracy is based on government by elected representatives. Many times the opinions of the representatives do not reflect the real public opinion. Decisions are taken on the basis of majority opinion of the

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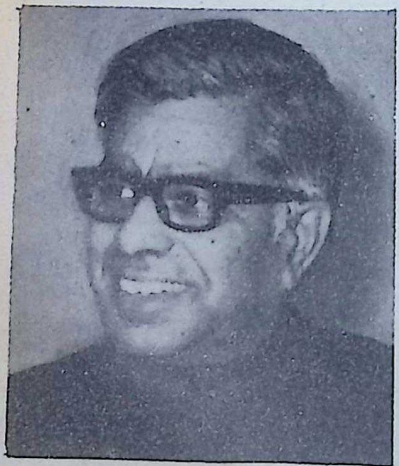
elected representatives. And under the party system, members of a party are obliged to express their opinion in a particular way even against their conscience. When there is a dominant and powerful charismatic leader, the opinion of the party is guided by the wishes of the leader. Under these conditions democracy may be reduced to what Vinobaji called *Ekayatan* (rule by one) and as he visualised *Ekayatan* may lead to Rama Rajya or Ravana Rajya.

This in my view is the basic defect in a democracy by elected representatives. That is why Acharya Bhave characterised the present system on the model of the Westminster, as 'demonocracy.'

Is *Sakalayan* (rule by all) a practical proposition? Many people rule this out as utopian and dismiss Vinobaji as a visionary and not a realist. But this is not correct. For Vinobaji had expressed the modern thinking with regard to democracy.



C. Subramaniam

Lord James Bryce, who is considered to be a leading authority on Democracy and the functioning of democracy wrote in 1894: "The obvious weakness of government by public opinion is the difficulty of ascertaining it."

If some method could be invented to ascertain public opinion easily and quickly, Lord Bryce said that democracy would take a new level, what he called the 'fourth stage.'

'A fourth stage' he wrote in the *American Commonwealth* 'would be reached if the will of the majority of the citizens were to become ascertainable at all times, and without the need of its passing through a body of representatives, public opinion would not only reign but govern. *It is to this kind of government that democratic nations seem to be tending.*

A new way of ascertaining public opinion by sampling techniques is being developed and perfected. Gallup poll, invented by George H. Gallup is becoming not only popular, but being improved upon to ascertain public opinion on any issue. This techni-

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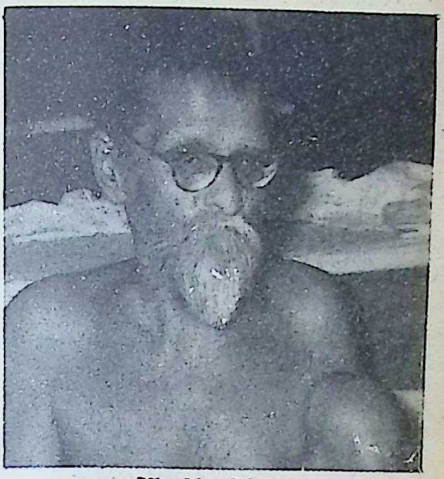
...e is gaining wide acceptance in ...ny advanced societies.

It may take a longer time to ...evelop the technique to be ap-...ed in a vast country like India. ...here illiteracy is at a high level. ...t with modern communication ...chnologies. India also may be ...bled to use this system of as-...taining public opinion in a not ...o distant date but within a com-...atively short period—say be-...re the end of this century.

Vinobaji has proved himself ...re modern than many of the ...-called radicals and modern ...kers in India.

In view of what has been stated ...ove, instead of trying to change ...e system of Government from ...rliamentary Democracy to a ...esidential system, we should ...olve systems and methods to ...certain public opinion on vital ...es so that decisions would be ...en on the basis of majority ...blic opinion rather than on the ...is of majority opinion of ...cted representatives, which ...led to the deterioration in the ...ctioning of the present system.



Vinobha Bhave

To begin with, this new system of government by public opinion may start with village level and local institutions and the application of the system extended to larger areas, ultimately reaching the State and Union Government.

In the meanwhile, short term remedies to rectify the defects and deficiencies in the existing system may be attempted. These should relate to reform of the existing electoral system and regulation of the functioning of the political parties

India is a unity full of diversities and its strength as well as its weakness is rooted in those diversities. The vigour of its national life can exist only by the vigour of its regional life.

—Sri Aurobindo

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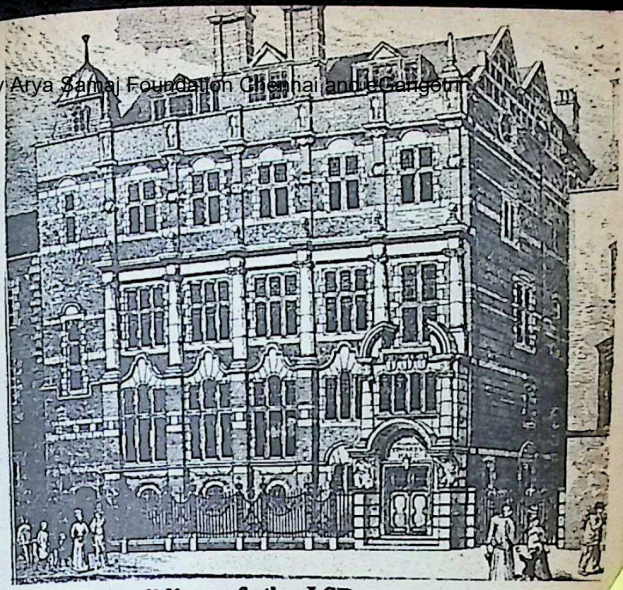
An Interview with Dr. I. G. Patel, the first Indian Director of the London School of Economics

"Indian economy will keep muddling through"



The first building of the LSE.

A. Childhood

WHAT ARE YOUR RECOLLECTIONS OF YOUR CHILDHOOD?

The most vivid recollection I have of my childhood is one of happiness. We grew up in a crowded lower middle class locality in the city of Baroda where most families struggled hard to maintain a modicum of decency in their life. And yet, we never felt any sense of deprivation. From one festival to another, life moved on with joyous participation in manifold activity. Diwali was not just new clothes and sweets and crackers. It also meant competitive decoration of the courtyard with colourful and intricate Sathies. Weeks before Holi we stole and stored every bit of log or old furniture that we could lay our hands on for hurling into the bonfire on the appointed day. Even every call for a new Satyagraha movement meant a new kind of participative activity for the children— in spinning, in Prabhatferies and in sweeping the streets clean.

WHAT ARE THE MOST SIGNIFICANT INCIDENTS WHICH HAVE LEFT THEIR PERMANENT IMPRESS ON YOUR MIND?

The most significant incident I remember is my first experience

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"When you have to give the lead in action, in ideas – a lead which does not fit in with the very climate of opinion, that is true courage — physical or mental, call it what you like, and it is this type of courage and vision that Jamsetji Tata showed"

Jawaharlal Nehru

If there is a single word, which could have described Jamsetji Tata, it would have been 'visionary'. When he surveyed the untilled industrial field of India, he envisioned the benefits it could gain through science and technology. And his clear mind spelt out the three basic ingredients to attain it. Steel was the mother of heavy industry. Hydro power the cheapest energy to be generated. And technical education coupled with research was essential for industrial advance. This may be obvious to us today, but it was not so a century ago to a colonial economy.

In Jamsetji Tata, India had found not only a man of ideas but one with the ability and courage to translate them into reality. More than once he pledged his personal fortune and reputation for the realisation of his dreams. The Tata enterprises have worked tirelessly to build on this vision. And a century later have found a place at the core of India's industrialisation and advance in many fields.

TATA ENTERPRISES

Partners in the new India

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Dr. I. G. Patel

discrimination. Our upstairs ighbours were a Bania family, ry friendly and affectionate and no way different from our own. he day when I returned home rly from school with a adache, I went to the Kaki up-irs as my mother was away. I s received with great love and ncern and a cup of tea was ickly made ready for me— and ved in a brass cup and saucer. e Patels, being lower caste, uld pollute their chinaware. s I held the burning saucer to lips and swallowed the tea, it quickly salted by my tears as I ected on why I was supposed be inferior. Curiously enough, veral years later when I had re-ived from Cambridge with a D degree, I was given similar atment in a Bania friend's house near Baroda where I was invited— but made to sit separately from others with food dropped on to my plate. These experiences at least cured me of any sense of anger when I encountered minor discrimination later in life in the U. K. and the U. S.

B. Education and Career

IN WHICH EDUCATIONAL INSTITUTIONS DID YOU STUDY AND WHAT IS YOUR IMPRESSION OF THE TEACHING METHODS, AND THE SYSTEM OF EXAMINATIONS?

I studied at (i) The Shree Sayaji High School, Baroda, (ii) Baroda College, Baroda, (iii) King's College, Cambridge and (iv) Graduate School of Harvard University. On reaching Cambridge, I soon had an immense sense of relief when I realised that I could attend any classes I liked (and only those), read what I liked, could study where my interests took me without any sense of a syllabus having to be covered and attempt as many or as few questions I liked at the examinations. Basically, we were taught to think for ourselves and what we knew or did not know was of little consequence— which is, of course, all right only if we continue to think and do not despise facts in later life! Even a

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Cambridge degree is not a passport for the rest of the life.

CAN YOU RECALL SOME MEMORABLE EVENTS IN YOUR STUDENT LIFE?

I am afraid what sticks in my memory most, apart from moments when friendships were born, are events where I found myself in an awkward position. On my first day in School, which I joined in the middle of the term, I found myself moving from the last bench to the first as I could answer more questions than those who were ahead of me. But when I was feeling pleased with myself, I was asked to recite something and the teacher started ridiculing me for my pronunciation and he was soon beating me with a ruler. Not being able to understand then that he was angry because someone could do well without the benefit of his teaching and not having been beaten ever before in my life. I was too dumbfounded, to cry or move and never said a word about it at home. Very soon, however, the teacher became very fond of me and said so then that he did not know what came over him; and this seemed to wipe out the past without any other trace.

On the bleak November morning in 1944 when I arrived all alone at the Cambridge railway station after 48 days— I think— at sea and an overnight train journey from Scotland via., Bletchley— with all my baggage (except books) stolen at the pier— the telephone directory under King's listed only two numbers— one for the Porter's Lodge and the other for the Provost's Lodge. I believe I called the Provost's Lodge and was advised to take a cab. On coming to King's, I was greeted by a well-dressed gentleman who, I assumed, was the Provost and we went on Sirring each other for quite sometime, each insisting on carrying the books, his complimenting me on my sense of humour and gentlemanliness and my not understanding why he was not allowing me to pay my homage to my new Guru. And to add to his dismay, he did not even get a tip on the occasion!

HOW AND WHEN DID YOU BEGIN YOUR CAREER? WAS IT ONLY A RECORD OF PROGRESS IN AN UPWARD CURVE?

I began my career as Professor of Economics at the newly established Maharaja Sayajirao University at Baroda in 1949. where I stayed only for some ten months during which I also had to serve, for some six months, as the Principal of the Baroda College. In 1950, I joined the staff of the I.M.F. from where I came to the Ministry of Finance in 1954 as Deputy Economic Adviser. As things are measured in life, you

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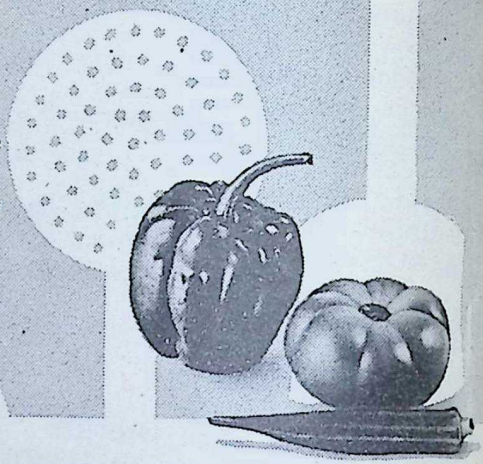

Cook, fry or deep fry
POSTMAN
The healthy all-purpose cooking medium

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say that I "progressed up-
ds" in the official world dur-
the next 20 or 25 years.

HERE DID YOU FIND
OUR WORK THE MOST
ONGENIAL— AT THE
OVERNMENT, AT THE
ORLD BANK, AT THE RE-
ERVE BANK OF INDIA OR
T THE INSTITUTE OF
ANAGEMENT?

Let me say, first of all, that con-
ry to what has often been said,
have never worked at the World
nk—only at the I.M.F. I have
und all my work environments
genial. But perhaps I worked
ndest and with a sense of deep
volvement and even fulfilment
the Department of Economic
fairs where I spent 18 years
54—72) in different capacities
d in an atmosphere which was
alized by any standards. If I
e to mention an organisation
here all my faculties— personal
well as professional— (as well
those of my wife) were fully
volved and even stretched, that
s undoubtedly at the Reserve
nk. I think I would have truth-
y said that of the IIM also if I
d stayed there long enough.

ITH YOUR BACKGROUND
F EXPERIENCE IN DIFFE-
ENT RESPONSIBLE POSI-
IONS, COULD YOU TELL
S HOW ONE CAN GET
OMPLETE JOB SATISFAC-
ION?

I learnt rather early in life that two rather different attitudes are possible towards a job. You either say that you have been hired to do a particular job and you have to do only that job or you say that you have become part of an organisation and go out and do whatever that needs to be done in the interest of that organisation. The latter is the only attitude that leads to job-satisfaction and, I would say, to maximum personal development— unless, of course, you are a genius or a near-genius when you should always do your own thing no matter who pays for your breakfast!

C. Views on Indian Economy

AS A DISTINGUISHED ECONOMIST AND ECONOMIC ADMINISTRATOR, HOW DO YOU VIEW THE PRESENT STATE OF OUR ECONOMY?

We in India have managed to escape both economic miracles and economic catastrophe. I am afraid I see no clear signs of a positive breakthrough. Nor do I feel we are drifting towards some sort of a breakdown. We will keep muddling through.

WITH PRICES AND UNEMPLOYMENT ON THE RISE, DO

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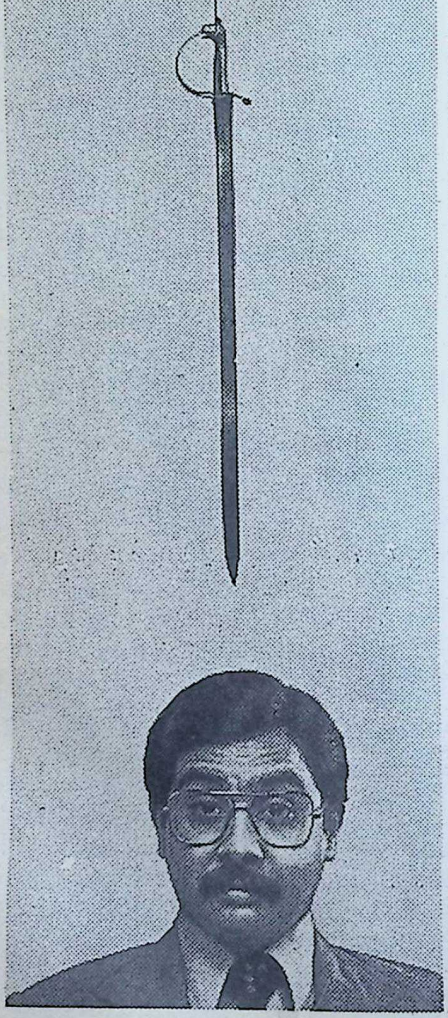

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"YOU THINK THERE IS NEED FOR A CHANGE IN THE METHOD OF OUR PLANNING AND IMPLEMENTATION OF PLAN PROGRAMMES"

This is too large a question. I do not think we have to invent new plan priorities. Whatever we have emphasised as objectives in the first six plans is still valid to-day — agriculture, capital goods, industries, self-reliance, exports, food, minimum basic needs, productivity and so on. What we need now is de-emphasis on specific targets, whether financial or real, as they make for rigidities or waste; instead, there should be more emphasis on policies. Our plans are long on objectives and targets but short on policies. Efficiency or productivity should also receive constant and pervasive attention—which is partly a matter of policy and partly of honest and efficient management at all levels, including the political.

SUPPOSE THE STATES HAVE GREATER AUTONOMY IN FISCAL MATTERS, AS IS OFTEN SUGGESTED BY SOME STATE GOVERNMENTS, COULD THERE BE BETTER PLANNING AND IMPLEMENTATION?

My short answer is, yes. I would, however, emphasise not so much autonomy for the States in fiscal matters as stability of fiscal arrangements and a greater degree of equity (and less arbitrariness) in the sharing of resources— whether of taxation or of borrowing— as between the Centre and the States. As a corollary, the States must also be held accountable in fiscal matters and should not— once equity and reasonable stability are assured— be able to get away with overdrafts from the Reserve Bank.

WHAT ARE YOUR VIEWS ON MR. SCHUMACHER'S THEORIES OF (a) APPROPRIATE TECHNOLOGY FOR THE DEVELOPING WORLD (b) SMALL IS BEAUTIFUL?

There is a seductive charm in slogans such as 'small is beautiful', 'black is beautiful', 'the poor shall inherit the earth and so on; and, of course, one can say as a value judgement that production which can be organised in a decentralised manner would be better, other things being equal, as it would engage more fully the creative and managerial abilities of a larger number of people and would involve less of man's mastery over other men. It is also true, that given emphasis in research, decentralised production need not always mean less material output per person employed. But one cannot take it for granted that 'other things would be equal,'

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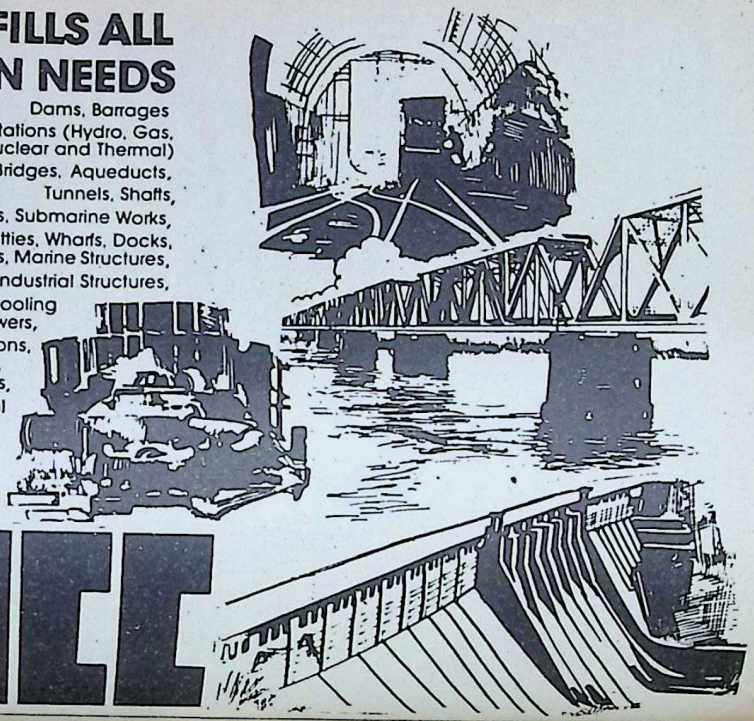

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at research can multiply feasible and efficient technologies at all. For, Mr. Schumacher, or for that matter, for Gandhiji, to prevail, there has to be a preparedness to pay a price, if necessary, for what is concieved to be a higher value— and I agree decentralised production is a higher value. But I doubt if mankind, at least the poorer part of it, is as yet prepared to pay that price. All historical experience speaks to the contrary. But that is no reason for not keeping the banner flying— who knows when and what will set off a new spark!

D. Director of London School of Economics

THERE HAVE BEEN MANY INDIANS WHO HAVE DISTINGUISHED THEMSELVES IN DIFFERENT WALKS OF OUR NATIONAL LIFE AND WHO HAVE BEEN EARLIER EDUCATED IN THE LONDON SCHOOL OF ECONOMICS. CAN YOU SAY THAT THEY BEAR ANY PARTICULAR STAMP OR SHARE AN ATTITUDE TO LIFE IN GENERAL BECAUSE OF THE YEARS THEY SPENT IN LSE?

What is common among LSE students—whether from India or elsewhere and whether in this generation or earlier— is not what is commonly supposed to

Beatrice and Sidnev Webb, founders of LSE.

be. People somehow have a feeling that since Fabians and Socialists like the Webbs or Shaw or Laski or Beveridge have been closely associated with the LSE, the institution specialises in left-of-centre products and politics. It may well be that LSE students tend to be more to the left, say, of students at Cambridge. But this may well be— as was said when I was at Cambridge— because the teachers at Cambridge are (or have been of late) leftists (e.g. Joan Robinson, Maurice Dobb, Pierro Sraffa) whereas those at LSE have been rightists (Lionel Robbins, Peter Bauer, Von Hayek, Michael Oakshott, Karl Popper) and the young generally revolt against what they are told. The truth is that the LSE has from the outset emphasised complete objectivity and independence in research and scholarship. If it has emphasised anything positively,

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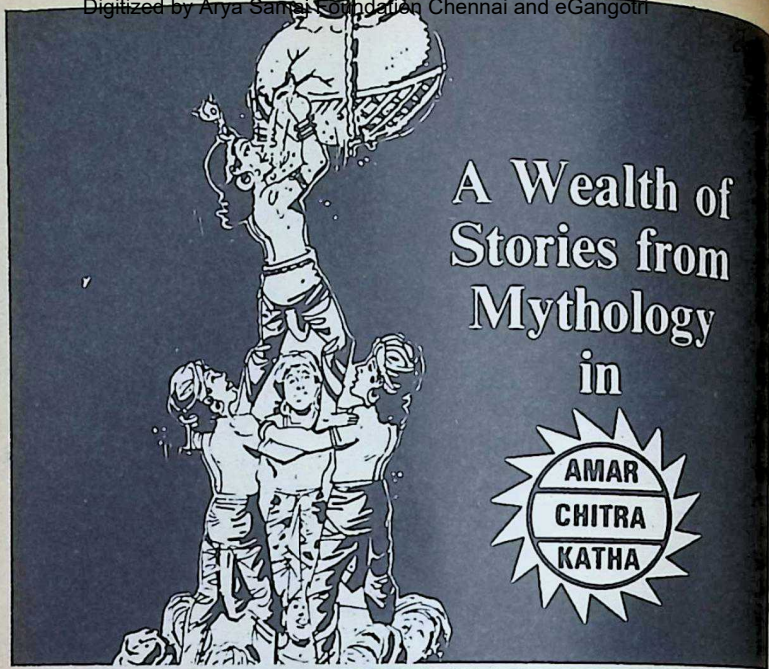

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13 THE PANDAVA PRINCES
14 SAVITRI
15 RAMA
16 NALA DAMAYANTI
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18 THE SONS OF RAMA
19 HANUMAN
20 MAHABHARATA
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is regard for facts, regard for objective analysis, a concern for social conditions and perhaps a faith that these conditions can and should be improved. It is this concern, commitment if you like, for a positive and hopeful view of the future that unites LSE men and women of different generations and diverse nationalities and not any particular ideology or theology or doctrine about how improvements can be brought about at a given time or in a given place. Yes, a common faith, a common hope, a common concern, even a common approach to how you arrive at valid conclusions—but certainly no set conclusions, no set ideology, and certainly no attempt to impose or indicate any such common ideology. One has only to recall a few distinguished Indians who were at the LSE to realise this— to name only those who are no longer with us, Krishna Menon, G. L. Mehta, Feroze Gandhi— and alas, one has now to include in this category, D. K. Rangnekar. Men of action, energy, commitment, integrity and even of passion and certainly wit— not always subtle and often biting, but wit nevertheless. But not slaves of anyone, nor of any common doctrine or theology.

W. A. S. Hewins, the first Director of LSE.

MANY COUNTRIES WHICH ONCE BELONGED TO THE BRITISH EMPIRE AND TODAY HAVE ELECTED TO STAY ON AS MEMBERS OF THE COMMONWEALTH ALSO HAVE A GOOD PERCENTAGE OF THEIR ELITE WITH AN LSE BACKGROUND. CAN YOU TODAY SPEAK OF AN 'OLD SCHOOL' TIE THAT BINDS THEM?

Very much so. During the past few months that I have been designated as the Director of the LSE, I have received a number of letters from persons all over the world, old students of LSE whom I have never met, letters written ostensibly to me but, in fact, addressed to the LSE where they they had once been and for which they carry an abiding and almost indefinable affection in their heart.

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CRITICS ARE NOT WANTING WHO SPEAK OF LSE AS HEAVEN WORKING THROUGH MANY THIRD WORLD COUNTRIES AND PREDISPOSING THEM TOWARDS SOCIALISM AND AGAINST FREE ENTERPRISE. WHAT IS YOUR OWN READING OF THE OTHER SIDE OF THE MEDAL?

I think I have already answered this question. The criticism is unfounded. Just think of the four persons associated with LSE who have been awarded the Nobel Prize in Economics — Prof. John Hicks, Prof. James Meade, Prof. Von Aayek and Prof. Arthur Lewis. Are these persons socialists or predisposed against free enterprise? Are they, for that matter, alike, one with other? The only remarkable thing about this LSE. quartet is that it is truly representative of the diversity of the human race as well as of current economic concerns and perceptions — two Britishers, one a pure theorist, another building bridges constantly between economic analysis and economic policy, one a migrant from Austria who still considers economics as only a small part of the larger discipline of philosophy which predisposes him towards a solitude, towards the abiding strengths and an aversion towards the perennial threats to human societies everywhere, and the last, a black Professor from the Caribbean who has distinguished himself as a theoretician of growth, giving up nothing of the rigour of economic analysis but summoning it to answer some of the largest and most difficult questions in the longer-term evolution of societies in the economic dimension. Where is the common dogmatic thread

The London School of Economics was founded by Sydney and Beatrice Webb in 1895 out of a bequest made by Henry Hutchison, a Fabian Socialist. It formed the focal point of social and economic studies in a period of what the author of 'An Epic of Clare Market' (The place where the School was first started) "revolutionary changes in all the aspects of English Education."

The first prospectus of the School started the objective as 'the study and investigation of the Concrete facts of industrial life and the actual working of economic and political institutions as they exist or have existed in the United Kingdom or in foreign countries.'

Dr. I. G. Patel, who had studied in the L.S.E. becomes the first Indian Director of this great English Institution in October 1984, a rare honour for an Indian and a matter of pride for India.

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which is supposed to run through all this?

WHAT ROLE DO YOU SEE FOR LSE IN THE COMING YEARS IN TERMS OF THE POLITICAL AND ECONOMIC GROWTH OF THE DEVELOPING WORLD?

I have no doubt that LSE will continue to be concerned with the problems of the developing world. A number of professors who were specialising in the problems of the developing world have recently left or will soon leave the LSE-Lord Bauer, Prof. Hla Myint, Prof. Yamey, for example. But I am sure others, will take their place soon. I am not so sanguine about the presence of students from developing countries at the LSE. I am afraid, unless something radical is done soon, the poorer countries are not going to find it easy to send really first rate students — irrespective of their personal means — to the LSE; and this is bound to tell on the importance LSE attaches to research and teaching as it relates to the developing countries.

TIMES HAVE CHANGED AND THE COST OF EDUCATION AT LSE IS NO LONGER WHAT IT WAS EVEN DURING THE FIFTIES. STUDENTS FROM DEVELOPING COUNTRIES CAN NO LONGER AFFORD EDUCATION AT LSE. IS THERE ANY

Harold Laski

WAY OF MITIGATING TH BURDEN?

The problem is a real one. T answer has to be found — a found in a manner which does n involve any compromise with th quality of students admitted. Th question is of much great significance to LSE than to oth British institutions of high learning because LSE has alw taken a special pride in its being truly international school — wi anything from one-third to fo per cent of its students comin from outside the U.K. Maybe, international character is mo important in a school whi specialises in social scienc where analysis of a variety of ex periences is the only feasible su stitute for laboratory exper ments. I do not know what is th answer to the very high fees th overseas students — from outsi the EEC — have to pay. Perha there has to be more than o answer. But you can be sure I w be looking hard for the answ — whatever they may be.

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HER CHAPLET OF TEARS

V. SIVARAMAKRISHNAN

The place I passed by every day on my way to office was in a suburb of Bombay. There she sat amidst the throng, Cleopatra-like. But unlike the fabled queen, she had no barge with its poop of gold and purple sails. She sat on a wooden box turned on its side. And as she sat on it, she had something of the regal splendour of the Queen of Egypt. So it seemed to many passers-by.

Eyes, thousands of pairs of eyes, looked at her, every day. Yet she was no beauty rivalling the stars and the moon or the sculptures of Bhúbaneswar or Belur. Her face was plain, as plain as a table-top; but her cheeks dimpled when she smiled—which she did often. There was nothing attractive about that smile except that, as the lips parted, rows of jasmine-white teeth showed.

She was broad-hipped and big-bosomed. She seemed to take much particular care to see that no one took her for a common girl. Her charms were never displayed for the vulgar to gaze at. So elegantly did she drape herself that one could see her hands, skilful hands, as they worked incessantly at..... Wait, have a look at her customers. They were of all ages, boys and girls, in their teens, young couples with all the joy of the world dancing in their eyes and old women, and men like me. And that was how I got to know her.

A hundred yards away on her left stood a mosque, green-domed, in a corner of the road that led to the suburban railway station. Here was a ribbon of a road whose life — if there could be such a thing — could only be an endless tale of sorrow and suffering. Had it been a bit sensitive,

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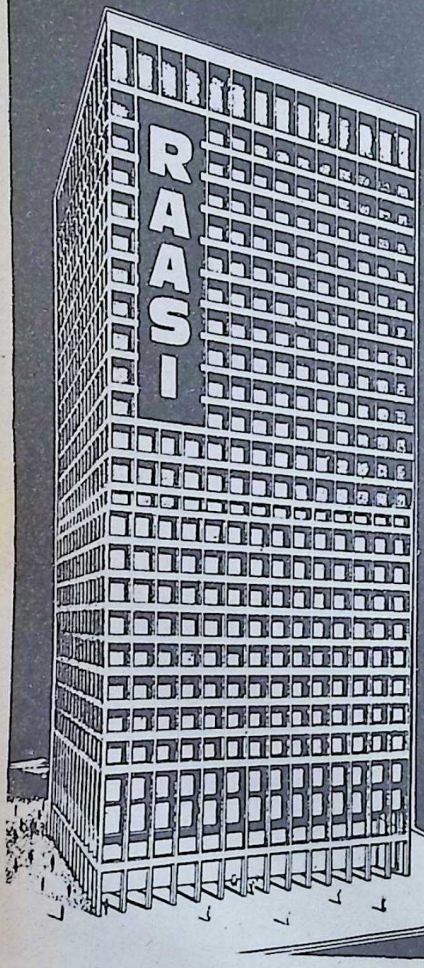

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it would have groaned in pain and choked under the countless feet that went over it day and night. It was a mute witness to misery of the bundles of humanity that lay on one side — poor, sick, nasty, brutish specimens, total strangers to all the vaunted comforts and luxuries that the great metropolis offered.

On her right, across the road on which moved heavy, vehicular traffic, was a temple. Between the mosque and the temple, she —what is her name? — sat, working and smiling, smiling and working. All around her were the vegetable-vendors, playing hide and seek with the policemen who, now and then, swooped upon them.

And then it happened in May last when hell was let loose in Bombay and Bhiwandi. She was nowhere to be seen, not for one day or two but for at least a fortnight. Where was she? The place where she used to sit was empty. The dealwood box on which she used to sit and cast a spell around, lay there stock-still. My mind was troubled — initially it was a feeling of a void. I knew nothing about her but she had become a part of my life, neither intimate nor very remote. As each day passed, the feeling became more intense and I started worrying. Oh why, why indeed should I worry?

She was back at her place one

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day as suddenly as she had disappeared. I was curious to know what had happened to her. But my shyness stood in the way. I had never seen her talking to anyone more than two words at a time—just the two words needed for the business. I also noticed that she was not her old cheerful self—there was a touch of sadness and pain on her face.

Somehow, I got over my hesitation and managed to ask her one day.

You were not seen for many days. What happened to you?

She stared at me for a while inducing in me the fear that she would burst out, "How are you bothered about it?"

But she did not react that way. She replied quietly: "My husband had gone to pluck these. Someone stabbed him from behind. And ....." she could not continue further as tears welled up in her eyes.

What is his name? "Madhu."

"Yours?" "Jameela."

Jameela continues to this day to string the flowers into garlands which I and hundreds of others buy and offer at the temple nearby.

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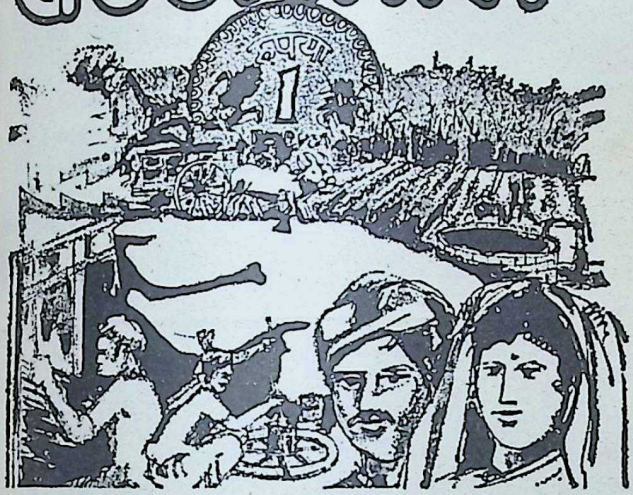

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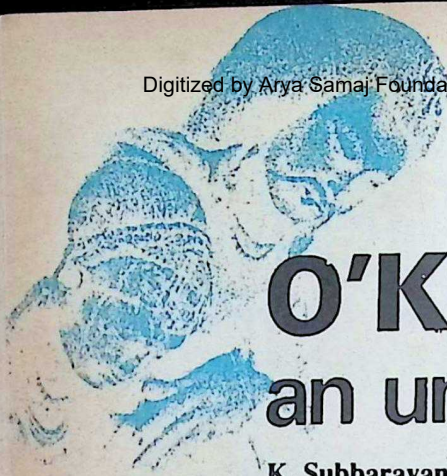

O'KEY
an unusual artis

K. Subbarayan

Dacca muslin died with the advent of the British powerloom industry, and inadvertently though, calligraphy has been killed by Gutenberg.

Anguished sighs from aching hearts cannot, of course, beat back the tide of technological progress.

Yet, a patron of art is apt to ask: "Will the ubiquitous camera which can turn out instant pictures in all technical excellence, elbow out the painter of portraits?"

The question, weighted with grief and apprehension, may well cease to trouble us if we see some of V.N. O'key's portraits—his Gandhi, Tilak, Vinoba or Avalokita Buddha.

O'key is not an Irishman as his name might suggest. He comes from Olalankey in South Canara District where he was born on October 17, 1917.

Vasudeva Shenoy becam O'key— an abbreviation f Olalankey— when he joined t Institute of Fine Arts in Bomb

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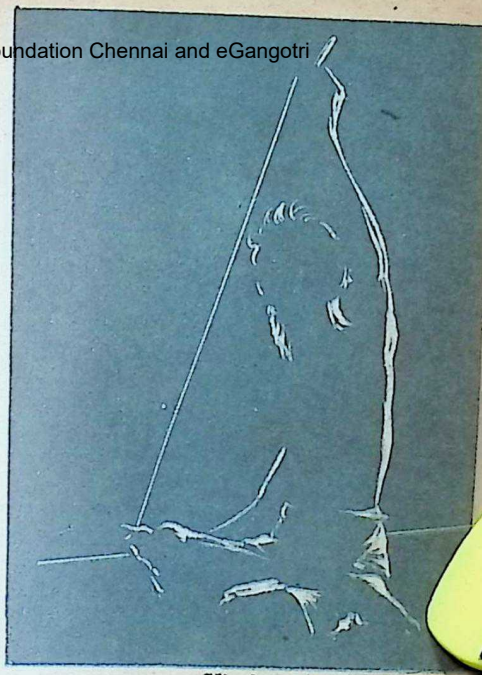
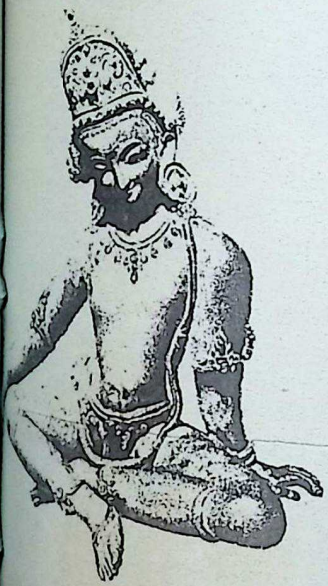
In 1937. In Kannada, Olalankey means 'Inner Lanka.' Legendary Ravana rested here for a while, on his way to Lanka with Sita. Principal N. E. Pooram took an instant liking for this youngster with hardly any artistic background. Pooram's own speciality was painting realistic portraits. He used to train students in charcoal drawing, employing the "diamond cut" style.

O'key discovered soon that Indian ink and pen could be substituted for charcoal. And a new style was born. Though O'key, in all modesty, does not claim any originality—"I am not a creative artist"—he is the only artist of his kind in India today.



Vinoba

Avalokita Buddha



Jayaprakash Narayan

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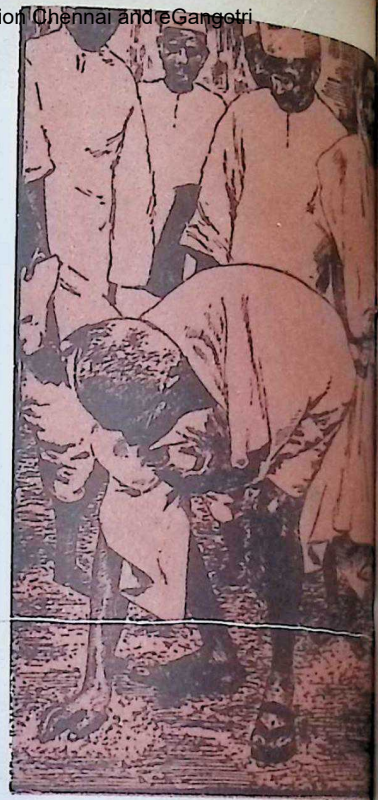
He recalls that he started his technique when approached by a nationalist publisher to illustrate a biography of Gandhiji in Oriya. The book, meant for mass distribution at a low price, was to be printed in inferior paper on which halftone blocks would hardly register.

O'key's pen-and-ink portraits proved an instant success. He went on improving the technique. Soon his services were in great demand by printers of text-books, especially history books. Many may be familiar with O'key's drawings of historic personalities, a whole range of which is being reproduced in this feature. He also found the technique good in portraying scenes like Gandhiji's Salt Satyagraha. Some of these drawings seem destined for immortality. Though he does not seek out his patrons, he has enough work to keep him busy. The strain is beginning to tell on his eyes at 66.

O'key became an alumnus of Bombay's far-famed J. J. School of Arts in 1941, joining the final year for the Diploma in Painting. He was not even a matric then but this did not stand in the way of his being admitted.

However, Principal Charles Gerard rusticated him and three others within a year for participating in the 'Quit India' movement.



Gandhiji's Dandi March

Arrested for picketing, O'key spent more than two months in jail, six weeks of it in the Arthur Road Jail. After this, J.J. School was out of bounds for him ever and his dream of getting the Diploma in Painting just vanished.

The die was cast. He chose to become a freedom-fighter first and an artist next. Or, rather, his art was to be used an instrument for hastening the dawn of freedom.

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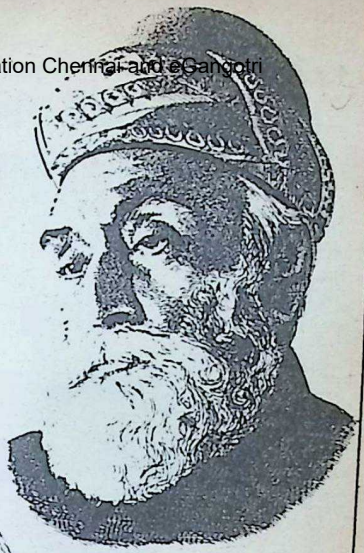
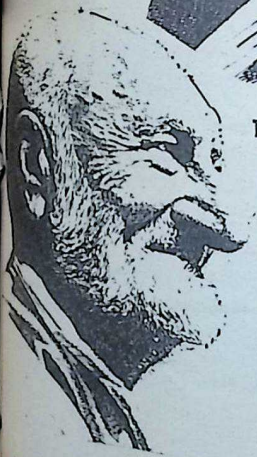
Madan Mohan Malaviya



J. N. Tata

M. G. Ranade



Khan Abdul Gafar Khan

Annie Besant

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It was during this period that he came into close contact with leaders like Yusuf Meherally, Jayaprakash Narayan and Achyut Patwardhan. (Among O'key's valued possessions is a portrait autographed by J.P., one he did when JP was in Bombay's Asilok Hospital prior to his death on 8th October 1979.)

Well-read

Though denied formal education, O'key is an amazingly well-read man. And thereby hangs a tale. It was the young and ebullient Meherally who instilled in O'key the love of literature. Himself a great lover of books, Meherally insisted that political workers, especially freedom-fighters,

Tilak

should be well read, and felt that money spent on books was well

1857 : Heroism of Jhansi Rani (From Indian National Exhibition)

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Bahadur Shah & Begum Zeenat Mahal—the last of the Moghuls (1857)

gent. Meherally sanctioned for O'key a special book allowance of Rs. 25 a month, a tidy sum in the 40s when book prices were within reasonable bounds.

O'key's reading of biographical and other literature was put to good use when he was chosen as the chief artist for preparing more than 200 paintings to depict the saga of freedom struggle from 1857 to 1946. More than 150 of these paintings were done by O'key who dipped into the works of Charles Ball, Pandit Sunderlal and others for authentic details.

The Indian National Exhibition, declared open in Bombay in 1946 by Kamaladevi Chattopadhyay, was a great success. It was taken even to distant parts of the country, including Karachi.

Alas! The interest in the exhibits suddenly waned with the dawn of independence, and all the paintings are as good as lost. What remains of them are only a few negatives.

One can hardly miss this tall and lean man, dressed in white khadi jibba and unpressed pants, a cloth bag slung over his shoulder. An austere man, he walks erect, wears no spectacles, and speaks a little haltingly, almost hesitatingly when the talk centres on him. He politely declined to be photographed for this feature.

O'key has with him a few paint-

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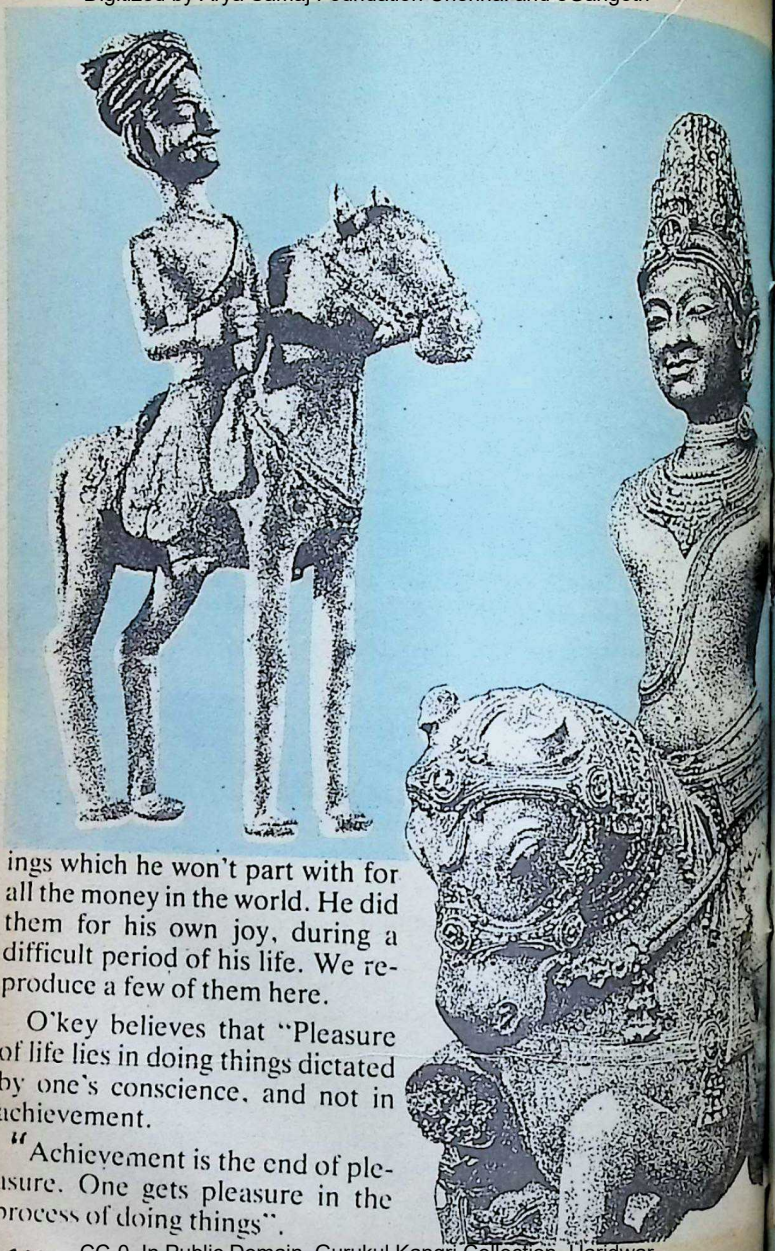

ings which he won't part with for all the money in the world. He did them for his own joy, during a difficult period of his life. We reproduce a few of them here.

O'key believes that "Pleasure of life lies in doing things dictated by one's conscience, and not in achievement.

"Achievement is the end of pleasure. One gets pleasure in the process of doing things".

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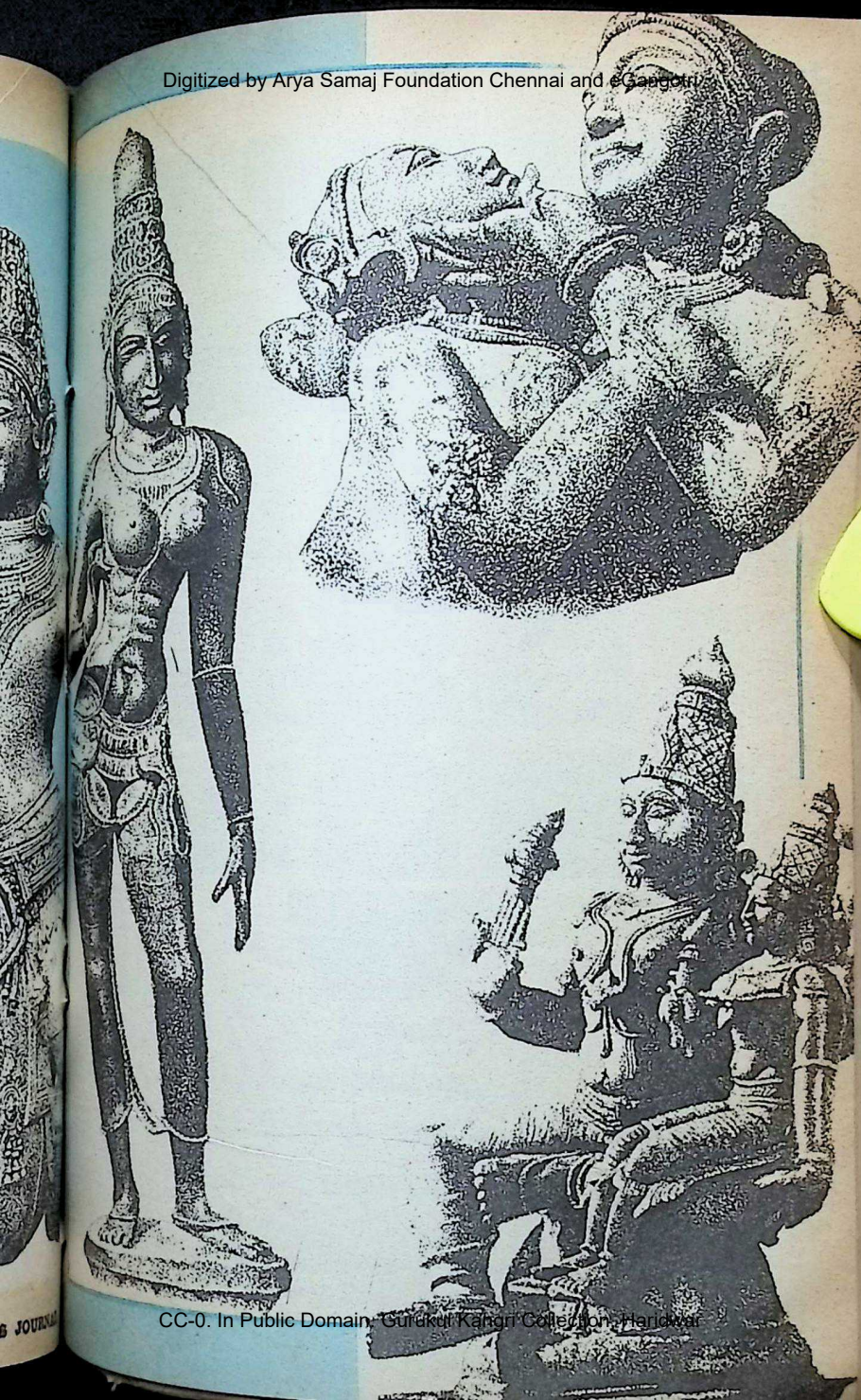

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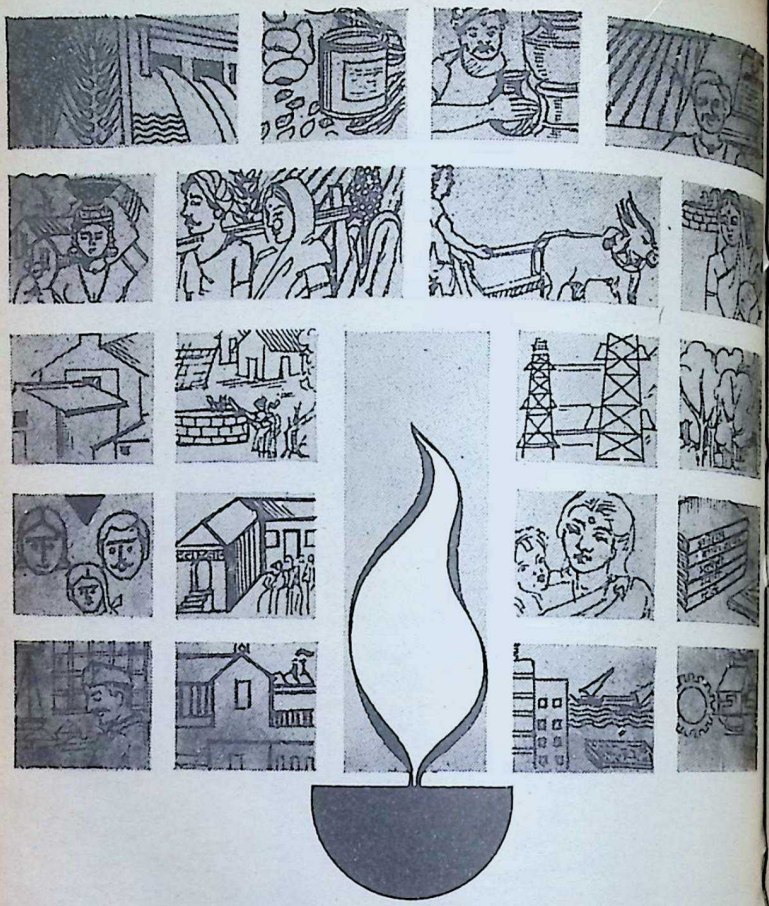

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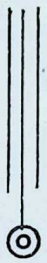

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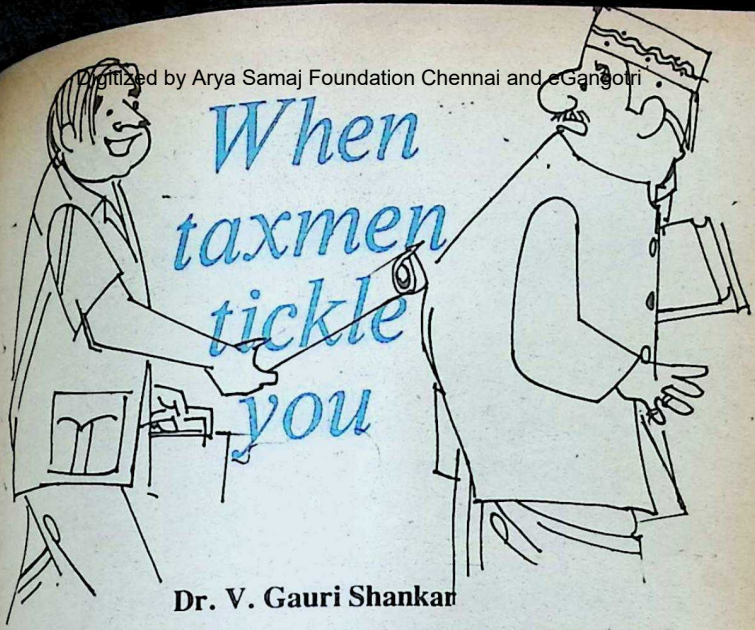

When taxmen tickle you

Dr. V. Gauri Shankar

ON February 27, 1984, there was a reference in a ding economic journal to dget humour'. The article on e subject ended with the statement "Jokes and taxes do not go ll in a leap year. Hope it will be re of the former." As it turned t, there was not much of either.

But it has been customary for ry Finance Minister to coat his er proposals of taxation with e sugar of humour. To get back the first financial wizard of In-a, Chanakya, we have in his Ra-i Shastra:

"Milk is not obtained by dry-ng up the cow; similarly from the country, fruits are obtained by proper tapping and not by harassment."

Evasion of Income Tax has been common in every country and in every age. Sri George Campbell, the Governor of West Bengal in his Report on Income Tax Administration (1870) had a humorous dig at evasion of tax by medical men and lawyers by saying, "there were no lawyers in the highest class while the next higher class included 58 ministers of religion, 17 legal practitioners and no medical men. I am led to wonder whether religion was more lucrative than law."

Justifying the increase in the rate of duty on cigarettes, Shri Y.

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Chavan stated in his budget speech. "There comes perhaps a time in the life of every smoker when the concern for his own health begins to outweigh the loyalty to an old and faithful companion. For those who cannot shake off their consuming passion., there is at least the consolation that the more taxes they pay, the more they serve the common cause. I am, therefore, fortified in my decision to increase once again the taxation on cigarettes by the thought that whichever way my smoking friends react, there would be a net gain to national welfare."

Shri Morarji Desai, giving the reasons* for withdrawing the spouse allowance, gave the following reasons:

"In a situation where both the husband and the wife are tax-payers in their own right, it would be improper for any outsider to decide as to who is dependent on whom. At present, we avoid this ticklish question by allowing both parties to claim a spouse allowance. This still leaves open the question as to who brings more tax benefit to the partnership through marriage. To eliminate this unintended strain on the relationship of marriage, I propose to provide that where both the husband and the wife have taxable incomes, the spouse allowance will be available to neither."

Even the present Finance Minister, Pranab Muherji, is not without his quota of humour in his budget speeches. Paying compliments to himself for exempting totally pressure cookers from excise duty, he said, "Housewives in India, as elsewhere, have been complaining for some time about the rise in their expenses. As a measure of economising on their fuel bills without affecting the nutritional and, hopefully, the gastronomic value of what they cook, I propose to exempt totally pressure cookers from excise duties. They would now find someone else in their kitchens letting off steam."

There have been occasions when official witnesses appearing before the Public Accounts Committees unwittingly made laughing-stock of themselves. Once when Shri R. R. Morarka, Chairman of the P.A.C., voicing the concern of the public that there was a lot of petty corruption in the Income Tax Department, asked the official witness "Is that not so Mr. ....." The official witness immediately retorted, "No, Sir. There is no *petty corruption* in my Department."

*Finance Minister's Budget speech 1968- 69 Part A.

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There was an enterprising Chairman of the Board of Direct Taxes who somehow managed to get a copy of the questionnaire prepared by the Secretariat of the Committee and would come prepared with answers for all the questions seriatim. Finding that the answers come rather too fast, the Chairman of the Public Accounts Committee wanted to find out whether the official witness had any prior knowledge of the questions. He, therefore, jumped over two questions and asked the third. The official witness speedily read out the answers for the first and second and when he was reading the wrong answers all in the Committee broke into laughter.

There was an Inspecting Assistant Commissioner of Income Tax who prided himself on his knowledge of shastras and particularly Manu's *Neeti Shastra*. When an assessee in his charge was in arrears of tax, and had no property to be attached for tax dues, he issued the following order:

> "According to Manu, wife is the property of the husband and, therefore, the I.T.O. should attach all property standing in her name as in law, it is the property of the husband."

An Appellate Assistant Commissioner in an appeal filed by two famous film stars, allowed full relief from tax. A note was put up to the Commissioner suggesting that the A.A.C., while allowing the appeal, might have been influenced by factors other than the merits of the case, and, therefore, an appeal should be preferred to the Appellate Tribunal. The Commissioner declined, observing, "Mr. (AAC) is fifty-four and beyond the age of temptations of the flesh. There is no allegation he got money."

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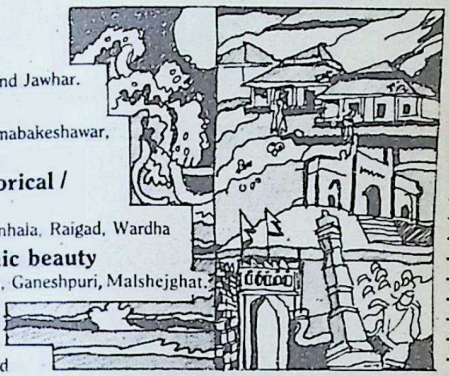

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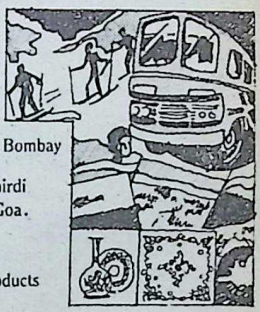

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31st YEAR
1954-84

Einstein and His Young Friends

J. S. Rajput

ALBERT EINSTEIN is not only considered as one of the greatest scientists of the twentieth century but also one of the greatest of human beings. With his epoch-making discoveries, Einstein became a world celebrity. He earned respect and regard even from those who had not much to do with science or scientific theories. How was this great human being in his school days and what were his thoughts regarding the teaching and learning in schools could be of much relevance even in the present day context of school education.

Einstein was a very ordinary, even below average student. He was taken for a dull boy and he always remained aloof from his fellow students. He learnt speaking a bit late and could not talk fluently even up to the age of 9. This naturally was a cause of anxiety to his teachers as well as his parents. But probably Einstein was not worried about it. Thereafter he somehow managed to pass his classes at school level. His father did not like his studying mathematics, yet with great reluctance allowed him to do so, after the school education was over. He could not get

Dr. Rajput is the Principal of the Regional College of Education, Bhopal.

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SRI KRISHNA TEMPLE, GURUVAYUR
(Kerala)

Guruvayur temple is one of the most renowned temples in India. It is 29 Kilometres from the nearest railway station Trichur (Southern Railway). The presiding deity is Sri Krishna, the Divine cowherd of Brindavan and Lord of the Bhagavad Gita. The deity known as Guruvayurappan is worshipped by a wide, ever increasing circle of devotees. The bounties He bestows are countless. Guruvayurappan fulfils our temporal and spiritual desires.

Pooja Timings : 3 A.M. to 12-30 P.M.

4-30 P.M. to 9-30 P.M.

Offerings :

Udayasthamana Pooja consists of 21 special poojas and costs more than Rs. 8000/-. The other important offerings are **Laksha Deepam** Rs. 3000/-. **Ahassu** Rs. 1500/-, **Namaskaram** Rs. 1200/-. **Athazham** Rs. 1000/- and **Feeding of Elephants** Rs. 1250/-.

Some of the common offerings are :

Thulabharam : Devotees pray for favours from the Lord and in return vow to gift to the temple articles such as sugar, fruits, milk, butter etc. equal to their body weight.

Annaprasanam : The child is fed for the first time with the rice offered to the Lord.

Marriage : The couple exchange garlands and rings from the Kalyanamandapam in front of the temple for a happy married life.

Krishnanattam : The story of Lord Sri Krishna in Sanskrit depicted in a series of eight separate dance dramas.

Accommodation for Pilgrims : Devaswom 'Panchajanyam' Rest House having 105 rooms. Rate: Double Room Rs. 30/-. Family suite Rs. 60/-, Devaswom Satram having 114 rooms. Rate: Single room Rs. 10/-, Double room Rs. 20/-, Rooms having 3 beds Rs. 25/-, 4 beds Rs. 30/-, 5 beds Rs. 40/-.

Free Satram : Service charge Re. 1/-. Clock Rooms-cum-comfort station Re. 0.50. Prasada Oottu (Free food to 150 pilgrims) is given by Devaswom daily. In addition, poor feeding is also done daily.

Important Festivals :

Ashtami Rohini : Birth day of Sri Krishna (August—September.)

Guruvayur Ekadasi (December) : The Ekadasi celebrations begin 30 days in advance. Chembai Music Festival is conducted during the last four days of the Festival.

Annual Utsavam (February & March) : The most remarkable features of the 10-day festival are Anayottam (Elephant race) on the inaugural day, the grand Utsavabali on the eighth, the Pallivetta on the ninth and the Arattu on the final day.

Elephant Camp at Punnathurkotta : The Devaswom is maintaining 36 elephants of its own. The elephants are stationed at Punnathurkotta, 4 K.M. from Guruvayur. Pilgrims are permitted to visit the place and see the elephants.

General : The administration, control and management of the temple are vested in the Guruvayur Devaswom Managing Committee constituted under the Guruvayur Devaswom Act. 1978.

Administrator, Guruvayur Devaswom,
Guruvayur (Kerala)

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admission in the Zurich Polytechnic in the first attempt. Only in the second attempt he was admitted. Soon he started taking interest in reading books other than those prescribed in the classes. As and when he could know about the scientists, mathematicians, philosophers, musicians, he started collecting and reading by those books and thinking. They included Euclid, Newton, Descartes, Kant, Goethe, Beethoven, Mozart. His world consisted of symmetry, laws, hypotheses, their refinements and the possibility of their utility for the community.

Every school child plans for future in terms of his choice, career and goals of his desires. Einstein also was not an exception to it. When he was sixteen, he wrote an essay indicating his desires and goals:

If I have the good fortune to pass my examinations successfully, I shall go to the Federal Institute of Technology in Zurich. I shall stay there four years in order to study mathematics and physics. I imagine myself becoming a professor in those branches of the natural sciences, choosing the theoretical parts of them.

He goes on to state that one always likes to do those things for which one has talent. By that age, his ideas and aspirations were very clear and he perceived 'certain independence in the scientific profession that greatly pleases me'. At a later stage when Einstein's son, then about 14 years of age showed keen interest in Engineering, Einstein wrote:

I, too, was originally supposed to become an Engineer. But I found the idea intolerable of having to apply the inventive faculty to matters that make every-day life even more elaborate— when I have no special problem to occupy my mind, I love to reconstruct proofs of mathematical and physical theorems that have long been known to me.

Einstein expressed his ideas regarding learning in schools and some of these are reflected in speeches and particularly in some of the letters he has written to children. He always remained conscious of human values and the need of these values being imbibed by the children.

It is essential that the students learn to understand and reveal feelings for values. He must acquire a vivid sense of the beautiful and morally good one. Otherwise he, with his specialization only— more closely resembles a well-trained dog than a humanly developed person.

How relevant are these to us at this stage when we have realized the need of value-education and

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efforts are being made to make it a part of the general curriculum!

In a very affectionate letter written to some school children of IX grade in 1953, Einstein describes as to how they should proceed in their learning. These students, in fact, were very much shocked and surprised to learn that human beings are classified as belonging to animal kingdom. The teacher asked them to compose letters to Einstein and seek his opinion. The children wrote the letters and some of these were passed on to Einstein. His reply dated 17th January, 1953 states:

We should not ask 'What is an animal' but 'What sort of a thing do we call an animal?' Well, we call something an animal which has certain characteristics: it takes nourishment, it descends from parents similar to itself, it grows, it moves by itself, it dies if its time has run out. That's why we call the worm, the chicken, the dog, the monkey an animal. What about us humans? Think about it in the above mentioned way and then decide for yourseves whether it is a natural thing to regard ourselves as animals.

This letter in such a simple language is from one who gave the theory of relativity. It is stated that at initial stages not more than a dozen people throughout the world could understand it. In this small communication Einstein has, in fact, incorporated the very basis of learning science and the essence of entire methodology suitable at the elementary stage. Could there be a better elucidation of the environmental approach? Einstein's discoveries led to the making of Atom Bomb and obviously to Hiroshima and Nagasaki through the politicians. However, how concerned was Einstein about the conflict of man against man is evident from another communication he wrote to the children on 20th December, 1935 exorting them to the teachings of Jesus Christ:

It gives me great pleasure to picture you children joined together in joyful festivities in the radiance of Christmas lights. Think also of the teachings of him whose birth you celebrate by these festivities. Those teachings are so simple— and yet in almost 2,000 years they have failed to prevail among men. Learn to be happy through the happiness and joy of your fellows, and not through the dreary conflict of man against man! If you can find room within yourselves for this natural feelings, your every burden in life will be light, or at least bearable, and you will find your way in patience and without fear, and will spread joy everywhere.

In 1933 he was requested to give a message to a publication.

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In this he advised the students to accept education as an opportunity and not as a duty. His emphasis in this message was to grow and be of some utility.

I am delighted to live among you, young and happy people. If an old student may say a few words to you they would be these: Never regard your study as a duty, but as the enviable opportunity to learn, to know the liberating influence of beauty in the realm of the spirit for your own personal joy and to the profit of the community to which your later work belongs.

The VI grade students wrote to Einstein in 1936 asking him whether scientists pray, if so, what they pray for. Einstein has tried to put on paper his ideas regarding science, religion and society in the following words:

I have tried to respond to your question as simply as I could. Here is my answer.

Scientific research is based on the idea that everything that takes place is determined by laws of nature, and therefore this holds for the actions of people. For this reason, a research scientist will hardly be inclined to believe that events could be influenced by a prayer, i.e. by a wish addressed to a supernatural Being.

However, it must be admitted that our actual knowledge of these laws is only imperfect and fragmentary, so that, actually, the belief in the existence of basic, all embracing laws in Nature also rests on a sort of faith. All the same this faith has been largely justified so far by the success of scientific research.

But, on the other hand, everyone who is seriously involved in the pursuit of science becomes convinced that a spirit is manifest in the laws of the Universe— a spirit vastly superior to that of man, and one in the face of which we with our modest powers must feel humble. In this way the pursuit of science leads to a religious feeling of a special sort, which is indeed quite different from the religiosity of someone more naive."

With this background Einstien continued his scientific pursuits. One would certainly like to know the motivation behind these efforts. He himself wrote about it in 1949, making a very clear distinction between the scientist in him and the humane aspects of his endeavours:

My scientific work is motivated by an irresistible longing to understand the secrets of nature and no other feeling. My love for justice and the striving to contribute towards the improvement of human conditions are quite independent from my scientific interests.

His faith was further revealed through an episode. He goes on

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advise a young man, a Jew, ...ly in love with a girl of Baptist ...h. The girl was willing to ...vert for the harmonious ...bringing of children. The ...ung man could not resolve the ...nflict himself. The parents, as ...al, disapproved. The young ...an desired to know 'whether a ...fe takes precedence over ...ents when one ventures upon ...new mode of life." Einstein's ...ly provides the clue:

...have to tell you frankly that I do ...t approve of parents exerting ...fluence on decisions of their ...ildren that will determine the ...ge of the children's lives. Such ...oblems one must solve for ...self.

...wever, if you want to make a decision with which your parents are not in accord, you must ask yourself this question: Am I, deep down, independent enough to be able to act against the wishes of my parents without losing my inner equilibrium? If you do not feel certain about this, the step you plan is also not to be recommended in the interests of the girl. On this alone should your decision depend.

His different replies, speeches and advices vivify his unbelievably modest and unassuming nature. He was aware of his greatness, which was so towering, and that only made him so humble— and willing to help one and all including his young friends.

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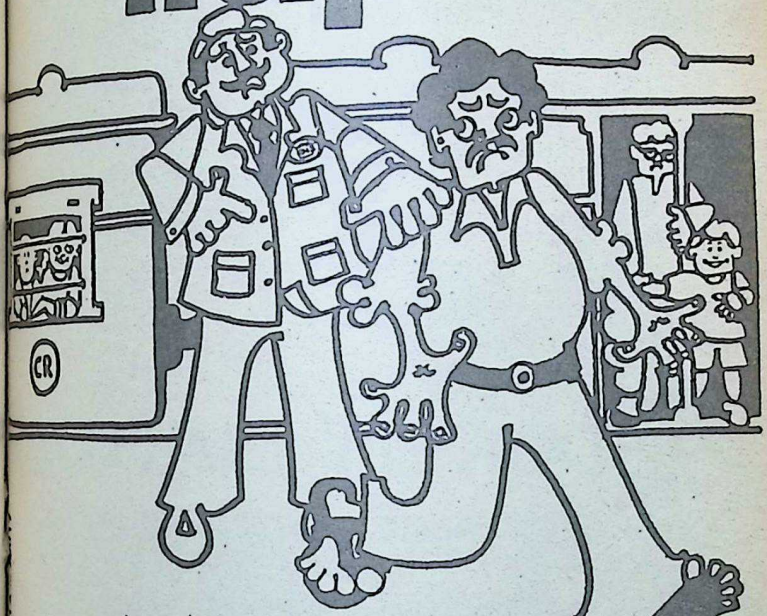

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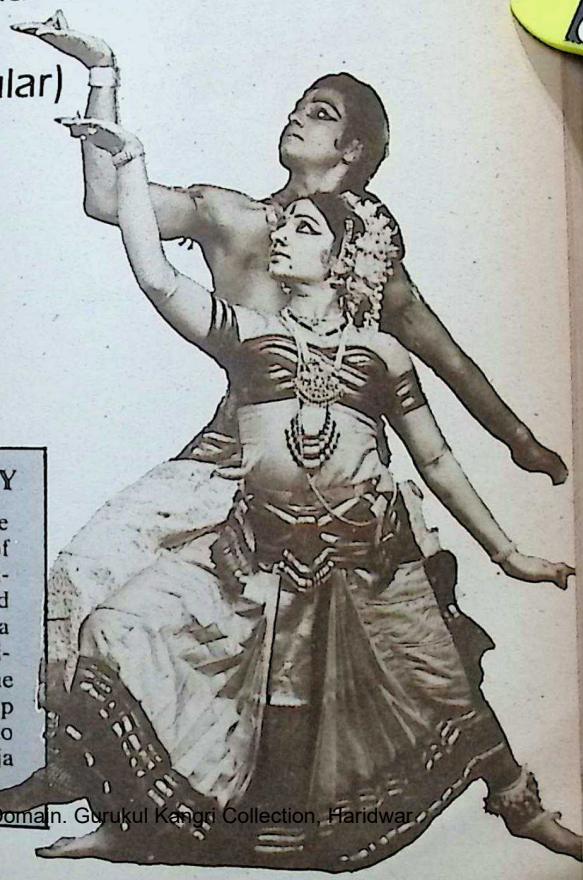
Dancers on Dancing

As an Art and a Profession

"Dancing was used," says an old treatise on the art of dance, "to please the Gods in the temples." Dancing is no longer confined to the temples but the sanctity associated with it remains. What do our young dancers think of dancing as an art (sacred or secular) and as a profession? We present here the views of four dancers obtained by Shri Vijay Shanker, an ardent art-lover



RAJA AND RADHA REDDY

RAJA and Radha Reddy are among leading exponents of Kuchipudi. Having received training under Vedantam Prahlad Sharma and P.V.C. Krishna Sharma, their dances are traditional with a modernist touch. The husband-and-wife pair have set up 'Nritya Tarangam' at New Delhi to train students in Kuchipudi. (Raja mostly answered the questions).

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WHAT MADE YOU TO TAKE UP DANCING AS A CAREER?

Since my childhood, I used to watch Kuchipudi Bhagavatam in our home-town and was very much interested in playing child-characters. From that time, I was interested in learning dance and decided to become a dancer.

COULD YOU RECALL THE EARLY DEVELOPMENTS OF DANCE IN YOUR CHILDHOOD DAYS?

In the days of my childhood, I saw dance performances in temples. After some time, the dance came from temples to the streets of the central place of village where everybody could come and see the Kuchipudi Bhagavatams. These Bhagavatams used to be played on an improvised stage—sides open with only back curtain, and Chandini on top, which was white in colour. There were no lights; only kerosene oil post lamps were used for this purpose. They used to start the play with Naandi and then Punnyanchanam (sprinkling of holy water on the stage); then Dhoopam to make *Ashtadik Bandhana* protecting from the evils from all the eight directions; *Rangavali*— decorating the dias with colours; then *Pushpanjali*— offering flowers; than *Dhvajasthapana*. After this Ganesha with the mask of an elephant-head used to come on the stage to bless the performers. After this, Sutradhara comes on the stage and introduces the play to the audience. After this, the principal character of the play comes and introduces himself or herself to the audience. Then the play starts and proceeds till morning. If the story is not finished, it continues next evening. Like this it continues for three nights. All this I have seen in my childhood in my village while performing Bhagavatams. Later, when I read 'Natyashastra', I recollected that Kuchipudi Bhagavatams were performed as per the principles of Natya Shastra.

Our Gurus are Vedantham Prahalad Sharma and P.V.G. Krishan Sharma.

WHEN DID YOU MEET RADHA? DID YOU MARRY HER BECAUSE SHE IS A DANCER?

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...udha is my uncle's daughter. ... her father is my mother's ...ther and ours is a child mar-...ge, it is a coincidence that we ...h are interested in dance.

...FTER ALL THESE YEARS ...F DANCING, DO YOU ...EEL YOU HAVE ACHIEV-...D PERFECTION? ARE YOU ...ATISFIED WITH YOUR ...FE AS A DANCER?

We are like a small bubble in ...e ocean of dance. We are, how-...er, satisfied with life as ...ncers. When we dance on the ...ge, we forget that we are ...sband and wife. We portray ...fferent characters on the stage ...d try to *live* those characters. ...e have never felt that dance is ...y kind of hindrance in our mar-...d life. It has made our life ...ppy.

...HILE BEING IN TUNE ...ITH TRADITIONS, HOW ...RE YOU ABLE TO INTER-...ET NEW THEMES IN ...CHIPUDI? HOW COULD ...OU DEPICT KHAJURAHO ...OSES OF MADHYA PRA-...ESH IN USHA PARI-...AYAM?

We are known to interpret new ...emes/ideas in our dances al-...ys, while retaining its grace ...d subtelety. Also, while giving ...a more modern recital form, we ...ver sacrifice its traditional ...ety or dramatic sensibility. Take for instance Usha Parinayam. Usha describes how Prince Aniruddha comes in her dream and how he embraces her. Usha describes this sequence to her Sakhi (friend) Chitralekha. We have only changed the description. We have shown the poetic version of the song as a dramatic sequence by representing Anirudha on the stage in her dream sequence. In fact we have composed this item long back in Delhi which somewhat resembles Khajuraho poses, because it is a love sequence of Sringara Rasa.

WHAT IS YOUR VIEW OF DANCING AS A PERFORMING ART AND DOES COMMERCIALISATION OF THE ART HELP OR NOT? IF NOT, WHY?

Dance is a performing art and it should be performed at any place except in places like clubs where alcoholic drinks are served. Its religious sanctity should be preserved. We have performed in small villages for rural folk in Madhya Pradesh, Uttar Pradesh and Andhra Pradesh and Bihar, although we were not paid for the performances. It is our endeavour to educate and entertain as many people as we can by our tireless performances. If we did not get proper dais, we did dance on the grounds many times and in a traditional way.

WHAT PLANS OR PRO-

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TS YOU WOULD LIKE UNDERTAKE IN TURE?

is our ambition to popularise sacred art by performing and teaching. We are planning to set up an institution in a big way so that interested persons could come and learn dance free of charge in our institution.

Sonal Mansingh

HAT HAS INCLINED YOU WARDS DANCING? VE YOU INHERITED SART?

do not belong to a traditional ly of artists. But my parents

Sonal Mansingh

Sonal Mansingh is today among the well-known dancers in India. She is at home in both Odissi and Bharata Natyam styles of dancing. In spite of her tragic car accident some years back she has staged a miraculous come back which she claims is due to the grace of the Almighty. Among her dance compositions she has incorporated numbers like Sita Swayamvaram based on poet Tulsidas' Ramayana and Magdelana Mariam, a Malayalam composition of poet Vallathol. Sonal is the founder of the Centre for Classical Dance in New Delhi.

a deep interest in the arts me (my elder sister, younger ber and I) were given every rtunity to learn classical sic, vocal and instrumental, ical dance, painting etc.

As for my inclination towards ing, I deem it God's grace Nature's gift primarily, cou- with my destiny to become a dancer.

WAS DANCING A FASCINATION DURING YOUR CHILDHOOD DAYS?

Yes — a great fascination.

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O YOU FIND IT DIFFICULT O KEEP THE DISTINCTION ETWEEN BHARATA ATYAM AND ODISSI? HO WERE YOUR GURUS N THE TWO FORMS?

Distinction between the sister ...s of Odissi and Bharata ...tyam is achieved and ...tained through grounding by ...d Gurus and thereafter by ...tant *Riyaz* and awareness.

My Gurus for Bharatanatyam ...de Prof. U. S. Krishna Rao, ...t. Jayalakshmi Alva, Smt. ...ri Amma and Shri T. S. ...ivelu.

My Guru in Odissi was Shri ...charan Mahapatra.

RE YOU SATISFIED WITH OUR LIFE AS A DANCER?

I would want to be a dancer in ...next seven births at least.

O YOU FEEL YOU CAN DO BETTER OR YOU HAVE ALREADY ACHIEVED PERFECTION?

I am constantly struggling towards perfection. In the deeper sense, perfection stands for Realisation, Moksha. So, like any Sadhana, one has to keep practising and make it one's yoga.

HOW DID YOU MANAGE TO STAGE A COMEBACK, AFTER YOUR TRAGIC CAR ACCIDENT SOME YEARS BACK?

God's grace and goodwill of scores of friends as well as unknown rasikas.

WHAT ARE YOUR FUTURE PLANS?

To dance on, and train many more dancers at my institution, the Centre for Indian Classical Dances (CICD).

Kumudini Lakhia

Kumudini Lakhia

Kumudini Lakhia is among the ...Kathak dancers who has ...ed for herself a name as an ...ovative choreographer. She be...s in the totality of being a wo... She feels that a dancer should ...methodical in approach giving ...emphasis to every aspect of

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W DO YOU LOOK UPON
UR LIFE AS A DANCER?

As far as I am concerned, I lead
e life of a total woman. A
cer should be able to divide
r time between her dancing and
r family life. The approach
uld be methodical.

O YOU FEEL THAT IF A
ANCER'S APPROACH TO-
ARDS ART IS SPIRITUAL,
EN THE RECITAL IS RE-
LY LIKELY TO BE
EVATING?

Faith and commitment really
nt, whether it is in religion,
ple or science. The dancers
h a religious bent of mind and
h a deep involvement in their
t are placed on a pedestal of
ir own. Otherwise dancers are
re postmen delivering letters
itten by somebody else.

HAT INSPIRED YOU TO
EARN DANCING?

My mother, Leela Jaykar, was
well-known singer, she was ex-
mely interested in dancing. In
t, as I belong to a Maharasht-
n family, music and dance were
nsidered staple food for the
tural growth of the family. My
her was also a musician. He
d to play the Dilruba and the
ta. I pursued my studies in
thak under Pt. Sunder Prasad
d Shri Shambu Maharaj.

HY DID YOU TAKE UP
ANCING AS A CAREER?

In fact I never thought of taking it up as a career. Apart from dance, other values were considered more important. In India, unfortunately, the impresario system is also not there. I started giving programmes in Allahabad and Kanpur and in some other places. I really felt the experience enriching and could notice the tremendous appeal among the people. So I continued to dance.

YOU ARE WELL KNOWN AS A DANCE CHOREOGRAPHER. COULD YOU ELABORATE ON THAT ASPECT?

Conformists don't like my work as a choreographer. I don't relate to a orthodox society. I am relevent, not modern. When I choreograph any dance number I want to share it with others. If the audience gives me the licence and the stamp of good quality presentation, then I am satisfied. If Husain sits at home and paints and says he is satisfied then he is not a painter as he does not share his work with the society. Similarly, what dance productions I do, which I call happenings and if the people approve, then I am satisfied with my work as a choreographer.

ARE YOU INSPIRED BY ANY PARTICULAR CHOREOGRAPHER?

No, not any particular person. I

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be inspired by the movements of an elephant, a space-ship, poetry, chaos of traffic on the road. The idea of beauty is different for different people. I appreciate the friends of mine who criticise my work thoroughly.

WHAT IS YOUR VIEW ABOUT THE DIFFERENT 'GHARANAS' IN KATHAK?

There was a period when Gharanas were relevant. For instance, if a person was from Jaipur Gharana, then that became his credentials. But today things are different. There is so much of inter-mingling of Gharanas that one cannot strictly say he or she belongs to a particular style or gharana. In fact, dancers who fight for their gharanas are wasting their time.

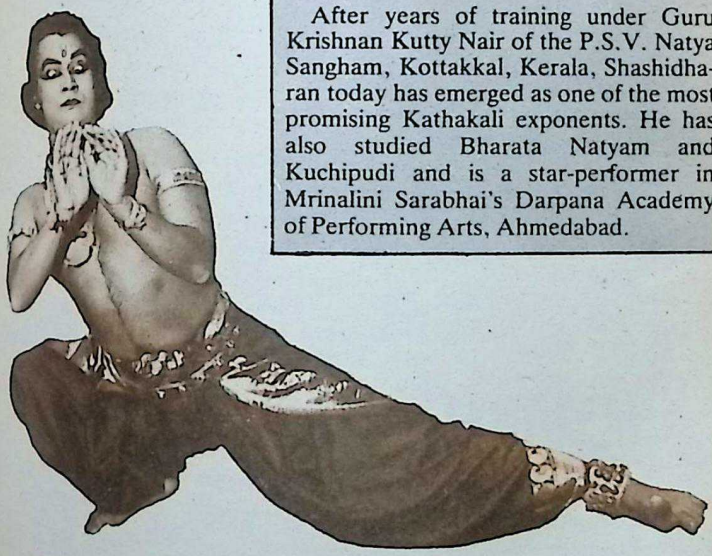
WHO ARE YOUR FAVOURITE KATHAK DANCERS?

Birju Maharaj, Pt. Durgalal, Shaswati Sen, Ram Mohan and Daksha Sheth. I enjoy their performances.

ANY ADVICE TO PRESENT-DAY DANCERS?

There is a lot of room for improvement concerning programming, presentation, costuming, in fact, every aspect.

Kottakkal Shashidharan



Kottakkal Shashidharan

After years of training under Guru Krishnan Kutty Nair of the P.S.V. Natya Sangham, Kottakkal, Kerala, Shashidharan today has emerged as one of the most promising Kathakali exponents. He has also studied Bharata Natyam and Kuchipudi and is a star-performer in Mrinalini Sarabhai's Darpana Academy of Performing Arts, Ahmedabad.

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WHY AND HOW DID YOU LEARN KATHAKALI?

I belong to the village Pandalur in Malappuram District, Kerala where Kathakali performances were a regular feature. I was naturally interested and was a regular spectator. Once I saw an advertisement in a newspaper that P.S.V. Natya Sangham, Kottakkal wanted to enroll students. So I was among the few to start learning Kathakali at the Sangham.

WHAT WAS THE TEACHING PROCEDURE AT P.S.V. NATYASANGHAM AND HOW LONG DID IT TAKE FOR YOU TO GRADUATE IN KATHAKALI?

In fact we used to get up early in the morning and after massage of the body we used to do heavy 'Chakam' (practice). Besides that we used to accompany the senior students during their performance and at times we were also given parts to play. As far as my teacher is concerned, Guru Kottakkal Krishnan Kutty Nair, he was painstaking. Under his guidance I graduated myself after 8 long years. The P.S.V. Natya Sangham does not take fees from their students but they are very strict in their selection. The P.S.V. Sangham is a branch of the Kottakkal Arya Vaidyasala.

WHICH ARE THE ROLES YOU GENERALLY PLAY?

I play generally 'stree' or 'purush' veshams (feminine or masculine characters) but one role which I like the most is that of Subhadraharanam Krishna.

HOW DID YOU HAPPEN TO MEET MRINALINI SARABHAI?

I used to read articles about Mrinalini Amma quite frequently in *Mathrubhumi*. I wrote her a letter and she replied. I visited Ahmedabad and later Amma asked me wether I was interested in staying back. That's how I joined the Darpana in 1972. In fact I have spent more years in Darpana than with my own mother in Kerala.

AFTER GIVING SEVERAL PROGRAMMES ALL OVER

The Author

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E WORLD DO YOU FEEL HAVE BECOME
O
RFECT?

No, not yet, I still feel I can do
ter and then there is a lot of
m for improvement.

ES DANCING GIVE YOU
NTAL SATISFACTION?

Yes, it does. I love dancing.
hout dancing I cannot sur-
e. I will dance until my last
ath.

E YOU RELIGIOUS—
NDED?

No, I am not that religious. In
my religion is my art. I devote
maximum time for the promo-
n of my art whether I portray
role of Krishna or Shiva. I try
do my best. I believe on Work
rship.

WHAT HAS BEEN YOUR EXPERIENCE WHEN YOU PERFORMED FOR THE WESTERN AUDIENCES?

They take a lot of interest in Kathakali. If they enjoy, we are happy. Mr A.D.Bolland has been taking deep interest in me as a Kathakali artist.

WHAT HAS BEEN YOUR EXPERIENCE WITH DARPANA?

The atmosphere here is really homely. In fact Mrinalini Amma does all that a mother can do for me.

WHO IS YOUR FAVOURITE KATHAKALI EXPONENT?

I appreciate Kalamandalam Raman Kutty Nair for his authentic style.

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* **Financial aid to young artistes in different cultural fields.**
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* **State level music and drama unit to be set up.**
* **Identification and publication of ancient manuscripts.**
* **Early completion of the museum of Telugu Culture launched in 1975.**
* **Separate departments for improving "Nadaswaram" in music College.**
* **Recognition and grants to private music colleges.**
* **Financial aid to indigent and aged artistes.**
* **Re-organisation of the activities of different academies.**
* **Financial assistance to voluntary cultural organisations.**
* **Celebrations to commemorate the memory of eminent personalities in the field of culture.**
* **Tours of cultural troupes to other states to promote cultural integration and cordial ties.**
* **Installation of the statues of Lord Buddha and 25 other eminent personalities at the Buddha Purnima Project, Hyderabad.**

A GOVERNMENT THAT IS DEDICATED TO THE REVIVAL OF TELUGU CULTURAL GLORY

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From being a lone stream in 1780 ('Hicky's Gazette') Indian journalism has, over two centuries, swelled into a great sea fed by several thousand streams. The quality and content of Indian newspapers and periodicals have changed a great deal, side by side with tremendous technological sophistication in printing. Editorials continue to have a prominent place but their importance seems to be overshadowed by investigative and interpretative reporting. Colleges of journalism prepare students for a journalistic career by providing instruction in the art and craft of writing.

A few decades ago, one became a journalist the hard way, by mastering every aspect of work in a journal (daily or periodical), over several years. The writer of editorials or leaders was something of a scholar who had wide-ranging interests. In the field of English journalism, the leader-writer was invariably a student of English literature and his writings were generally allusive, reflecting his vast and strenuous study of the classics, and marked by a distinctive style.

Following this article, we give an example of this kind of writing.

JOURNALISM
THEN AND NOW

D. Anjaneyulu

JOURNALISM— Then and Now' is the title chosen by for this article. By 'then', I do mean 'Before the Deluge' for simple reason that there was journalism as we know it —at least not that I know of. ess we treat the book of esis as a journalistic story— h we can't— by the term, I n before, on the eve of or d the time of India's political Independence— i.e. 1946 and 1947.

In the pre-Independence days and even on the eve of Independence, journalism was, by and large, a mission (not so much in a sacred, as in a secular sense), subserving the overall objective of the movement for national freedom. Many journalists of the earlier generation were freedom fighters

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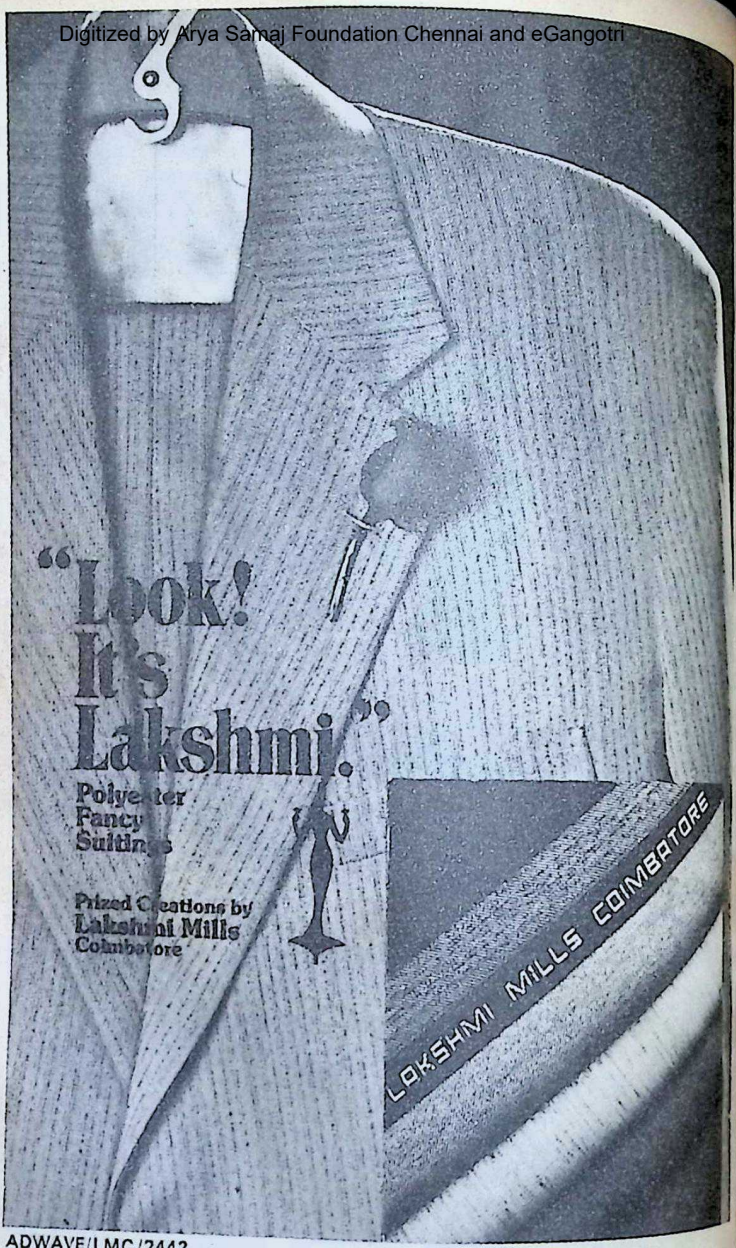

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well, Tilak (*Maharatha* and Gandhi (*Young India* *Harijan*), K. Nageswara Rao (*Andhra Patrika*), Khasam (*Swarajya* an English Bharati (*Swadesamitran*) V.V.S. Iyer and a host of The question of monetary was secondary, it was not altogether The founders and were eager to put the across. That came first the other things next.

On the management side, not the newspapers and were well-organised. independence of the the perspectives were very from what they are now. friend or political supporter to have complained to that he was criticised in paper. To which he replied, "I supposed to be the Editor, but myself criticised. To whom I complain about it?"

There was a gradual transition journalism from a mission to a profession—from a profession to industry. Let me give an I met Khasa Subba Rau 1945 or 1946, when he was of *The Indian Express* and I toying with the idea of journalism as a career, my English Honours and

He told me that the proprietor, was his friend and with whom he had a love-hate relationship, had offered him a thousand or fifteen hundred rupees or more (quite substantial figure in those days)— in fact, he had given him a blank cheque. But Khasa would agree to take only Rs. 350/- just enough for his personal requirements; but on one condition that no one was to interfere with his work. Of course, he knew that the policy of the paper was to work for India's freedom, and generally pro-Congress, and he always carried his resignation letter in his pocket. The last time he submitted it was in 1946 and started his own paper, an English Weekly, *Swatantra* in the same year; and *Swarajya* ten years later in 1956. Khasa died in 1961, in his cottage in Kalki Gardens, when the *Swarajya* was being looked after by the Kalki management, under the benign gaze of Rajaji. Khasa didn't die a pauper, but he never made too much money, nor did he run the paper as an industry.

S. Kasturiranga Iyengar

B. G. Horniman

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S. Subramania Iyer

K. Natarajan

That was the age of great editors and small newspapers—beginning with great editors like G. Subramania Iyer. *(The Hindu)*, K. Natarajan *(Indian Social Reformer)*, Kalinath Ray *(The Tribune)*, C. Y. Chintamani *(Leader)*, the Ghosh Brothers, Sisir Kumar and Motilal *(Amrita Bazar Patrika)*, Ramananda Chatterjee *(Modern Review)*, B. G. Horniman *(Bombay Chronicle*, later *Bombay Sentinel)*, K. Rama Rao *(National Herald)* etc. All of them had certain ideals and objectives. They were all zealous of their freedom.

C. Y. Chintamani, a great liberal, was not a man to be trifled with. Some time around 1935, or so, when Pandit Madan Mohan Malaviya, a Congressman, was elected President of the Board of Directors, Chintamani threatened to resign to avoid the embarrassment. The imminent crisis was resolved by Malaviyaji himself resigning instead, in the interest of the institution, as he said, Chintamani's continuance as Editor of the paper was more important for its future than his own entry as Chairman of the Board. Also, Chintamani, dubbed a loyalist by his critics, never went out to see an Englishman, whose racial pride he couldn't stomach.

This kind of response to a situation is unthinkable now, for the simple reason that newspaper publishing has grown into a huge, complicated industry, like any other industry, automobiles, electronics, electrical goods, cables, transformers, rubber, cement, iron and steel etc. It is the man who plays the piper who calls the tune. The editor—unless he happens to be the proprietor-editor— is no longer the decisive factor. The working editor, paid for his job like any other employee, is, no doubt, important— as the chief image-maker, the head of the editorial department, but his is not the ultimate authority. And incidentally, editors with

> *One of the objects of a newspaper is to understand the popular feeling and give expression to it; another is to arouse among the people certain desirable sentiments; the third is fearlessly to expose popular defects.*
>
> —*M. K. Gandhi*

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On the positive side, there are a ... undoubted gains:

(1) The newspaper industry has ...come highly sophisticated in its ...hnical knowhow and ...remely capital-intensive. No ...ividual, however enterprising, ... now-a-days, afford to start ...daily newspaper, unless he ...ppens to be a millionaire, or ...derably a multimillionaire, or ...ndicap who has hit the jackpot. ...any case, he must be ready to ... his liquid assets. If he is ...ly backed by a powerful ...tical party, very often the ...y in power, all the better for ... Standards of production ... vastly improved during the ...0 years.

(2) Journalism has now become extremely professionalised, with academic qualifications laid down and facilities for professional training in schools of journalism (like the Bharatiya Vidya Bhavan, Indian Institute of Mass Communication, as well as departments of many of the Indian universities, which give Diplomas and Degrees, B.A., M.A., etc.), apart from advanced courses in USA, Missouri, Columbia etc.

(3) There is an increasing emphasis on investigative reporting, political, social and other. There is in evidence also more specialisation— science reporting, women's page, youth page, sports and hobbies, agriculture, economics and finance and so on. Frank, uninhibited reports with specialised tools of investigation are the order of the day.

(4) There is also much in evidence precision and simplicity and directness of reporting with more on-the-scene reporting and less of hearsay stories, starting with

Motilal Ghosh

K. Rama Rao

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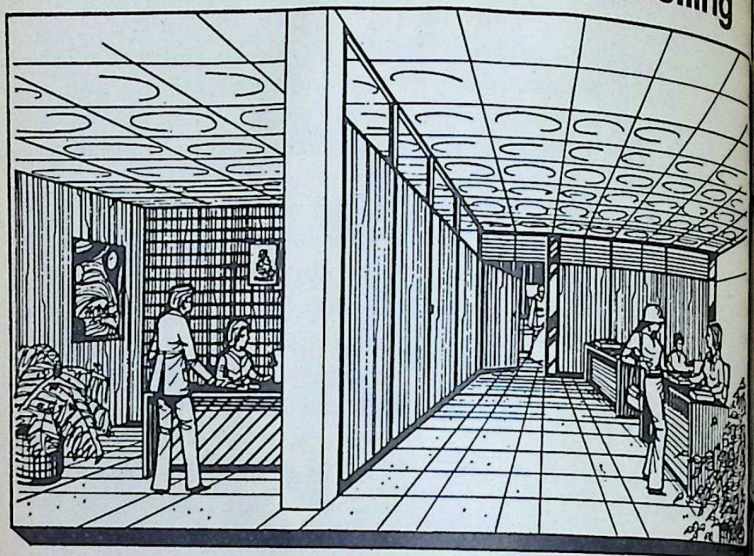

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...ous principal clauses like ... reliably understood, it is ...ed in knowledgeable ...ters, speculation is rife in the ...ion's capital etc. Now, ...lished newspapers have the ...ources to put a reporter or a ...ple of them, a photographer, ... on the job to get the facts ... the horse's mouth, as it ...

...e.

...Positive or negative, I am not ...e. But it is undeniable that *the ...ortance of the editorial article ...ing down.* Even some of the ...er and better-established ...spapers are switching over to ...t, snappy half-column ...rials from the one-column ...d two-column leaders of an ...er generation (associated ...h famous names like those of ...Rangaswamy and ...Raghunathan, C. Y. ...ntamani and Kalinath Ray, M. ...apathi Rau and J. L. Garwin ...the *Observer.*) Its place ...ms now to have been taken by ...special article on the editorial ...— the feature and the ...kly or fortnightly column. ...way, I must confess I ...tinue to read the editorial for ... own information and ...cation, and also because that ...esents the voice of the paper.

...for the negative side, as I ...it:

...the press is no longer the sole ... even the most important medium of mass communication, as it once was, before the advent of the age of the electronic media i.e. the radio and the television in particular. The press is still an important medium— but it is apt to be dismissed by bureaucrats dealing with official publicity, as but one of the units of the print media—a far cry from the Fourth Estate of the Realm concept, going back to Burke and Macaulay, Buckle and Bagehot.

(2) As for the other concept of the freedom of the press and the freedom of the editor, there are now more powerful forces militating against it than in the Pre-Independence days— the industrial structure, including the advertisement patronage, and of course the various limbs of the Government itself, which has a stranglehold on the import of newsprint, machinery, customs duty, excise duty etc., as also the vast advertisement revenue, under the control of the Government, and the complex of

M.Chalapathi Rao

N. Raghunathan

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and regulations and
mmendations of the Wage
Board and a host of commissions.

The bigger a newspaper the
ker it proves in relation to
vernment—the more affluent
editor, the less courageous he
to be, for he is more
erable, understandably so.

More and more newspaper
blishments, because of their
ing size and complexity, are
ming to resemble
vernment offices, with their
ria claims to promotion,
ements, bonus and other
ances etc., and their own
eaucratic procedures and
cial culture. To the extent that
air of informality and
onal rapport becomes less
less and the atmosphere
less conducive to working
a sense of identity and
mitment.

The established press is no
er the street of adventure, so
ly familiarised in that classic
the profession by Sir Philip
, it could be the street of
otion, at least the street of
ort, complacency and
me—except in the case of the
respondents who have to live
gerously in Sri Lanka or
stan, Beirut or Teheran.

One does not always know
re investigative journalism
and keyhole journalism
— Our enterprising reporters develop X-ray eyes that are easily drawn to the keyhole—which may not be either necessary or desirable.

Now for the balance-sheet—the press is asked to do many things— to promote the green revolution, to support the white revolution— sometimes even to reinforce the red revolution—certainly to project the 20-Point programme or spread out the 5-Point programme or whatever be the current favourite of the Party in power. In other words, to do the bidding of the Government, as if it were no different from the PIB or the AIR or TV. The difference between the functions of the State and the press is sought to be blurred, as in the authoritarian and the totalitarian States.

The press lives by its disclosures, the State by its secrets. Their functions may at times be supplementary or complementary, but never identical. No newspaper worth the name can really exist usefully,

Frank Moraes

Pothan Joseph

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by singing the praises of the 20-Point programme or the latest in seeds and fertilizers, day after day, as if nothing else mattered in the world.

It was C. P. Scott, the great founder-editor of the *Manchester guardian,* now the *Guardian,* who gave his paper the motto: *"Facts are sacred; but comment is free".* He believed in the freedom of the press, because of a deeper philosophy behind the concept.

He said: "One of the chief virtues, perhaps almost the chief virtue of a newspaper is its independence. Whatever its position or character, at least it should have a soul of its own."

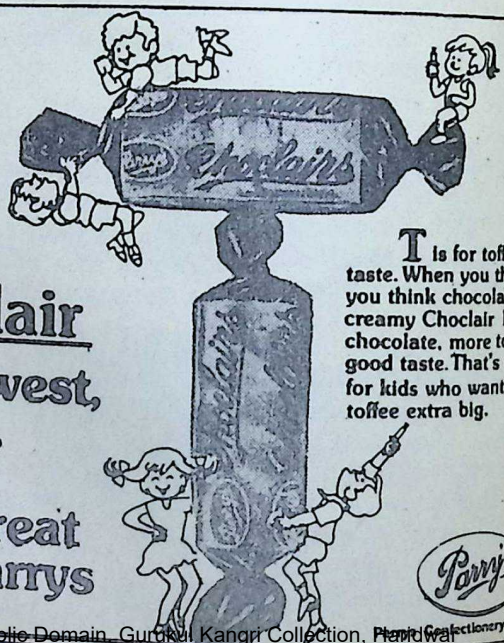
It takes a long time to write a description of something you don't know.

It takes a good many words to picture in another's mind something which you see only vaguely in your own.

Your brain cannot puzzle out intricacies and at the same time make choice of words and ways of placing these ideas before another mind clearly, compellingly. Men soon detect the sham who explains things he doesn't comprehend.

To study out a problem is a man's task. To make someone else understand it is a greater one. Don't attempt both at once.

Of how many newspapers of today can we say the same thing?



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Shri N. Raghunathan was the main leader-writer of The Hindu, Madras, for over three decades. He has earned fame not only for his journalistic work but for his monumental English translations of 'Shrimad Bhagavatam' and 'Valmiki Ramayanam' which he brought out after he had rested from his daily labours in 'The Hindu.'

In Defence of Quotations

N. RAGHUNATHAN

"NOW, who is Quintilian? Who cares to know who is Quintilian?" asks a correspondent in 'Swatantra'* in the course of a good-humoured tirade against "Vighneswara's" habit of lugging in quotations and obscure proper names at the least provocation. I am awed by the sublimity of this Olympian rebuff. But I must say it is rather hard on poor Quintilian. And the present scribe, while he is not concerned to deny the general charge against his own poor effusions, must vigorously repudiate that he had any part or lot in disturbing the ghost of the old rhetorician who has been in his grave these two thousand years. But it seems to be assumed that if Quintilian has not been actually mentioned in 'Sotto Voce' that is by pure accident.

He is one of those classics whom every later scribbler thinks it 'de rigueur' to quote — perhaps to impress his readers with his erudition, or to hide his poverty of thought, or even to save himself the bother of articulating such commonplace ideas as he may command. And this quotability is an offence

*In this Madras political and Cultural Weekly, which is now defunct, Shri Raghunathan wrote a causerie under the nom-de-plume 'Vighneswara' for thirteen years, almost without interruption, from February 16, 1946. This phrase has been taken from our annual number of the Journal.

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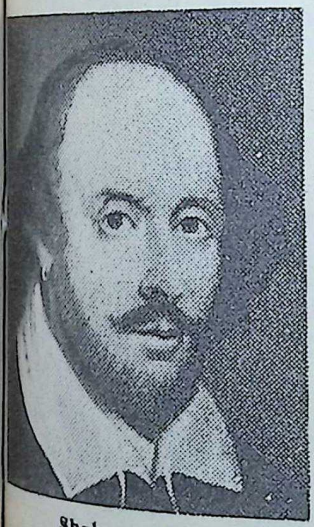
that our modern reader for whom life is real, life is earnest, finds it hard to forgive. He, the serious youth, has no time for booby-traps or hurdle races. When he takes up a book, he would not dream of wasting a moment browsing by the wayside or chasing butterflies. He must forthwith get at the meat of the author's thought — if he has any. And he wants to know why people can't write simply and naturally saying what they have to say in their own 'penny-a-line' instead of wrapping themselves up in the Roman toga of Marcus Aurelius or playing hide and seek behind the imposing back of Sir Thomas Browne.

Now that I come to think of it, it seems to me that Quintilian must have been deliberately cast for the role of whipping-boy. For he held and widely propagated diametrically opposed views in regard to these matters. The 'Encyclopaedia Britannica tells me that this foremost teacher of oratory in the great age of Roman oratory was all for simplicity of style. He had no use for the rhetorical devices and the quaint conceits of the Silver Age of Latin prose. But he had an immense respect for learning. And he took an unabashed delight in quoting profusely from the great writers of the past. There is no form of knowledge, he held, from which something may not be extracted for the purposes of the finished orator —or, as we should now say, the practised writer and trained publicist.

So much for Quintilian. As



Shakespeare

Milton

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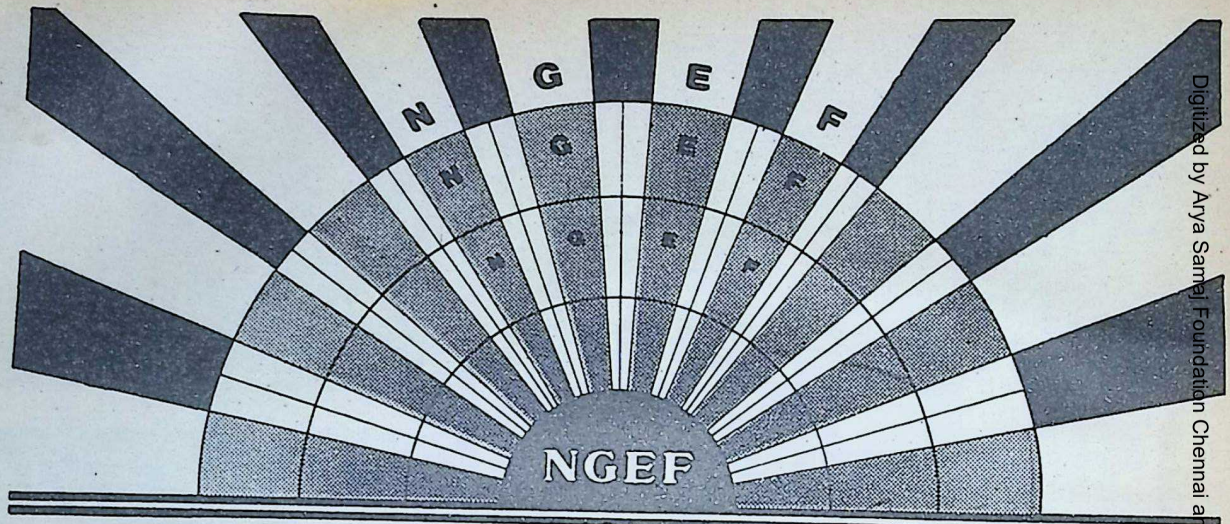

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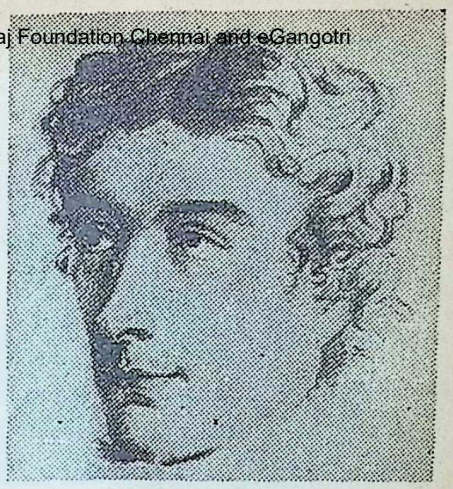
his modern contemner, I
to detect a chink in his
our. He would exempt a
favourite writers from the
on quoting. Shakespeare
ld be one of them; also
antes, Johnson, Shelley and
ts. A pretty mixed bag and
to everyone's fancy, I dare
who reads Johnson these
except in Boswell — un-
it be the unfortunate alumni
the Madras University? But
that pass. Is Shakespeare a
el for the aspiring prosaist?
he an unfailing fount of
ity? Does he not negligently
p all that he has seen,
rd and read — and that is a
ious lot — into his narrow
d? And do we read him
mly for the "idea" behind
army of words? What, pray,
the "idea" of the Moonlight
e in the 'The Merchant of
ice' or the Balcony Scene
eo?

The argument seems to be
Shakespeare may be quoted
use he is "must" for school-
, but Browne of 'Urn Burial'
caviare to the general, it
d be an insult to the com-
reader's dignity to remind
of this gap in his reading.
should you not show the
writer a fraction of the
deration you lavish on his
n?

After all you might be in
shoes tomorrow. A man



Keats

who has succumbed early to the witchery of the printed word can no more choose his reading than he can choose his parents; there is an unseen destiny at work shaping these things. And when you have read and re-read a book which has taken your fancy some of it inevitably sticks — like burrs. In course of time you find yourself unconsciously appropriating choice bits and making them part of your currency. By confining yourself to the viaticum of a shelf of well-thumbed books it might be possible to acquire a modest reputation for learning, as C.E. Montague pointed out in a delightful essay. (Why, even poor "Vighneswara" has been made to blush to the very roots of his hair by the magnificent and, alas, singularly undeserved compliment that he is "a walking encyclopaedia"!).

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really, the intensive reader he turns writer can no help quoting than the addict can avoid betraying his failing by his lost look trembling hands. It would rank cruelty to put him in quarantine and examine him quotations as if they were or bed-bugs.

Suppose there was a certain mount of conscious art in it. ould that be any more wrong the desire to appear in decently dressed which, pt in certain advanced es, has always been regarded quite natural, nay even indispensable for self-respect? Prudence may occasionally nsel a calculated sansculotte; as in the case of a distinished compatriot of ours, ly deceased, who whenever had to visit his home-town ked one or two old-fashioned rather threadbare coats in bag explaining that it would er do to shock his virtuous w-townsmen with too obs signs of his rise in life. Of course, your Beau Brummels are born; and, unlike most ts, they undergo a long and ling apprenticeship into the gain. Dressing unobtrusively yet with distinction, avoiding the extremes of shabbiness foppery, is both a matter taste and practice. So is the of quotation. There is an ghboured felicity about the perfect quotation, an unbought grace. It elevates the familiar, takes the swelling emotion at the flood-tide, clinches the argument, gives you a sense of completion (assuredly not surfeit) no less satisfying than original and authentic creation. Some of Kalidasa's happiest hits are unacknowledged "quotes" from Valmiki.

Let me not be regarded as holding a brief for that pest, the quoter for quoting's sake or his near of kin, the artificer of faked quotations. And old college crony of mine used to entertain us with a perfect imitation of a professor who prided himself on his extensive reading and excellent memory. Gripping the back of the professorial chair (in the absence of the incumbent, of course), and standing on the tip of the toe, he would begin in a ringing voice: "As Ruskin says", — then a long dramatic pause, followed by the crashing finale. "Milk is good for health!"

The magpie who decks himself out in stolen finery is more to be pitied than condemned. He works on the lines favoured by a tame poet, who specialised in the sonnet — it was, he engagingly explained, so short and simple. All you had to do was to set down the rhymes from a rhyming dictionary, choosing by preference the less rather than the more familiar words;

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d these words themselves ould then be trusted to pro- ke the necessary inspiration r completing the lines.

In the same way the news- per hack, armed with a Thesaurus and a Dictionary of Quotations, can be gay and rkling at second hand and t outrageously irrelevant; only move the scaffolding of quota- ns, and the whole shoddy ucture comes tumbling down. t if a man has something to y and he is not an untutored nius who despises books, he nnot avoid straying now and en into the garden where egasus is stabled; and it shall e hard with him but he must ng on desperately to its tail. A certain measure of adventure n formulating a thought or in rling an image is rewarded by more or less apt quotations imming into his ken; and if e is wise, he will clamber on oard without further ado, and ll into port as if he owned at fairy ship.

The bibliolaters, the fierce nogamists of a single book, ve a more austere pleasure. is as a rule only the great ptures of the world that have e power of claiming the exclu- e devotion. The English ble in the hands of Cromwell's roundheads was a flaming word; the Ramayana and the Bhagavata have been to thou- nds of ardent spirits what Sabala was to Visishta — 'the prop of life, the hope of salva- tion, my all, as inseparable from me as the fame of famous men.'

A few secular books inspire something like the same passion. Young Rajam Iyer was so in- toxicated with the beauties of Kamban that he wrote 'Kama- lambal' as he explains, partly for the pleasure it gave him of displaying that poet's verbal felicities. It is not so much the straight quotation as the quota- tion held in solution that pro- claims the true lover. Much is forgiven him. He may, as in the case of Charles Lamb, puckishly misquote, or give a perverse twist to words of a breath-tak- ing beauty; and, far from hor- rifying, he delights.

Such royal rifling is not for us, mere plebs. The way of the eagle is not for the earthworm. But I don't feel called upon to practise that extreme form of literary autarky which the osten- tatious renunciation of the pleasures of quotation implies. Basic English, which drains words of all their vitality, of their rich content of suggestion and allusion, the historic accre- tions of idiom and the sharp tang of living speech, is a vivid reminder of where pedantic fervour for simplicity may lead the contemporary literary prac- titioner.

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An expurgated edition of the classics that left out all the quotations in them would be a piece of vandalism which must make Boadler himself turn in his grave. But the Miltons and the Thomas would rather that you read them, thus emasculated, and carried into your own work a faint remembrance of their muted splendour, than that you ignored them altogether, denying them that chance of continued rebirth in their progeny which is the only immortality that our kind may know.

A good book, said Milton, is the precious life-blood of a master-spirit. But it is at the mercy of the capricious spirit of fashion; and it is powerless against armoured ignorance. The worst misfortune that can happen to humanity is that such a book should be forgotten. To do your little bit against oblivion that "scattereth her poppy" would be an act of filial piety.

"Ah, there you are, quoting that wretched Browne again," says my mentor triumphantly. True; but then, if our great Sutrakaras from Vyasa to Vatsyayana did not consider it 'infra dig' to quote their predecessors but spoke of the 'Purvacharyas' with warm respect even when they had to differ from them, who am I to bid the sun set because I have lighted a farthing candle?

Francois Mauriac says of one of his characters, "Like many people who regard themselves as being above the common herd, he had a very limited vocabulary which he enriched with dumb show, the use of cliches, intonation and gesture." That is precisely the plight in which many of our modern writers who make a cult of self-sufficiency find themselves. If they had not stopped reading when they left school they would know that in the effort to pin down a recondite thought or a recherche emotion they might derive invaluable help from an intelligent study of the great masters of the past.

Literature is full of instances of those who have made themselves great stylists by playing the sedulous ape. Not the least of their attraction is their rich allusiveness. Just as a master-artist of the Harikatha suggestively sings a snatch and leaves it to his expert seconds to manage the matter to a rounded perfection, so the man who knows when to quote and when to stop quoting can draw on the entire range of the world's literature to provide the background music.

(From Swatantra Annual)
November, 1947.

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BHAVAN'S JOURNAL
1954-84

Sri Aurobindo *as a letter-writer*

Dr. Prema Nandakumar

SRI AUROBINDO is often considered unapproachable by the common reader. The great books *Essays on the Gita, On Yoga, The Synthesis of Yoga* and *The Life Divine* do appear daunting at the first glance. This great yogi, this sublime poet, this Lord of the English language: can we, dare we, approach him?

Sri Aurobindo was, of course, all that mentioned earlier. But he was also a wonderful word-conversationalist, one who wrote in the speech-rhythm that is understood with immediate effect. Can the Lord of Dwaraka be the flute-player of Brindavan? Indeed, yes.

Thousands of Sri Aurobindo's letters to his disciples are extant and these show his divine patience, solicitude, omniscience, delightful wit and pungent repartee. Though the main emphasis was on leading the disciple gently and safely across the path of arduous yogic sadhana, no activity was excluded. Garnished with provoking laughter, Sri Aurobindo's letters are model essays in the wielding of the English language with adventurous self-control.

His disciples were young men full of enthusiasm, intelligence and earnestness. Though Sri Aurobindo preferred retirement from the public gaze, these students made persistent demands on his time to explain to them almost everything under the sun. Does gargling help the throat? Can ice cure eczema? Who was Henri Quatre? Effortlessly the Master's pen wrote through the

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Dr. Prema Nandakumar

the hours of the night. A Krishna who is part of the *ras* of life, who makes us smile away a tear, who provokes us to laugh, and guides us to face life with hope and joy. As he wrote once:

Sense of humour? It is the salt of existence. Without it the world would have got utterly out of balance— it is unbalanced enough already— and rushed to blazes long ago.

The 'global' Aurobindonian style with its long, stately, perfectly balanced sentences, is interlaced with delightful wit in the letters. Nirodbaran once wrote to him that Madame Doubt was a stumbling block in yoga. The mood of dejection made him query: "Kismet. Sir? What to do?" Sri Aurobindo dispelled the mood with a few sunny strokes of his pen:

Why, out of joint? It ought to strengthen your joints for the journey of Yoga. Not at all, sir. Mind, sir, mind. Madam Doubt, sir, Madam Doubt! Miss Material Intellectualism, sir,! Aunt Despondency, sir! Uncle Self-distrust, sir! Cousin Self-depreciation, sir! The whole confounded family, sir!

A crystallisation of all that is false within us which we ought to reject if we wish to walk the sunlit path of spiritual life!

Sri Aurobindo's letters to Dilip Kumar Roy, Nishikanto, K. D. Sethna, Nirodbaran and other sadhaks of the Aurobindo Ashram are all masterpieces of epistolary art. Several compilations have been made so far. There are, for instance, the two tomes, *On Yoga,* which give us guidelines in the adventure into our inner consciousness. Among the most recent publications, Nirodbaran's *Correspondence with Sri Aurobindo* (2 volumes: 1221 pages) presents several facets of the Immortal Diamond. The subject could be anything— miracles, supramental transformation, surrealist poetry, common sense, mysticism, depression— but the global intelligence of the Master flourishes its feather-soft touch to make each sentence a literary gift of a rare order. Here is a defence of Mallarme against the criticism

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the French poet wrote "with determination to make his unintelligible."

Certainly not. The French language was too clear and limited to express mystic truth, so he had to wrestle with it and turn it this way and that to arrive at a mystic speech. Also he refused to be satisfied with anything that was a merely intellectual or even at all intellectual rendering of his vision. That is why the surface understanding finds it difficult to follow him. But he is so great that it has laboured to follow him all the same.

And a casual scratch that is really a brilliant exercise in comparative literary criticism:

Homer is very direct and simple; Virgil less so but still is restrained in his diction; Keats tends always to richness; but one cannot say that Keats is poetic and Homer and Virgil are not. The rich style has this danger that it may drown the narration so that its outlines are no longer clear. This is what has happened with Shakespear's "Venus and Adonis" and "Lucrece;" so that Shakespeare cannot be called a great narrative poet.

Not unoften a doggerel to drag the disciple out of the malebolge of defeatism:

You are opening, opening, opening
Into a wider, wider scopening
That fills me with a sudden hopening
That I may carry you in spite of gropening
Your soul into the supramental ropening.

Sometimes a letter would be a blazing revelation. Sri Aurobindo's *The Mother* actually grew out of his correspondence with his scholarly disciple, T. V. Kapali Sastriar, himself a Sri Vidya Upasaka. Sentences in these letters (that were to inspire Sastriar to compose his own *Matri Upanishad* in Sanskrit) have a mantric potency as when Sri Aurobindo writes:

There are two powers that alone can effect in their conjunction the great and difficult thing which is the aim of our endeavour, a fixed and unfailing aspiration that calls from below and a supreme Grace from above that answers.

English prose at its evocative best is reserved for Mahasaraswati, the perfect wonder-worker:

A mother to our wants, a friend in our difficulties, a persistent and tranquil counsellor and mentor, chasing away with her radiant smile the clouds of gloom.

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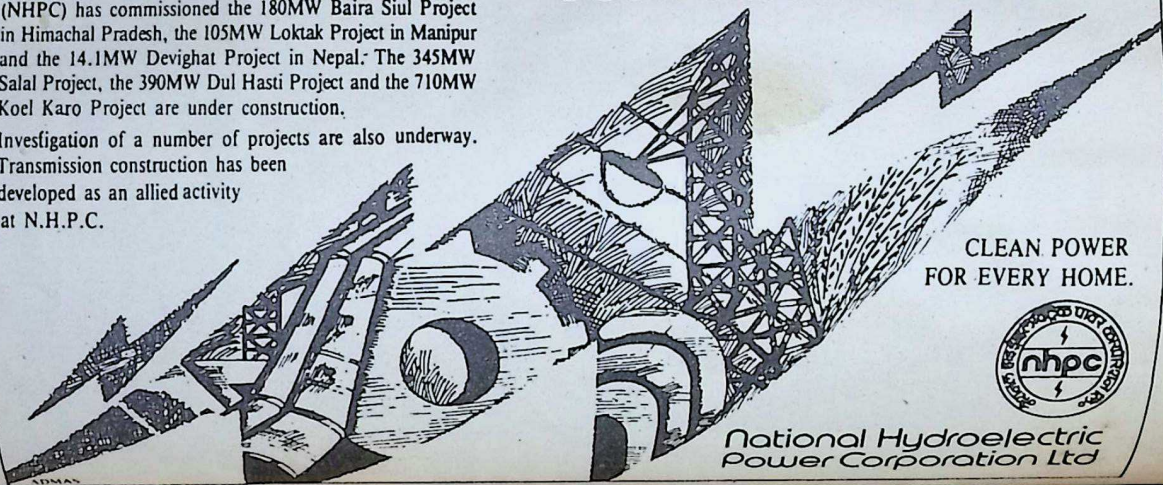

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This is *Lalitha Sahasranamam* translated in less than thirty seconds!

The most touching letters in Sri Aurobindo's epistolary canon be- ...of course, to his political ph- ... These are the ones he wrote to his young wife Mrinalini in ...s. Written originally in Ben- ... they survived because the ...ce produced them as exhibits ...the Court at the time of the trial ...the Alipur Bomb Case in 1908. ...n eminently successful Profes- ...r and renowned scholar like Sri ...robindo, a young man of 27 ...sed for a brilliant future as an ...demician and administrator, is ...ed with the 'madness' of ...-seva and patiently he exp- ...s to his teenage wife the ...sons which have led him to ...e the plunge. He uses images ...ch can immediately affect a ...ng girl and tells his 'dearest ...malini'.

...Whereas others regard the country as an inert piece of the matter and know it as the plains, the fields, the forests, the mountains and the rivers, I know my country as the mother, I worship Her and adore her accordingly. What would a son do when a demon, sitting on his mother's breast, prepares to drink her blood? Would he sitdown content to take his meals or go on enjoying himself in the company of his wife and children, or would he rather run to the rescue of his mother? I know I have the strength to uplift this fallen race; not a physical strength, I am not going to fight with a sword or a gun, but with the power of knowledge...

Is not India a *punya-bhoomi* as she has given birth to such a son? A remarkable letter from a young husband to his wife, but a scripture too for the citizen of the world, as analysed by Prof. K.R. Srinivasa Iyengar:

"... a letter breathing love of the community of thirty crores of Indian humanity, and love of God and love of the country, a letter pleading, earnestly pleading, for his wife's total identification with him in his trine adventure of love for Man, God and Country. In this letter Sri Aurobindo has set the whole emotion of love to an orchestration that includes the divers strains of man and wife, the community, God and country thereby making love, not the romantic tinsel it is in novels and cinemas, not the war of sexes that it is with most married couples, but an enlargement and emancipation of the self, a communion with bigger realities, a thrilled and ecstatic adoration and service of the community, of God, of country--of God in the community and the country".

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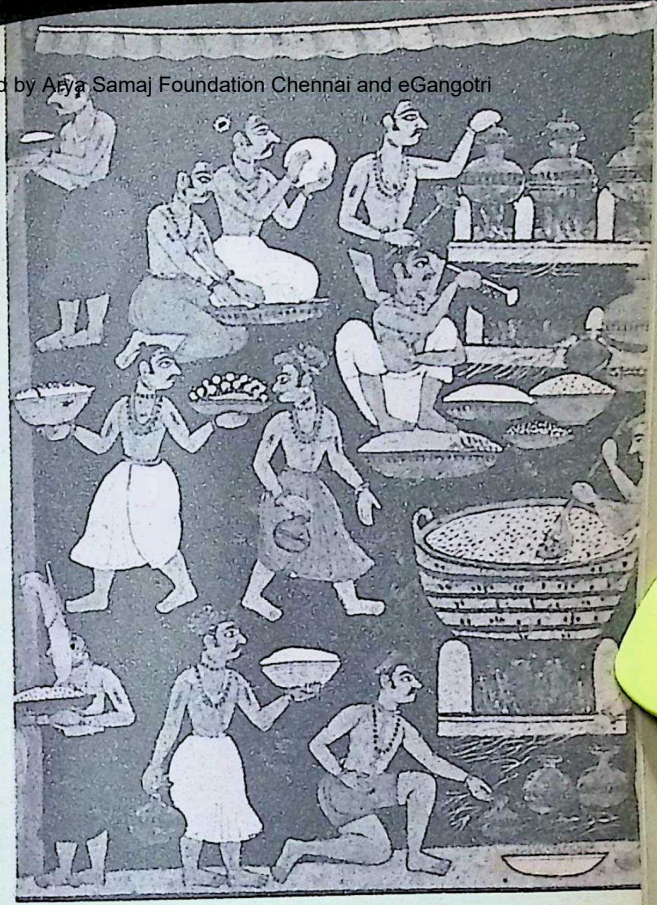

Cookery in Ancient India

Dr. (Mrs.) Radha Krishnamurthy

COOKERY is defined as the art of **preparing and dressing** food of different types for human consumption. This consists of converting the raw materials into digestible and pleasing eatables which satisfy the appetite and delight the palate. No doubt the primitive man ate food raw but as man became civilised he found delight in consuming refined and cooked food and this led to the invention of hundreds of tasty and delicious dishes.

If we go through ancient Indian literature we can understand that our forefathers were not just aspiring for the supreme spiritual goal *mokṣa* but also stressed the importance of leading rich and purposeful life. Poets like Kalidasa believed that only a healthy body can afford to perform all activities related to *dharma*. Preservation of health is not possible without the intake of proper food. *Caraka-Saṁhitā*, an ancient Sanskrit text on Indian

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medicine, has stressed the importance of taking nutritious food for complexion, clarity, good voice, longevity, happiness, intellect etc., are all conditioned by food. The text further adds that professional activities leading to happiness in this world, Vedic rituals leading to heaven and observance of truth etc., are all based on food.

While the *Taittirīya Upanishad* identifies food with Brahman, a verse in *Chāndogya Upanishad* declares that through food comes the end of all ignorance and bondage. From the description of the daily life of a *nāgaraka* (a fashionable citizen) in Vatsyayana's *Kāmasūtra* we find that various delicacies of salts, fruits, green vegetables, pungent, sour and bitter, were enjoyed by citizens and courtesans in social parties. All these and several other references in ancient texts prove that our forefathers set great store by good eating and that rules were prescribed related to cooking and preparation of varieties of food including drinks.

Thus even from a very early period cooking had attained the status of an elevated art or science and *Matsya Purāna* refers to this as *sūpaśāstra*. This was known by other names like *sūdavidyā*, *pākavidyā*, *annavidhi* and so on. Vatsyayana has listed cookery amongst the sixty-four arts auxiliary to *Kāmaśāstra*. Kshatriyas and royal princes like Nala and Bhima took pride in acquainting themselves with the refinements of culinary art.

The earliest references to rules relating to cooking are found in Vedic literature and the *Kalpasūtras*, particularly, are replete with references to various food stuffs like *apūpa*, *tailāpūpa*, *purodāśa*, *Sthālīpāka*, *odana*, *ksirodana*, *yavāgu*, *āmīkṣa* and so on which were used in sacrifices and which were also meant to be consumed by sacrificers of different castes. Ancient lexiconic works like *Vaijayantī*

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Amarakósa provide long lists of prepared food as well as varieties of grains, fruits etc. Nalādarpaṇa ascribed to Nala is an ancient work in Sanskrit dealing with cookery, Manasollāsa of the Chalukya King Someśvara III of the 12th century A.D. and a Vastuvaratnākara, a luminous encyclopaedic work of a later period written by Keḷadi Śivarāja are the other Sanskrit works which provide very valuable information on different aspects of cooking. Besides these a Kannada encyclopaedic work Lokopakāraka written by Śivuṇḍarāya of the eleventh century A.D. and a similar Kannada work ascribed to Śingaraja of the sixteenth century A.D. are worth mentioning which deal with Pāka śāstra.

A few important details related to cookery gleaned from ancient works may mentioned here which throw light on the fact that in ancient India great interest was evinced in this art and that cooking was done with great care under strict hygienic conditions.

According to the Smrti texts, the word *pāka* denotes all the acts starting from washing the utensils to the testing of cooked food. Food was categorised in accordance with the mode of consuming the same, viz., *bhojya* (eaten without chewing like rice etc.) *bhakṣya* (chewed and eaten like bread, *modaka* etc.) *lehya* (licked like sikharini), *coṣya* (sucked such as pickles etc.) and *peya* (drunk). It is interesting to note that twelve different modes of consuming food are found mentioned in ancient Tamil literature. Seven methods of cooking are also enumerated in Sanskrit works, viz., *bharjanam* (dry roasting), *talanam* (drying), *svedanam* (steaming), *pacanam* (cooking in water), *kvathanam* (parboiling), *tāndūram* (grilling) and *puṭapaka*(baking). It may be noted here that *tandūri roti*, which is very popular in North India, has derived its name from

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the mode of preparation called *Pūram* which was prevalent even in olden days. People in ancient India knew the food values and their sources and special care was taken to prepare balanced diet. Different types of food and drinks were prescribed for different seasons, special preparations were prescribed for patients and invalids. Works like *Nātatvaratnākara* refer to different types of processing food such as smoking, drying, chilling, roastering, freezing, enriching canning, packaging etc.

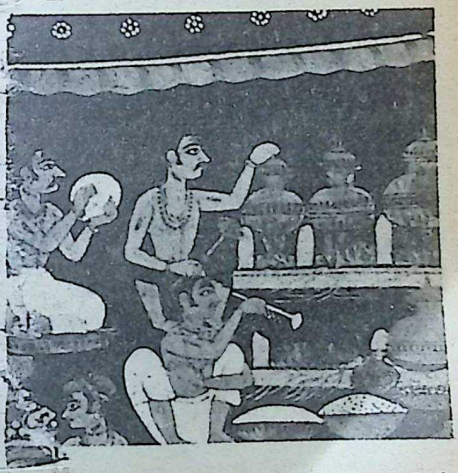
Kitchen and Utensils

The importance of a kitchen is often underestimated even in the modern days. But our ancients took utmost care to plan and furnish a kitchen which is the health centre of a household. Sage Kāsyapa has specified particular direction in the house where the kitchen, dining hall and store-room should be planned. Kāladi Basavarāja has assigned different places for keeping different accessories in the kitchen and thus has provided a long list of kitchen implements like *ulūkhala* (pounding stone), *pāṣāṇa* (grinding stone), *sūrpa* (winnowing basket), *piṭāhu* (basket), *sthālī* (cooking pot), *tavāṇī* (cooking pan), *kaṭāha* (frying pan), *kharpara* (iron pan), *darvī* (ladle) and so on. Vessels made of gold, silver, copper iron, bronze, earthenware and tinned vessels were used. The good and bad effects produced by consuming food cooked in vessels made of different metals are also detailed. For example, rice cooked in copper vessel would alleviate *vāta* (gas) and cure the diseases of spleen.

Thus it becomes clear that ancient Indians were very much aware of the chemical reaction of metals on cooked food and were thoughtful in selecting utensils of different metals on different occasions depending on the conditions of one's health. It is indeed surprising to note that our ancients had analysed even the clay with which utensils were made and had studied the beneficial and harmful effects of various types of clay and even their colour on cooked food.

Rice and Pulses

In *Mānasollāsa* and



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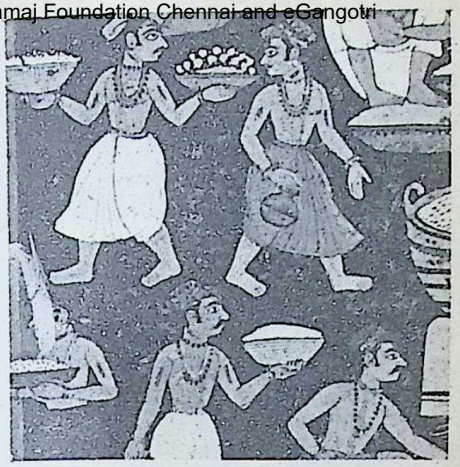

...varatnākara different ...s of food articles, varieties of ...ly and pulses, methods of ...sking and cleaning grains, ...ess of cooking rice, pulses, ...n vegetables, defects in the ...ess of cooking, their effects ...the health of a person and ...er related topics are discussed ...ength. Basavarāja has warned ...t cooked rice should be free ...m eight kinds of defects, viz., ...ma (rice with unfiltered gruel), ...ita (sticky), *aśuci* (impure), ...ita (boiled in ...portionately larger volume of ...) *śuṣka* (dry), *dagdha* ...nt due to excessive heating), ...ga (prepared from ...olished rice) and *antartuja* ...). Somésvara has advised ...a few drops of buttermilk or ...e should be added to cooked ...e before removing it from ...n. Methods of preparing ...eties of tasty soups from ...es are also described.

...etable Preparations

...ur ancients have stressed the ...rtance of adding vegetable ...rations to the daily menu. ...etables (*śaka*) were ...gorised into six varieties, viz., ...ṣāka (ripened, fruits), *patra* ...es), *kanda* (tubers), *mūlaka* ...s), *puṣpa* (flowers), and ...ṭi (pods or legumes). Several ...es of tasty dishes prepared ...n one vegetable like *bṛhatī* ...*mum indicum)* and also of dishes from a combination of vegetables are given in the above mentioned texts. Greens and leafy vetegables also were not forgotten as they possess rich food value. One is surprised to find that while providing the recipes of these dishes the authors have described their food value and therapeautic value also thus enabling one to plan the menu according to one's requirements.

Special Dishes

Recipes for several tasty dishes like *maṇḍaka, pólikā, purikā, sohala* etc., which are popular in Maharashtra are given. Three methods are prescribed for the preparation of *polikās* and they are followed even today. Preparation of *purikās* from different pulses is also described. *Takratemana* (*kadi* in Marathi) tasty soup prepared from buttermilk seems to be quite popular in those days. It is also

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esting to note that and
Somesvaratnākara refer to the
paration of *dosaka* (*dosai* in
) and *iḍḍalika* (*idli*) and
a *vaṭaka* (*dahī vaḍa*) which
very popular all over India
use of their nutritious value.

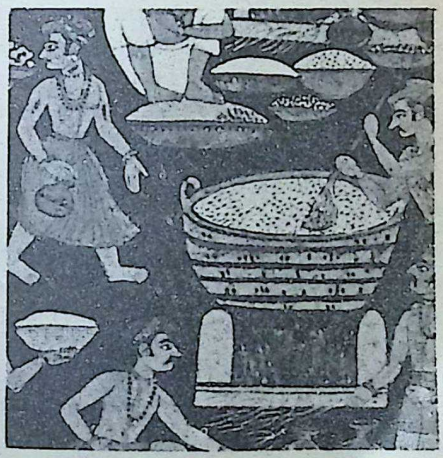
From this it becomes clear that *idli* and *dosa* were relished all over India right from the 11th Century A.D.

The method of preparing
ets from milk after removing
whey is also detailed. The
ess of preparing syrups of
of four different
sistencies, viz., *mṛdu*,
madhyama, *khara* and *sārika* is
ribed. *Varṣelāpāka* was a
ty which was prepared by
g milk to the sugar-syrup of
consistency along with
mom, saffron. etc.
paration of sweets from milk
ed to different consistencies
pāka, *lehyapāka*,
lāpāka and *śarkarāpāka*)
described. Methods of
ing varieties of delicious
m from wheat and rice are
ven. It is interesting to note
Basavarāja has described the
d of preparing *pāyasam*.
recipes of delicacies like
ṇḍi (śrīkhand), *vahalikā*,
ā, *udumbara*, *katakarṇa*,
ī, *vaṭikā*, *kañjikā* etc., are
given.

Methods of preparing varieties of rice like *ghṛtānna* (rice mixed with ghee and tasty spices) and *tailānna* (mixed with sesamum oil, citrus juice, ginger, garlic, coriander etc.) are given. These varieties are very popular in Karnataka even today. Somésvara has detailed the ingredients and methods of preparing varieties of non-vegetarian dishes from mutton, beef, fishes etc.

Pickles

A meal in an Indian home is not complete without the mouth-watering tasty pickles. Ancient Indians also were fond of several varieties of pickles *(upadaṁśa)*, chutneys and sauces. Basavarāja has described methods of preparing varieties of pickles. Vātsyāyana has referred to the use of pickles prepared from roasted meat.



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Refreshing Drinks

It is well known that soma juice was an important drink of the Aryans and elaborate rituals related to the extraction of soma juice are found in Vedic literature. The *Śrautasūtras* mention *pūtika* plants, *arjuna* leaves or *kusa* grass as substitutes of soma and this indicates that ancient Aryans were enjoying drinks prepared from several plants. The *Grhya* and *Śrautasūtras* mention *phaṇita* (sugarcane juice), *karambha* (beverage made of unhusked grains) *takra* (buttermilk), varieties of *Mantha* (prepared by churning round parched barley meal in milk, curds, butter or water), *masara* (a kind of beverage) and so on. Basavarāja has described several methods of preparing a number of refreshing drinks and of preparing flavoured and scented curds (yoghurts). These descriptions supply a lot of information as to how food-stuffs were flavoured, scented, chilled, preserved and stored by ancient Indians.

Ancient Indians were fond of intoxicating drinks. Government breweries and distillaries were manufacturing liquor. Kauṭilya in *Arthaśāstra* gives several brief and cryptic recipes of intoxicant drinks like *medaka* (rice beer), *prasanna* (spiced beer made of barley), *āsava* (wood apple wine)

maireya (or raw sugar) and so on. Toddy, the fermented sap of palmyra or cocoanut is often mentioned in ancient Tamil literature.

The process of extracting butter from curds, of clarifying butter, extracting ghee from it and adding pleasing scents to it are also described. Many tips are given to ward off the putrid odour while melting butter.

A good caterer should supply clean drinking water along with tasty dishes. In some of the works mentioned above we find sections on drinking water which provide interesting information on different kinds of water, fit or unfit for drinking, kinds of water fit for different seasons, pre-treatment of water, vessels and containers to fetch and store water, curative value of water and so on.

Oral Hygiene

Oral hygiene is as important as consuming nutritious food to

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maintain good health. Our ancient writers on cookery have given several tips to keep the mouth clean after eating and drinking. Methods of preparing scented betel and arecanuts, scented toothsticks and toothpicks and other mouth perfumes are also detailed in their texts.

Art of serving food

Even the tastiest food will appear repulsive if it is not served in a pleasing manner. So the art of serving food was also given great importance and several rules were laid down for serving the food in a pleasing manner. Food was, generally, served on broad plantain leaves or plates made of gold (in the case of princes), silver or bronze which were laid on special decorated wooden pedestals known as *bhojanapīṭhas*. The host is advised to pay special attention to the decor of the dining hall which should be beautified with wreaths of flowers, canopy of white cloth and so on.

Food should be served from glittering vessels and in a particular order. Particular places were also assigned in the dining plate to serve various items of food. Drinks and *bhakṣyas* should be kept on the left side of the dining plate, and rice, the main item should be served at the centre of the plate. Our ancients have also advised that food should be taken in the company of the preceptors, friends and family members. It is noteworthy that some of the ancient texts have laid down rules and described the process of purifying polluted food and detecting poison in food, types of food to be discarded and so on.

Selection of a cook

A kitchen is considered well equipped only when it is entrusted to a good cook and the qualifications are prescribed for a good cook. *Matsyapurāṇa* advises to select a man who is free from avarice and outside influences, good looking, intelligent, knowing the science of medicine and cookery, generous and particular about clipping his hair and nails periodically.

Thus we find that our ancient authors have furnished detailed information on cookery and allied subjects. It is obvious that ancient Indian cookery did not differ much from that of the present day. In these ancient texts dealing with cookery we come across many interesting household tips and even a modern housewife or cook will certainly find these works as useful guide books on cookery and catering.

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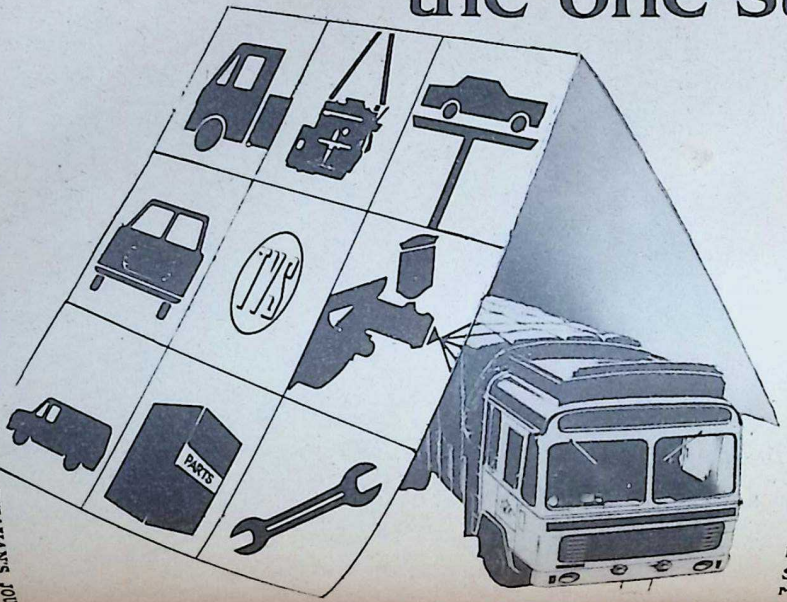

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BHAVAN'S JOURNAL

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FRONT COVER:

SRI KRISHNA

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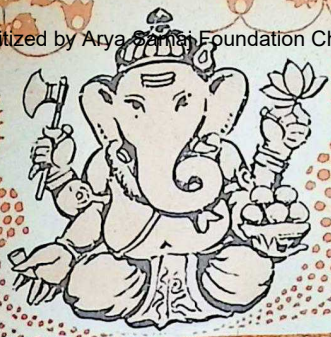

आ नो भद्राः क्रतवो यन्तु विश्वतः
A no bhadrāḥ kratavo yantu viśvataḥ
Let noble thoughts come to us from every side
Rigveda 1-89-i

PRAYER TO SRI KRISHNA

हे देव हे दयित हे जगदेकबन्धो
हे कृष्ण हे चपल हे करुणैकसिन्धो ।
हे नाथ हे रमण हे नयनाभिराम
हा हा कदा नु भवतासि पदं दृशोर्मे ।।

O God! O Dear! the one friend of the universe! O frisking Krishna! O ocean of compassion! O Master, O Beloved, O delighter of our eyes! Oh, when will you come within my sight?

— Krishnakarnamrita of Lilasuka-I-40.

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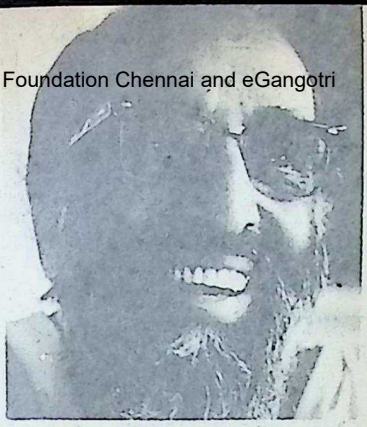
The Magic of ight Resolves



Swami Chinmayananda

ELF-CONFIDENCE is the secret of all success. The k of self-confidence in each of us generally gets emptied ially when we look back our past and ruminate over mistakes that we had mitted and the mischiefs that ight have perpetrated. The memories of such past fections together block the g of enthusiasm in our hearts hereafter we, as individuals, me incompetent to face our ily problems. Our neity is disturbed and e thinking blockaded.

e very essential vital teristic feature of Lord na is His irreperessible e of optimism. Vedanta r despairs of man, or of his nesses. The conclusion of nta is that man is potentially g less than the Supreme e Perfection itself. Divine as he is naturally, there is no limit to his abilities and efficiencies in life.

The optimistic master in Lord Krishna thunders: "In case even a very wicked person worships Me, with undivided devotion, he should be regarded as good and noble, for, he has rightly resolved. Even if an individual, in his wrong judgement, recognises the world to be a field for searching happiness and, therefore, runs after sense gratifications, and thereby creates endless amount of mental hang-ups (vasanas) and under the goading lashes of which he suffers constant mental restlessness, even if such a "wicked person" (सुदुराचारः) were to turn his mind to the Lord with "undivided devotion". (भजते मामन्यभाक्) he is to be "considered" (मन्तव्यः) as "good" and "noble" (साधुरेव), because he has taken "the right

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decision" (सम्यक् व्यवसितो हि सः)

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We become what we think we are what our thoughts are: Therefore, when the quality and pattern of thoughts are changed the entire personality transforms. Motivated by the wrong notions that our happiness lies in the outer world and that it can be had through our contact with the sense-objects, an individual runs seeking his pleasures through sense-gratifications. A mind that is thus turned outward is called an 'evil mind' and when such an individual decides to turn his entire attention, in deep devotion, to the voiceless peace and silence of the soul, his motives get changed— his thought-patterns get formed— even the texture quality of his actions expr enchanting transmutation shine out a divine beauty in new-found calm repose.

Once this decision to wal spiritual path has been ta declares Lord Krishna, "S does he become righteous come to gain endless peace, Son of Kunti. You can b proclaim that My devotee is n destroyed. The consequence changing the essential moti that the entire quality and total direction of thoughts in a personality change completely that the very cont of his individuality trans beyond all recognition."

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Kuroor Amma and Her Venu Gopala

CHITTOOR S. NARAYANAN

AT VENUGOPALA temple is a small but enchanting ture tucked away on the ern side of Velangan near Trichur. There is simplicity about the . Those who seek to un- their cares and despairs not have a better place to for a while. It was in this that Kurur Amma, the devotee of Lord Krishna, d savouring the haunting of the Boy of Brinda- Actually, it is a temple lex, separate temples dedi- to Vishnu, Siva, Durga Sastha, a synthesis of all popular cults of Kerala.

The story of Kurur Amma is . An unknown Yogi, with an inner effulgence, to her father's house she was still a maid. Her a pious Namboodiripad, welcomed the Yogi heartily and offered *bhiksha* (ritual dinner). He also served *paayasam* (pudding), during the meal.

"This is wonderful!" exclaimed the Yogi. "This must have been offered to Lord Krishna. I want to meet that blessed soul who made the offering."

The Namboodiripad said: "My daughter prepared the pudding. She is a grown-up maiden. I do not know how I can bring her before your Holiness." (Teenage girls on puberty were not allowed to see strangers in orthodox households).

The Yogi replied: "The girl who made this offering is a truly favoured devotee of the Lord. I can and I must see her. nothing wrong about it."

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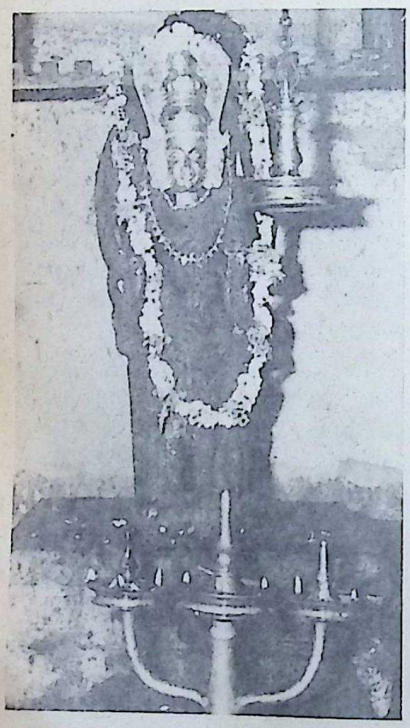
A shy girl appeared before him.

"My girl," the yogi said, "I shall give you a *mantra*. Chant it with complete dedication and you will have your wish fulfilled. Tell me your wish."

"I want to see the Lord of Brindavan," she said without hesitation and a beatific smile lit up her face. "To see Him always and hear the music of His flute," she added.

The yogi taught her '*Venugopala mantra*'. She got married to Kurur Namboodiripad in



Lord Venugopala

course of time and had a
Seemingly, hers was a n
life. But her life was an e
interlude savouring the h
flow of divine benediction
lilting music before her
tented soul renounced the
tal form and rested at the
feet of Lord Narayana. V
deva teased and played
her just as he had done
Yasoda. Kurur Amma was
other doting mother, full
tender love and fiercely pr
tive too.

The yogi, who gave K
Amma the '*Venugopala ma*
also gave it to Vilwamangal
(Bilwamangal Swami).
two devotees, Kurur A
and Vilwamangalam, met
under strange circumsta
Lord Krishna must have
it in a playful mood.

It so happened that Vi
mangalam, who had rec
Sanyas from the Trichur M
founded by Sri Sankara, c
to Adat Venugopala te
Chemmangat Bhattathiripad
invited him for *bhiksha*. Ku
Amma saw the sanyasin si
in front of the sanctum w
she visited the temple. Her h
band and son were out of st
and so she sent her maid s
vant to invite Vilwamanga
to her own house. Vilwam
galam could not accept
bhiksha as he had promised
do so elsewhere. Kurur Am
persisted, sending the m

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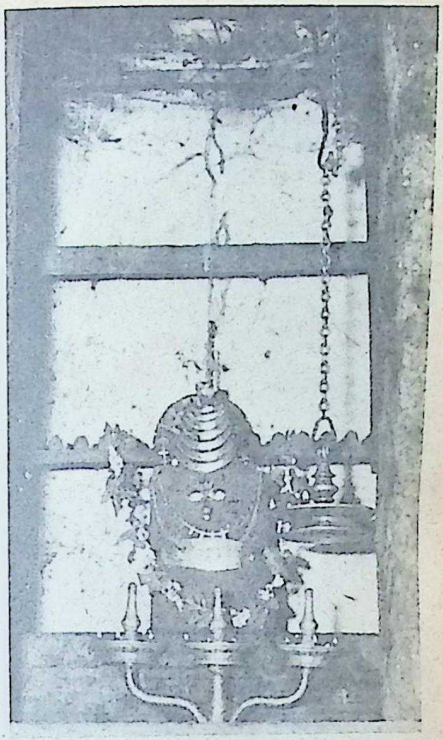
again with the message, to no avail. She simply and asserted that he come anyway and went with the preparations to him.

Vilwamangalam got ready to Chemmangat Mana. As his assistants tried to on the conch-shell, which custom when Sanyasins out. They could not; the was mute. Surely, some-was amiss.

Vilwamangalam could guess this had something to do Kurur Amma. So he them to start for Kurur and immediately the sub-sound of the conch-shell erated freely. He reached house and tried to enter the door on the western There, just inside, Kurur sat with a charming boy her lap. She did not even get when the great sanyasin rather unusual for a Surprised and uneasy, Vilwamangalam went round the The boy now came to for a proper welcome. the same boy brought him meal and surprisingly start-to serve rice. This was all custom. The house-had to do it; widowers bachelors could not.

Vilwamangalam got angry.

"Don't you have a Grihastha, married man, here?" He asked.



Siva Linga at Adat

"A Grihastha should give me *bhiksha*."

The boy curled his lips disdainfully.

"*Thirlokee Grihasthaya Vishno Namasthe!*" The boy chanted. "Sankara sang that. Don't you know that?"

That was a piece from Adi Sankaracharya's composition. The great Advaita philosopher had praised Lord Vishnu, calling Him the householder of the entire universe.

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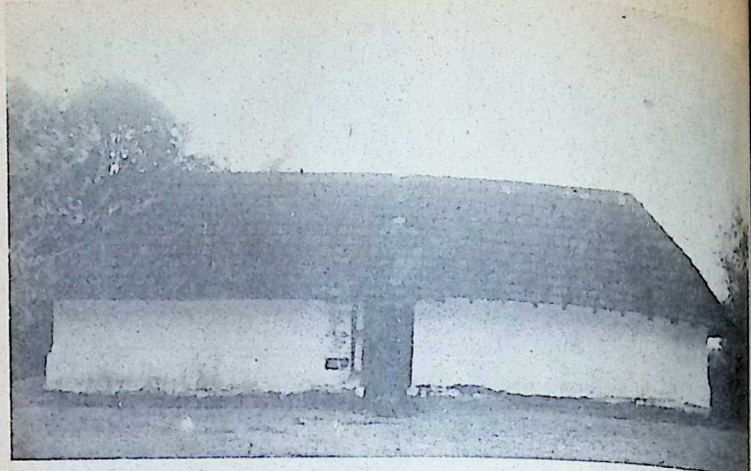

Venugopala's Temple

Vilwamangalam stared at the mocking boy. Wonder of wonders, instead of an ordinary boy he saw Goddess Lakshmi's Consort ready to serve food. Shocked out of his wits, he prostrated at the feet of Venugopala and tears rolled down his cheeks. Lord Sustainer acting as the householder of Kurur Mana! Lord Vamana playing on the lap of Kurur Amma!

"Pardon me, my Lord." Chokingly, Vi'wamangalam begged. "Weak that I am, I could not see You in this mortal form. Alas! I could not recognise the spiritual magnificence of Kurur Amma."

No other sanyasin has accepted *bhiksha* in that house again. Vilwamangalam proc'aimed that no one was great enough to accept *bhiksha*.

Kurur Amma attained sa[illegible] tion centuries ago. But [illegible] Venugopala is still at Adat [illegible] peeping out with His mich[illegible] ous smile from the sanct[illegible] The ever-indulgent Lord [illegible] still anxious to shower benedi[illegible] tion on His devotees. Th[illegible] who see the idol once are re[illegible] tant to depart.

The mandapa where Vilw[illegible] mangalam sat and prayed [illegible] dilapated now. This is th[illegible] temple that the devotees of th[illegible] locality are trying to renov[illegible] Plans are afoot to give the wh[illegible] temple complex a face-lift [illegible] bring it back to its form[illegible] glory. Very expensive, no do[illegible] but devotees elsewhere too w[illegible] to participate in the joyo[illegible] effort. And, all are sure th[illegible] once complete, it would be [illegible] fitting abode for Krishna, th[illegible] Darling of Humanity. □□

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Our Respects To

H. H. Jayendra Saraswati of the Kanchi Kamakoti Mutt, whose 50th birthday was celebrated on 12-8-84.

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Oh Being of the form of bliss
Who is the pure perfect WHOLE,
Who, becoming THAT (Tat of Tat-twam-asi)
Which is known to the experiencing gnosis (only),
dance on the Hall of Gems!
was it not you who enabled me, a poor fellow,
to sing songs on You, to the delight of even those
famous for their knowledge of the Real,
and walk eagerly in the path of Your grace
at an age of tearfully and gleefully
playing about (in the streets),
totally ignorant of experiencing anything
through even the least knowledge
gained by the five senses?
You should graciously tell me
What is the thavam performed
in a former birth by this evil fellow
of a mean mind filled with false wisdom.

—**Saint Ramalingar.**

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WHY I BELIEVE IN GOD

MORARJI DESAI

HAVE full faith in God from childhood. I would like to explain here why I believe in it:

The whole universe which consists of billions of worlds like ours would not have continued to function if it was not governed by a self-regulating unalterable, automatic and everlasting law. The universe would have collapsed if there was no such law regulating its functions. It can, therefore, also be said that the world in which we live is also governed by a self-regulated and automatic law.

A motor car functions if it is worked according to rules governing the function of the engine. It cannot function otherwise. But these rules are neither self-regulated nor automatic. The motor car functions when somebody works it. As the man who drives it is not perfect, the functioning of the motor car is not perfect and therefore the life of a motor car is not perfect and therefore the life of a motor car is limited. This universe, however, we live in is eternal. Hardly anybody doubts the eternal nature of the universe. Even those who do not believe in God cannot trace the beginning of the universe nor can imagine its end.

There is a law in physics, which is eternal and without any flaw or exception. It is the law of action and reaction, which lays down that action and reaction are equal and opposite

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and that there is no loss or gain of energy as a result of any happenings in the world or universe. When water becomes steam or ice it does not get destroyed, but changes in form. But when that ice or steam again turns into water, it is the same amount as it was before transformation and has neither increased nor decreased.

The science of the universe is vast. As a result of some knowledge of that science, we are able to forecast the occurrence of earthquakes, storms, rain and such other natural activities as they are all based on an immutable and automatic law. Man has now been able to travel to the moon. This has been possible only because he has been able to find out the law governing the movements of the earth, the moon, planets and stars in the space.

All this is clear evidence of the fact that the universe and the movements relating to it are all based on a specific law which regulates them. This law can neither be changed nor destroyed and must have been in existence before the creation of the universe. This law is called the law of action and reaction in the Science of Physics.

Spiritual Science is wider and beyond the known physical science. In the spiritual sphere, the law on which the universe [illegible] and functions is called the Law of Action or Karma. This is at any rate, how I look at it. One can call this law or its maker God. One need not get lost in the controversy whether there is a maker of the law.

It will be simpler to take the law itself as God. If the two are taken separately then the maker of the law is God, who is self-existent and is eternal. The law is automatic and self-regulating and is a clear evidence of the existence of God. God can also be called the Infinite Person and God's law as His Prakriti. The Law of Prakriti regulates the universe.

This might involve a belief that everything is going on automatically and involuntarily so far as man is concerned. This belief will not be correct in my view. I believe that we have been given full freedom for action. We are free to choose good or evil or both. But after doing an action its result has got to be undergone. There is no option for escaping from the result. Even God will not change this Law.

Today, at 88, my faith in God remains unchanged as ever. Indeed it is deeper now. Even the worst of seeming calamities, understood as the working of of one's karma, can be endured with equanimity, and can even

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valuable lessons if only the willingness and ity to learn them. The 19 ths of solitary confinement 1975-77 came to me as ssing in disguise. It gave time for in-depth introspec-

Among other things, it gave an opportunity to put to ical test some of my shed convictions. It also bled me, to a certain extent, rase the ego and flush out ling from my mind.

e can be at peace with our- s and the world if we know certain that we are but in- ents — *nimitta matram* — gh which His Law works.

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HANUMAN'S DEVOTION TO SRI RAMA-1

EVERY moment was auspicious for the utterance of Ramanama. Day and night, every hour, every minute, every second he was engaged in Rama Bhajan.

See how the equanimous Hanuman sacrificed all he had — his body included — for Rama. He is full of devotion to Rama both inside and outside (in mind and deeds).

When the mind was given over to Rama the sense-organs with their habit of running after external objects, were collected and offered to Rama.

By mind, speech and deed he tried to keep Rama constantly in his heart.

With his mind ever engaged in meditation he saw that Rama did not escape from him. All his mental activities and bodily activities were for the sake of Rama.

With his intellect concentrat-

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ed on Rama he was always alert. Day after day, moment after moment he would not remain without Raghunandana.

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Heart and soul he bound himself with Raghunatha. With his wholehearted devotion he became all the more firm in God.

Trailing behind the conviction *Ramo ham* he was always awake to the presence of God.

His mind was so large that it included everything and as the mind was full of Rama, so was the whole universe; not even a fraction of space occupied by the breadth of a hair was conceived to be without the Lord.

If he was keeping God in himself by all these means, see how the external behaviour reflected the same devotion.

The object of his eyes was Rama; wherever his eyes were cast he saw nothing but Rama. He was ever glued to Rama.

The object of his ears was again Rama. The meaning of every word was Rama. That was the attitude of this great devotee of Rama.

What he smelt was the sweet fragrance of the sweetest honey of Rama. He inhaled and exhaled Rama. Look at the height reached by this Vanara Srestha.

With his tongue he tasted the vital Rama rasa. Hanuman did not rest without the sweetness of Rama.

What he touched was as well nothing but Rama. He em ed Rama and kept Him in heart of his hearts.

All words meant nothing Rama. Even when he was ing of other things he did forget Rama.

All his actions were for sake of Rama; what he what he received was all Ra

What his feet traversed, meant for Rama. There was footstep that he took with remembering Rama.

In fine, all his sense-org and all his motor-organs w but instruments for the serv of God.

II

Rama forgot that he was th master and Hanuman forgot th he was the servant. Both fill the universe by taking the for of Bliss.

The अहं ज्ञान (I am), the को ज्ञान (who am I), the सोऽहं ज्ञान (I am that) all merged i the Swananda — the bl 'You' and 'I' as separate enti were no longer alive; they be came one.

When both of them becam bliss itself, both knowledge a ignorance melted away. B speech and silence came to a end. Everything became P Chaitanya.

All the Triputis — Dry

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and Dars'ana, Jneya, and Jnana, Dhyeya, and Dhyana were ated in bliss.

The whole universe was ly crowded by god. The ce was drowned in Bhakti. ything was filled with bliss, no desire for anything re-ed.

ith his great devotion to n the devotee devoured ithatha.

e name of God consumed God and the devotee. This e most important thing in ithatha.

ving reached this stage, man remained engaged in *bhajan*. Bhajana showers blessings and takes us be-d dualities.

e who has got the vision of self and is always devoted Guru is praised by all – Siva included.

ch intense devotion to God es all the four Muktis. Hari is attained by such d.

numan had attained to this st stage. By his devotion as well known throughout ree worlds. And the high-ace was all his own.

t is the highest peace is not disturbed even a though a person is engaged rfare.

e who kills elephants and in a game of chess does not really kill. There is no violence. He looks on warfare even as a fake killing.

Only those who are Jnanis and Sadhus (men of high spiritual status) can know this secret of Hanuman's behaviour. Others may look on it only as monkey business.

Hanuman and Raghunandana became one by identitate existence. God and Devotee became one in eternal bliss. □□□

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—Mrs. Margaret Thatcher,

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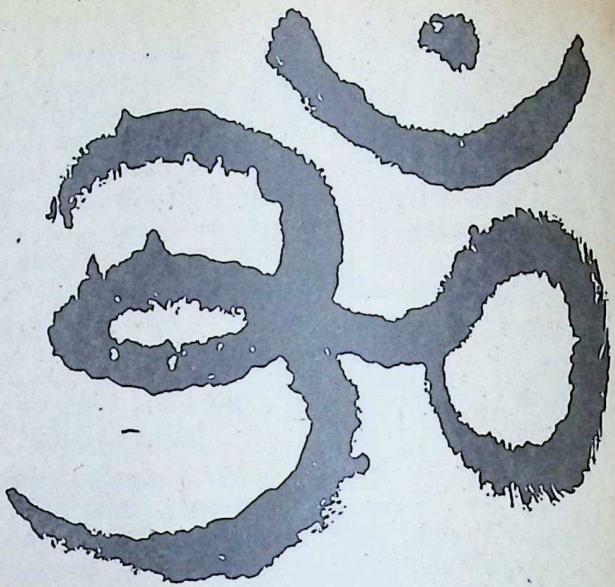

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The Name of God

K. D. SANGORAM

STRIFE is the essence of the world and war is the father of all things. Whatever is at war with itself is bound to unite and that which breaks into fragments will come together, declares Herakleitos, the Greek philosopher. This gives the greatest hope to all aspirants whose constant difficulty is that the mind is running in all directions, defying efforts at concentration. There are forces of our faculties that keep the mind under their influence and make it pursue external objects.

Be it as it may. There is also an opposite force of the divine element in us which tries to wean the mind from passions and lead it God ward. Thus there goes on a relentless war between these elements in us. But there need not be any cause for anxiety. What are passions after all? They are expressions of some energy. And while yet the energies are under the sway of the centrifugal force of senses and are turning away from God, a centripetal force of uttering the Name of God, can be applied to bring them together and focus them on God. Thus out of the opposite tensions, as Herakleitos would say, there can be brought about a harmony.

Once a devotee earnestly takes to the path of remembering the Name of God, he develops a liking, nay, a craving for it. This gives rise to further devotion; and a deep attachment to the path results. The de-

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votee's attention is drawn constantly to God and his mind is filled with love towards Him. If the devotee's resolve is firm he will not swerve from the path, and his meditation will lead him directly to God-vision; for, the Name has a compulsive power to attract God. Sages and saints have moreover assured us that the Name is not just an instrument leading to God; it is a path no doubt, but it shares in the divine qualities of the goal. A significant tenet of the way of meditation (Nama Sadhana) is the identification of the Name with divinity. Thus the Name is enthroned by the seers all over the world and it shines in its majestic repose. The utterance of the Name brings peace to souls in anguish. Evil passions flee as the Name takes root in the mind.

If God is the sole object of attainment, uttering the Name of God is the most important Pathway to it. The aspirant should consider the remembrance of the Name of God as his bounden duty from which he can take no holidays. This helps him to re-channel the energies of the senses towards God, because the Name provides a link between his empirical self engrossed in the senses and his spiritual self looking up to the Almighty.

"There are four types of speech. Only the learned know these. The first three are always kept hidden. It is with the fourth that man speaks." (*Veda* I.164.45). The four kinds of speech are: Para, Pasyanti, Madhyama and Vaikhari. Mallinatha in his commentary on *Kumara Sambhava* II says:

वैखरी शब्दनिष्पत्ति मध्यमा श्रुतिगोचरा
द्योतितार्था च पश्यन्ति सूक्ष्मावागनपायिनी

Vaikhari is articulated speech with all its stylistic characteristics like accent or meaning. Madhyama is that stage where there is no production of sound and which has no phonetic quality. It is subtle movement of the larynx or throat-throbbing-words are internalised. As it joins the gross and the subtle it is termed Madhyama. Pasyanti and Para are not audible. Pasyanti is only suggestive, while Para is subtle and imperishable.*

The parallels of these four types of speech with the four states of consciousness and with the four types of self are also given in the technical treatment of the topic. Para is said to be on a par with. Turiya or superior consciousness and is linked with the Atman. Pasyanti has

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...tled in Sushupti or deep ...ep and is related to the Kara-...ha. Madhyama is on a par ...h Svapna or dream-state with ... seat in the Sukshma-deha ...the Vaikhari has its corres-...dence with Jagriti or wak-...-state and belongs to Sthu-...ha.

As regards meditation with ...e help of speech we are told ... this RK that a common man ...ers the Name of God with ...khari or articulated speech; ...t only the wise know the first ...e types. As we go from ...khari to Madhyama from ...dhyama to Pasyanti and ...m Pasyanti to Para, medita-...n becomes more and more ...ernal. It goes deeper and ...per into our very being — till at the level of Para it becomes inseparable from the self. It is then delinked from the gross body, because it is not transient like the gross body.

The devotee who has realised God, may cast off his mortal coil but the Name which is imparted to him by his spiritual teacher and which enabled him to realise God, remains; so said the saint of Umad.

The undying characteristic of the highest form of speech is brought out in a couple of more Mantras. "Oh! Virupa, Praise with indestructible hymns the powerful Agni who protects devotees and who fulfils their desires" (*Rig Veda* VIII.75-6). "This altar is the limit of the earth, the sacrifice is the centre of the universe; Soma is the seed of the powerful horse and Brahman is the highest abode of speech" (Rig Veda I.164.35).

Brahman is said to be the ultimate seat or the highest aim of speech where it can attain to the same imperishable character as that of Brahman, as per Mantra of Rishi Dirghatmas Auchathya (*Rig Veda* I.164.35). The phrase *Parame Vyoman*, which is a very common Vedic phrase for the abode of the gods'[1] indicates that it is the highest station aimed it. Similar is the import of one more verse which says that he who takes recourse to meditation on

---

The Paniniya Siksa gives an excel-...t account of the articulation of ...ds as under :

...ा बुद्ध्या समेत्यार्थान् मनो युंक्ते विवक्षया ।
...ा कायाग्निं माहन्ति स प्रेरयति मारुतम् ।।६।।
...न्मूर्धानमभिहतो वक्त्रामापद्य मारुतः ।
...ो जनयते तेषां विभागः पंचधा स्मृतः ।।८।

The individual soul (Atman) wishing ...express something. sends orders ...ough intellect (Buddhi) to the mind ...ness). The mind strikes at the body ...(Kayagni) and the body-fire urges ...vital wind (Maruta) and the vital ...d, passing through the chest (Uras) ...nerates sound vibrations (Svaram). ...e sound vibrations rise up to the top ...the head from inside (Murdhan) and ...kes on various spots in the mouth, ...ikhi) thereby creating letters (Varnan) ...which are divided into five categories. ...Siksa VI. 7.8

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a Mantra which is the symbol of reality reaches the highest (*Atharva Veda* V.1.1). The Name of God is imbued with power and, therefore, "he who bears that sweet Name of Indra is able to kill his adversaries" (*Rig Veda* IX.109.14). The word used is Bibharti (bears) which implies that the name abides with a devotee and acts as a sustaining and protective force. Purandaradasa, the great Karnatak saint, employs the term Namadharaka for a person who is initiated into the spiritual path and who fortifies himself with the power of the name of God.

Uttering the Name of God is the royal road to attain to divinity. It is as simple as it is effective. The Name is sweet and is widely known to be so. Names are innumerable though what is symbolized by these names stands unique and peerless. "Oh! Agni, who are omniscient, possessor of food, and immortal, you have many names. Oh! inspirer of the world, fulfil the desires of your devotees and counter all crooked moves of the wicked" (*Rig Veda* III.20.3). "Agni who knows all the religious rites has immortalised in the form of Ribhus, the name which is beautiful by nature and which is praised by all. He prot[illegible] the wealth in the world," [illegible] serves Gathina Viswamitra (*R[illegible] Veda* III.5.6).

The proliferation of the Na[illegible] has been described in a numb[illegible] of Mantras. "The master w[illegible] showed the right path manifes[illegible] ed himself at the dawns a[illegible] made famous the names [illegible] Adityas. The water-deities re[illegible] mained silent before him; b[illegible] ultimately though they we[illegible] going their separate ways, cam[illegible] and joined him" (*Rig Veda* III 56.4). "Oh! Indra, great th[illegible] you are, you were born in [illegible] yonder country bearing a nam[illegible] that is heard by a devotee wh[illegible] he is in an all-absorbing medi[illegible] tation. Since then gods tremb[illegible] before you through fear. You conquered the water which was controlled by the Dasas" (*Rig Veda* V.30.5). Agni and Indra have taken a lead among those whose names are said to be very famous. "People adorned him while he was standing there. Bedecked by his own lustre and clothed in his own splendour, Indra moves throughout the universe. Mighty are the names of this valiant god. Taking various forms, he rules over the immortals." (*Rig Veda* III 38.4).

What saves us is the name of God; for, it contains within itself the divine power. This power can thwart bad ideas a[illegible]

1. R. & Hume: "The Thirteen Principal Upanisads" p. 283 Note 2.

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passions thus helping the
d to cleanse itself. "The
rious name of the Maruts,
ping the length and breadth
the world as the sea, is the
thing that is of any use
the strength inherited from
fore-fathers" (*Rig Veda* VIII.
13). Again, it is also men-
ed that the name can bestow
s on a devotee; and hence
devotee desires to offer obla-
s to the name itself"
Rig Veda X.20). The Vedic
his whose second nature it
sing the glories of the lord

now sing the glories of the name Rishi Maitravaruni Vasishtha says: "Visnu conquered this vast universe thrice. Glory be to the name of this primordial being" (*Rig Veda* VII. 100.3). "Oh: you gods, you have been born from the earth, heavens and the mundane regions. All your names bearing your stamp and halo are praiseworthy. They are worthy of being worshipped. Pray, listen to my call" (*Rig Veda* X.63.2).

There is no duty we so much underrate as the duty of being happy.

—R. L. Stevenson

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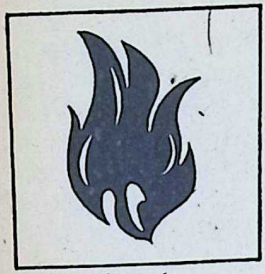

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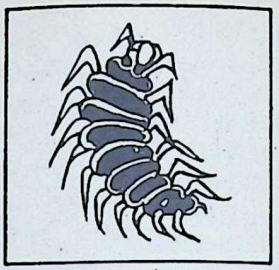

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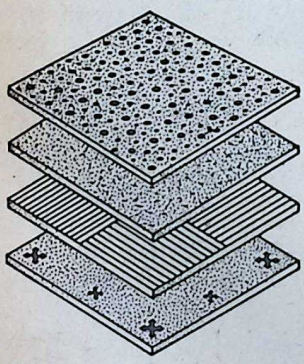

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For the last five years the Swasthya Vidya and Chikitsa Kendra, a unit of the Life and Health Sciences Wing of the Bhavan's Ancient Insights and Modern Discoveries Project, has been carrying out a nation-wide survey of household remedies. A specially devised questionnaire was made available to all informants for obtaining data. In certain cases the data collection was entrusted to trained interviewers. The results of the survey have been analysed. As a result of this analysis it has been possible for us to present the time-tested wisdom of these remedies for common ailments in a form that might be of considerable familiar and national use.

We begin the series with an article on Tulsi — a sacred plant worshipped by Hindus all over India and held equally in esteem by Christians, Muslims and Jains. The subsequent plants and herbs covered will be Bilva, Amalaki, Ginger, Haritaki, Kutki and others. We invite our readers to share with us any additional information they may have.

Household Remedies of India

DR. ASHOK B. VAIDYA & PROF. R. A. KASHYAP

(*Ocimum Sanctum*)

HEN a sacred plant gets grown all over the country, almost every household, the botanical, medicinal and ural importance of it has to seriously researched into. is one such plant for . In our survey of house- remedies, Tulsi figured mently as a common in- ient for the treatment of ral diseases or complaints. have collated the data and ribe the safe and recom- ded uses of Tulsi for common ailments, with a brief review of the available traditional and scientific literature on the subject.

Sacred Aspects

Tulsi is worshipped all over India as a sacred plant, as an earthly manifestation of an astral being — Goddess Vrindavani — dear to Vishnu. There are interesting chapters on Tulsi and her incarnation in Devi Bhagavata.[1]

श्रीं ह्रीं क्लीं ऐं वृदावन्यै स्वाहा ।

While worshipping Tulsi or

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taking it as a medicinal herb, recitation of such a mantra and a prayerful attitude have been stated to be helpful in enhancing the therapeutic response.

Dr. Upendrarai J. Sandesara and Sri Kartikeya K. Mahadevia have observed the therapeutic benefits in a significant number of patients.[2] The etymology of Tulsi hints at the supreme place accorded to the plant.[1]

पुण्येषु तुलना यस्या नास्ति वेदे भाषितम् ।
पवित्ररुपा सर्वासु तुलसी सा च कीर्तिता ।।
शिरोधार्या च सर्वेषामीप्सिता
विश्वपावनी ।
जीवन्मुक्ता मुक्तिदां च भजे परिमिदाम् ।।

Tulsi leaves are to be offered daily to Vishnu and these are to be regularly taken as *prasadam* with *panchamritam*. There is an age-old wisdom in this practice, in view of some rare pharmacological properties of the plant (vide infra).

Tulsi is worshipped on the Deva-Diwali day (Kartik Shukla Ekadasi). A wedding of Tulsi and Vishnu is celebrated too. It is a reminder that during the latter winter and spring months, Tulsi has to be taken in higher doses and regularly. This is said to protect against common cold and cough.

Standard Ayurvedic Texts

Late Sri Bapalalbhai Vaidya has nicely summarized the properties and uses of Tulsi in Ayurveda, as aslo Vaidya V.M. Gogate[4] has also done in his excellent monograph on *Drvya-guna Vignan* ... Bhava prakash has the statement:

तुलसी कटुका तिकता हृद्योष्णा
दाहपित्तकृत्
वीषनी कुष्टकृच्छास्रपार्श्वरुक्कफ-
वातजित्

And Charaka states:-

हिक्काकृत्कालविषश्वास
पार्श्वशूलजित्
पित्तकृत् कफवातघ्नः सुरसः समुदाहृतः

Sushruta adds दौर्गन्ध्यनाशन
to the properties. *Raja-Nighantu* describes Tulsi in addition
जन्तुमूतकृमिहरा रुचिकृद्वातशान्तिद
In brief, the statements imply that Tulsi tends to increase

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provoke pitta, alleviates and kapha and is useful the following conditions: hic- cough, asthma, backache, matoses, urinary disorders infections. Shodhal refer to use of Tulsi in eye and ear ctions too. Though in Bhava- kash the dark and faint ties are considered similar activity, Gogate[4] prefers the k variety for the medicinal

Survey Findings

The principal use of Tulsi tioned was as a tea or in- with dry ginger for the ment of sore throat, com- cold and headache. Others rred the juice of Tulsi lea- and fresh ginger for the with honey. Black pepper also recommended to be . For gas trouble, Tulsi reported as useful along Dhania (coriander) Kathaha. In addition to these two, flowers crushed and boil- was stated to be good as a ral tonic. Tulsi was also to be useful for fevers in ral, leucoderma (white es on skin) indigestion skin allergy. It was surpris- that Tulsi leaves were only ioned by all those survey- The seeds of Tulsi, reputed very useful in Ayurveda, not seem to have percolated general knowledge in the population. Similarly the taboo by some Ayurvedic physicians that Tulsi should not be taken with milk is apparently not heeded to by the population at large.

Recommended Uses

1. *Anti-stress agent or Adaptogen*

Even healthy persons should chew twice in a day, morning and evening, twelve leaves of Tulsi. This is stated to be 'blood purifier' and prevents the diseases caused by Vata and Kapha.[5]

Recently, a very eminent scientist, Prof. K.P. Bhargava and his colleagues have shown in animal studies that Tulsi protects against stress significantly and the animals could physically perform better exercise than the controls.[6]

Such an activity is due to better adaptation to stress and an agent possessing such activity is called an adaptogen. Ginseng, the miracle plant, also shows similar activity. Another adaptogen plant discovered in USSR remarkably improved the athletic performance.

It is desirable to plant Tulsi extensively on all our playgrounds, stadia, schools, etc. Besides serving as a safe adaptogen (12 leaves, twice in a day) the volatile oil from the plant also keeps the mosquitoes away.

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DIGJAM

Suitings for the Connoisseur

OBM/9011

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The clinical use of the 3-4 drops of the leaf-extract, for the eyes and ear-discharge three or four times in a day for a few days has been recommended to be beneficial. Chewing of the leaves of Tulsi for the ulcers and infections in the mouth has been reported to be quite effec-

2. /

Those who suffer from recurrent and chronic ulcers of mouth or tongue derive significant benefit by regularly chewing Tulsi leaves and swallowing the juice and chewed leaves. Even the bad smell from mouth disappears with such a practice. The juice of Tulsi leaves rapidly heals infected small wounds and ulcers. It would be extremely interesting to carry out research on the bacteriostatic and bactericidal properties of Tulsi, against aerobic and anaerobic bacteria.

3. *Chronic indigestion/ Flatulence/Mucus colitis*

Amoebiasis and other gastro-intestinal infections in India take a heavy toll of our population.[7] Chronic complaints of abdominal pain in abdomen, constipation, mucus in stool, etc. cause much discomfort to a large number of apparently healthy people. Such persons try many remedies, consult doctors, naturopaths, homoeopaths, etc. and fail to derive significant relief.

A tea can be prepared from Tulsi and other constituents, which when taken regularly gives marked relief to such patients. The tender leaves of Tulsi, mango tree (*Mangifera indica), Jamboo (Eugenia jambolana*), *Bilva* (*Aegle marmelos*) and Ashoka (*Saraca indica*) should be collected in equal weight and dried in shade. The powder should be stored properly. A tea can be prepared from these leaves adding sugar and milk as necessary. Taking a cup of tea in the morning and evening is excellent for chronic indigestion.

Those who are averse to taking tea in this form can prepare fresh chutney from Tulsi leaves, coriander, fresh ginger, black pepper, groundnuts and mint leaves. Chutney can be taken regularly with the meals. Those who suffer from chronic constipation due to non-dysenteric amoebic colitis benefit significantly from a combination of Tulsi seeds and Harde (Terminalia chebula).

4. *Common cold*

Upper respiratory viral infections referred to as coryza or common cold respond well to the juice of Tulsi leaves (10 ml) with Tribhuvan kirtirasa (100 mg) given three times in a day. Chewing Tulsi leaves

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with black pepper can also give significant relief to patients with sore throat and/or common cold.

Comments

Every household must have not one but several Tulsi plants. It has been said in an Abhanga — *Jyacha ghari nahin Tulsi-vrindavan, Janave smashan tethechi ho* (The house without Tulsi-vrindavan, must be considered as a cremation ground) In Padmottara-Purana too it has been stated:

तुलसीकाननं चैव गृहे यस्यावतिष्ठते ।
तद् गृह तीर्थवत्तत्र नायाति यम किंकराः।।
तुलसीगन्धमादाय यत्र गच्छति मारुतः ।
दिशो दश पुनात्याशु सृतग्रामांश्चतुर्धान्।।

There is a need for a national revival of interest in the cultural, medicinal and spiritual values of Tulsi. Only an in depth multidisciplinary research [illegible] interesting backgro[illegible] of holy basil, also holy in [illegible] Hindu religious traditions [illegible] Christianity and Islam.

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SANKARA SANTHI NILAYAM
A HOME FOR THE AGED

The Ernakulam District unit of the Kerala Brahmana Sabha has started in Kalady, the birth place of Adi Sankara, a home for providing accommodation, food and medical attention for the aged members of the community.

H. H. Bharati Teertha Swami, the junior Acharya of Sringeri Sarada Peethom, inaugurated on July 12 the home, named as Sree Sankara Santhi Nilayam, which can accommodate 15 inmates. The home is to have its own premises within two years, according to Shri S. Parameswaran, the Sabha's Ernakulam District president, who has appealed for donations from individuals and institutions.

Those desirous of becoming inmates of the Santhi Nilayam may write to: The Superintendent, Sree Sankara Santhi Nilayam, Kalady, PIN 83574 or The Secretary, District Committee, Kerala Brahmana Sabha, "Sreevatsav", AAK Compound, Ernakulam, PIN 682 035.

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The 66th birthday of Dada J. P. Vaswani was celebrated on August 2, 1984.

DADA J.P. VASWANI— an apostle of faith

PREMA

Of the many who are born, how very few are competent to teach others to live! These are the apostles of God. In our sad times, when faith is the need of the hour, it is still absent in many. At such a juncture, the call is for the masterpieces of God, namely His emissaries, selfless, sublime and serene.

When humanity was suffering, a great scholar and leading academician abandoned his profession to take up the mission of service and love founded in faith. That was the beacon light of Sadhu Vaswani. Many institutions have a meteoric rise, and a meteoric fall as well with the end of the pioneer's life.

But the Sadhu Vaswani Mission, the soul-child of the Mira Movement, is a spirit not an organisation. Hence Sadhu Vaswani's spiritual heir, revered Dada J.P. Vaswani continues to bear the torch and sceptre of God's love for men.

J.P. Vaswani's words ring with the rhythm of faith, his deeds shine with the radiance of charity. His thoughts glow like the Ganga, pure and purifying and his followers reap a rich harvest. Dada J.P. Vaswani has the eloquence of a master without the pedantary of a scholar. His smile speaks of grace, his eyes beam with God's lustrous message for all.

To have meet Dada J.P. Vaswani is to have met a champion of faith, a vital and vivified

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ornament of service. Warm and genuine in feeling, Dada J. P. Vaswani lives a life of simplicity and dedication. His honours he attributes to his sacred master, his imperfections to himself. His humility is enviable, his dynamism laudable. In "Srimad Bhagavata," we hear the common folk in dire humility and spiritual self-consciousness saying: "If we have performed any good deeds in the past and the Lord be pleased with them, let our prayers be heard and let Sri Krishna wed Rukmini."

May we in the same tone of spiritual self-consciousness exclaim: "If we have by chance performed good deeds, may the Lord continue to bless us with godly men."

May Dadaji's bright lamp of faith always shine forth!

Salutations to Sadhu Vaswani for having left us a leonine savant of faith, surrender and grace.

I learnt from my illiterate but wise mother that all rights to be deserved and preserved come from duty well done.

See everything; turn a blind eye to many things, correct a little.

—Pope John

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AN ESSAY COMPETITION FOR STUDENTS OF BHARATIYA VIDYA BHAVAN

A. V. TILAK PRIZE

The Bharatiya Vidya Bhavan is pleased to announce an Annual Essay Competition for students of the age-group of 18 to 25.

The subject of the Essay for the year 1984 is:

"SCIENCE AND THE ARTS : CONFLICT OR CO-EXISTENCE?"

The Essay should be written in English language and should be of about 2000 words. It should be neatly type-written in double space and sent in duplicate.

Contesting students should send their Essay through their respective Principals/University Professors/Heads of the Bhavan's Institutes, who will forward them to the Executive Secretary of the Bharatiya Vidya Bhavan, Dr. K. M. Munshi Marg, Chowpatty, Bombay-400 007 (India), so as to reach him not later than 31st October, 1984.

The entries will be evaluated with reference to:

(i) Clarity, depth of thinking and power of expression.
(ii) Cogency in the arrangement of ideas and development of the argument.

Contestants will be required to submit their passport-size photographs with their date of birth attested by the Principal of the College/University Professors/Head of the Bhavan's Institute concerned.

The student whose essay is adjudged the best will receive 'The Bharatiya Vidya Bhavan A. V. Tilak Prize' which will be a cash award of Rs. 500/-. His/her essay with his/her photograph will be published in the issue of Bhavan's Journal during the second half of December 1984.

A student is eligible to receive this award only once.

The decision of the judges for the award shall be final and binding.

(S. Ramakrishnan)
Executive Secretary

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A Humane Aristocrat

S. Narayanaswamy

THE passing away of Dr. Rajah Sir Muthiah Chettiar on May 12, 1984 marks the end of an era-- of both gracious living and gracious giving. His great humanitarian acts covered a wide arena-- of institutions and individuals.

The great institutions that his father reared, such as the Annamalai University and the Tamil Nadu Sangam, involved a tremendous responsibility in maintenance-- and Dr. Muthiah Chettiar brought insight and a broad outlook to the affairs of both. The great edifice that he erected at Madurai for the Tamil Nadu Sangam is a tribute to his great sense of appositeness and his culture, apart from his magnanimity.

His was an informed humanism-- and this was by no means confined to financial benefactions doled out to those who sought them. The number of schools he caused to be established in his mother's and his father's names are quite a number in the City of Madras and in Chettinad.

The Rajah had a unique genius for friendship. His friends of school and college days were never forgotten. He kept up his contacts with them not in a perfunctory manner, but with an amazing cordiality. I can bear testimony to the way he helped a large number of old-time friends by securing placements for their children and places for them in their time.

Thomas Carlyle wrote: "The

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clock strikes when there is a total destitution— people change from hour to hour, but there is no hammer in the great Horologue of time that peals through the Universe when there is a change from Era to Era." The era of gracious behaviour, the era of aristocrats who have a great heart and no hauteur, the era of spontaneous commiseration with misfortune, seems to be fading away. Today everybody talks with tongue in his cheek about Gandhiji's trusteeship theory as applicable to the wealthy-- and elaborate essay-writing goes on on this over-discussed theme. But the Rajah exemplified it to my knowledge in dozens of ways.

Not many may be aware of his unobtrusive acts of charity and benevolence— and the many good turns that he did by recommending people for places. His benefactions cut across communal and caste barriers.

The Chettiar community suffered grave reverses when Burma fell on Japanese occupation and subsequently insurgent Governments subverted Civil life there. The community got a raw deal from the so called Cummunist Governments of Burma— no compensation was ever paid to the holders of land, who relinquished their all in Burma and quit the country. Many a Chettiar family sank into near destitution— people who had all their stakes in Burma.

At that time it was believed that Chettiars were ruthless money-lenders and there was no use wasting sympathy on them. Even the Government of India took this shortsighted view, forgetting that Indian citizens' external assets were in the ultimate resort the country's assets— and they refused to treat inward remittances of Chettiars from countries like Malaysia and Burma as capital repatriation and wanted to assess them all as income. There have been many wholesome changes since in our tax laws-- but alas! many horses bolted before the stable door was closed.

Help to the Community

Shri Muthiah Chettiar and his father, Rajah Annamalai Chettiar, made strenuous efforts on behalf of the community of asset-holders in Burma to obtain compensation. That the efforts failed was not their fault; a wholly unsympathetic Burmese Government took the opportunity to confiscate the expatriates' holdings. The writer was among those who helped to prepare representations 44 years ago and can testify to the hardships caused to the community.

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Since then a change has come over the psychology of the Chett-ar community. The younger people have taken to collegiate education and careers in banks and financial institutions. Many have become engineers and doctors. The more affluent have taken to industry and business. No longer are they drawn to the money-lending business. In bringing about this change, Shri Muthiah Chettiar had made a marked contribution. Along with him there were the late M.C.T.M. Chidambaram Chettiar, who established the Indian Overseas Bank and Dr. R. M. Alagappa Chettiar, who established both general educational and technological institutions at Karaikudi and Madras. No wonder the Nagarathar community, which was represented in great and grief-stricken numbers at Rajah's funeral, feels an ominous vacuum in leadership with the Rajah's demise.

Humanism & understanding

In the last two decades of his life, the Rajah was a mellowed and charming example of humanism and understanding and one who delighted to dispense hospitality in regal splendour. The loss of his first son, followed with tragic swiftness by the passing of his good wife the Ranee, a generous and deeply pious lady, left him a lonely person— the scars left by these bereavements were seen by all discerning friends.

Loneliness in old age is at all times an agonizing experience. Those who believe that the affluent among the loners are in a position to take the sharp edge off their agony are but nurturing an illusion— because there are no meaningful substitutes for the dear ones who have departed. The Rajah managed to hide his inward agony when he met his friends.

We have lost a Good Samaritan, who helped thousands. His employees (household and corporate) have been left with the feeling they have lost the Patriarch of their family.

Make the hearing of the sacred books thy merchandise, truth the horses thou takest to sell. Tie up virtues as thy travelling expenses, and think not in thy heart for tomorrow. When thou arrivest in the land of God, thou shalt obtain happiness in His abode.

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SHAKUNTALA JAGANNATHAN

HINDUISM : AN INTRODUCTION

Smt. Shakuntala Jagannathan has high credentials for undertaking what one would normally consider as a daunting task, to wit, to explain the basic tenets and beliefs of Hinduism. She is the grand-daughter of that distinguished statesman-scholar, Dr. C. P. Ramaswami Iyer, who, amidst his multifarious activities in various spheres of life, found time to speak and write on the essentials of our religion. He was profound without being pedantic and lucid without being commonplace.

Smt. Shakuntala has had the benefit of education both in India and abroad. As one who has taken up a career in the Tourism Department of the Government of India, she knows what kind of information tourists in India seek about Hinduism and how well they can be made to understand. To many foreigners, as Dr. Radhakrishnan said years ago, Hinduism seemed to be a name without any content. "Is it a museum of beliefs, a medley of rites, or a mere map, a geographical expression?"

Smt. Shakuntala has managed to compress a good deal of information within 80 and odd pages. She is modest in claiming that her book 'Hinduism' is but an introduction to tourists — it is also useful to those of us who do not have the time, inclination or the opportunity to learn something about our religion. The book is a marvel of compression without being sketchy or superficial. The writer covers a wide field, from the Vedas to the modern period of reformers and self-realised souls. One would have liked dates being specified for each scripture, saint and seer.

Smt. Shakuntala has taken a balanced view of Hinduism. The book is also feast for the eye, so profusely and purposefully is it illustrated with photographs, paintings and line-drawings.

We have pleasure in reproducing chapter II on our scriptures from the book published by Vakils, Feffer and Simens Ltd., Hague Building, 9 Sprott Road, Ballard Estate, Bombay-400 038. Price Rs. 70.

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HINDUISM is not based on any single book nor on the words of any single teacher or prophet. It is based on the Eternal Truth.

However there are, literally, thousands of books and scriptures to guide both the beginner and the scholar, verily a cornucopia of spiritual literature.

The Srutis

The first set of books, which are the primary authority or the very soul of Hinduism, are known as "Sruti", meaning that which has been heard or revealed. These Srutis are known as the Vedas. The word 'Veda' is derived from the word 'vid', to know, and the Vedas are holy spiritual knowledge of the Eternal Truth. The word 'Rishi' is derived from the word 'rish', to see. The Rishis were the Seers or Sages to whom the Vedas were revealed by Divine intervention and in whose hearts and minds they were heard. The Vedas are apauruseya (of divine origin) and are unchangeable and eternal. They teach the highest truths to be known to man, and are valid for all time and all ages.

We believe that Creation is anadi (that which has no beginning) and that it is eternal. At the end of each kalpa (a unit of time equal to a day of Brahma, the Creator, amounting to 4,320 million earth years) it exists in a subtle form in God, from whence each time is recreated a new Universe. At the end of the last age, there was a great deluge or pralaya, which destroyed the Universe. Brahma, the Creator, is believed to have meditated at the dawn of this age, called the Swetavaraha Kalpa, when the Great God appeared in the form of the sound of OM (ॐ) also known as the Pranava. (Om, as the symbol of the Absolute, is therefore the most sacred symbol of Hinduism).

Brahma then prayed to Him for knowledge to create a new Universe. From the vibrations of the sound of OM (also spelt AUM), the Lord conceived the Rig Veda, the Yajur Veda, the Sama Veda and the Atharva

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Ganesa in bronze

Veda. The Great God then taught these four Vedas to Brahma who created our present Universe with this supreme knowledge received by him. In other words, the Vedas existed even before the creation of our universe.

Sage Veda Vyasa codified the four Vedas. His disciples, Paila, Vaisampayana, Jaimini and Sumanta taught them to their disciples and the latter, in turn, to their pupils. This is how the Vedas have come to us through thousands of years. They are therefore called Amnaya, or that which has come to us by tradition.

The Rig Veda consists mostly of hymns in praise of the Divine, the Yajur Veda mainly of hymns used in religious rituals and rites, the Sama Veda of verses from the Rig Veda set to music, and the Atharva Veda guides man in his material and daily living.

The Vedas have several parts. They are the mantras (or hymns), the Brahmana (or the explanatory treatises for using mantras in rituals), the Aranyaka or forest books (which are the mystical interpretations of the mantras and rituals), and the Upanishads. The Upanishads are the most important part of the Vedas, as it is believed that knowledge of the Upanishads brings about the destruction of avidya or ignorance, one of the greatest failings of mankind.

There are about 108 Upanishads in all. Of these, 12 are the most important — the Isa, Kena, Katha, Prasna, Mundaka, Mandukya, Aitareya, Taittiriya, Chandogya, Brihadaranyaka, Kaushitaki and Swetasvatara

The Upanishads reveal some of the greatest truths ever known to mankind. They contain the essence of the philosophy of the Vedas and the profound spiritual truths contained in them have blazed through the ages, guiding Man in his search for

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ritual enlightenment.

The next set of books are the Upa Vedas or the Subsidiary Vedas, which are four in number. The first is Ayurveda, the science of extending life, including in its study the systems of maintaining good health and the use of medicines derived from herbs, roots and fruits. Highly developed in ancient India, this science of Indian medicine and pharmacology had the positive side of promoting health, the curative side consisting of the treatment of diseases, and a highly developed school of surgery. Many medicines of the ancient Hindus have since been adapted into the European medical system and are in use to this day.

Charaka, the greatest of ancient Hindu physicians, was possibly the first to speak of a code of ethics for the physician to treat patients without thought of gain or reward, and to keep a strict confidence the illness of a patient.

Sushruta, the great surgeon of ancient India, mentions 120 surgical instruments in use at that time. Plastic surgery was a well developed science as was the art of setting right deformed parts of the body such as the ears, nose and lips. The latter skill was taken from India to the West by the surgeons of the British East India Company as late as in the 18th century.

The Second Upa Veda is the Dhanurveda, the science of archery and the use of weapons. Even weapons like missiles are covered in this ancient treatise. However the rules of warfare were strictly laid down, and the use of such weapons was permitted only for the destruction of evil and for the protection of the physically weak, of sages in meditation, of holy men and mendicants, of women and children.

Even during warfare, rules and regulations were strictly observed. For example, opposing armies laid down their arms at sunset and dined together amicably, commencing hostilities only at sunrise the next day.

The third Upa Veda, the Gandharva Veda, is the Science of music and dance. The sage Bharata has written the Natya Shastra, the oldest book in the world on this subject. He is believed to have been taught by Sage Tandu after the latter witnessed the cosmic dance of Lord Shiva.

The recitation of the Vedas, especially of the musical Sama Veda, placed great emphasis on musical notation and sound, and as they were learnt by rote by word of mouth, the science of sound and acoustics, with emphasis on musical chanting, reached high standards of perfection. The earliest musi-

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Kaliya Mardan

cal octave was accurately divided into 22 quarter tones. Musical instruments of ancient India included a wide variety of percussion instruments (drums), wind instruments (such as the flute), and stringed instruments (such as the vina), many of which have survived to this day.

Music was considered as a method of reaching Godhead. The Veda of the Hindus and the Zend-Avesta of the Zorastrian religion are the earliest known instances of words set to music.

The fourth of this series of Upa Vedas is the Arthashastra. This is a treatise on polity, state administration, and the conduct of commerce.

We then have the Vedangas, the explanatory limbs of the Vedas. The first, called Siksha, was written by Sage Panini. It is the science of phonetics and also deals with pronunciation and accent.

Panini also authored another Vedanga, Vyakarana, the science of grammar. Panini's commentaries on this subject guide students of the Sanskrit language to this day.

The third Vedanga is Nirukta, the science of the etymology of the words in Vedic Mantras. It is the science of linguistics dealing with the formation and meanings of words.

The fourth, the Chanda Shastra, teaches prosody, the art of versification, and deals with the use of metres in prose and poetry.

The Kalpa Shastra deals with the science of rituals and ceremonials in religious rites.

The last Vedanga is Jyotisha, the science of astronomy and astrology. Knowledge of astrology was utilised in ancient India to fix auspicious timings for events of peace and war. It was only after the 6th century

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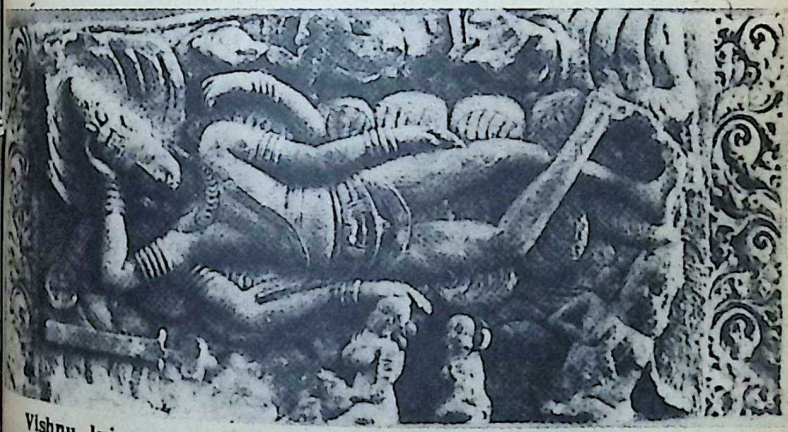
this school of study gave importance to predictions on the future of individuals, which have become the craze today. The world owes much to Indian mathematics, which knowledge was conveyed to the Arab and the Greek worlds. The concept of zero (or sunya), abstract concepts of numbers, algebra, the decimal system, all have their origin to the ancient Hindus. The isavasya Upanishad taught, as a philosophical concept, the revolutionary mathematical truth that Infinity divided by any number continues to be Infinity.

Astronomy was the more important branch of the science of Jyotisha and the ancient Hindus, with their mathematical excellence, sent their advanced theories to Europe through the Greeks. Aryabhata, the ancient Indian astronomer, opined that it was not the sun that moved round the earth but the earth which, on its axis, rotated around the sun. Knowledge of the equinoxes, the movements of the sun and the moon, and fantastically accurate predictions of eclipses are evidence of the depth of study of the ancient astronomers. The open-air observatory at Jaipur with its minutely accurate instruments is an indication of what its precursors must have been.

The above books are part of the Srutis or the Vedas and are the first set of scriptures.

The Smritis

The second set are the Smritis, meaning that which is remembered. Unlike the Srutis, which are of Divine origin, the Smritis are human compositions which regulate and guide individuals in their daily conduct



Vishnu lying on many-headed cobra (Ananta Sesha)
Aihole, Karnataka

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and list the codes the rules governing the actions of the individual, the community, society and the nation. They are known as the Dharma Shastras or the laws governing righteous conduct.

A day of Brahma the Creator is also known as a kalpa, and is divided into four ages or yugas, the Satya or Krita Yuga, the Treta Yuga, the Dwapara Yuga, and the present age, the Kali Yuga, which is also the age of degeneration of virtue. Each age has its own law-givers.

There are 18 Smritis in all and there have been many law-givers in the land, such as Manu, Yajnavalkya, Shankha, Likhita and Parashara.

Manu is the earliest of them all and his laws have greatly influenced the life of the people of this country. However, it is mainly on the Yajnavalkya Smriti that Hindu Law of today is based.

Hinduism is unique in that it accepts that the rules of society change with every age, and therefore the laws, or the Dharma Shastras, must change from time to time. Since these laws are enunciated for the guidance of Man, they are governed by the time and age he lives in. Hinduism is a living, practical religion because it accepts that the laws governing the conduct of man and society are man-made laws which have to be flexible and dynamic and subject to change. It therefore does not give room to bigotry or intolerance as it does not say that a set of rules made hundreds or thousands of years ago should be valid today.

This has made it possible for the laws relating to Hindu society to be further changed by legislation in modern times for protecting the interests of women, of daughters and wives.

Both the Srutis and Smritis are read and memorised by scholars and were utilised by king and priest, by the rulers and their ministers, to implement Divine and Human Laws.

The Epics

However, since the ordinary people do not have the erudition to read and understand these books, there are a third set of books, the Itihasas or Epics, which serve the purpose. The profound philosophy of the Upanishads is presented in the form of parables and stories in these epics for the guidance of the common people.

The great epics of Hindus are the Ramayana, the Mahabharata, the Yogavasishta and the Harivamsa. They are also called the Suhrit Samhitas or friendly compositions, as they teach the greatest of truths in an easy, friendly way without taxing the mind, as the languag-

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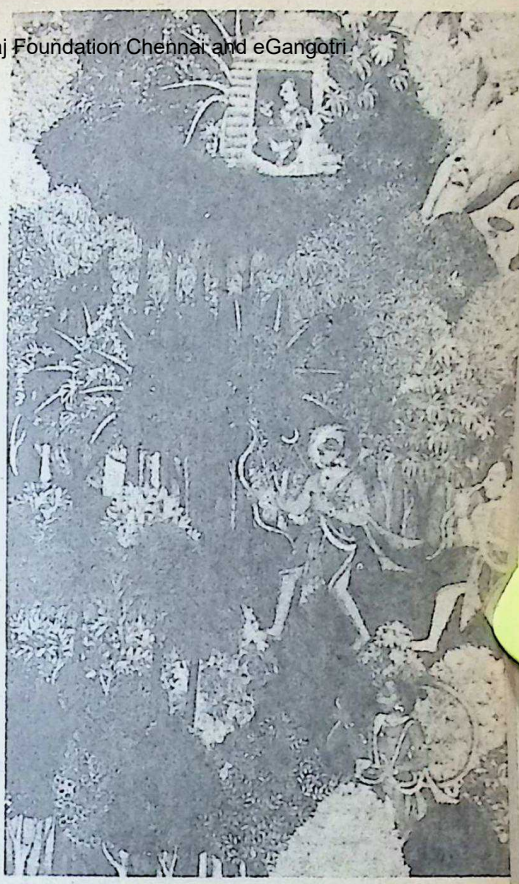
ple and the contents are understood.

these the Ramayana and Mahabharata are known to the most illiterate of as they have come down the ages by word of They teach the ideals of ism in a most understand- form and it is because of books that the most illi- of our peasants is not rant. On the other hand he within him the wisdom Upanishads which have conveyed to him by these major epics in story, ballad dance form.

The more popular of these epics is the Ramayana. known as the Adi Kavya the first poetic composition the world, it was written by great sage, Rishi Valmiki. epic is given the story of believed to be an incar- of Lord Vishnu, born on to show the path of eousness.

The second great epic of the the Mahabharata, was piled by Sage Vyasa and ves around the Great War en two princely families, righteous five pandava ers and their evil cousins, hundred Kauravas. The al character of the epic is Krishna, an incarnation Vishnu on earth, a man of n and statesman.

hen poised on the battlefield



Rama, Sita, Lakshmana in forest, Bundi miniature, Rajasthan

ready for battle, Arjuna, the great warrior and one of the Pandava brothers, sees that the enemies that are arrayed before him are his close relations, cousins, uncles and grand-uncles, and refuses to fight or destroy them. Krishna, who acts as his charioteer, advises him on the importance of his dharma or duty as a warrior to fight for righteousness. The Kauravas,

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epresenting evil, have to be ...ing right the wrongs of society.
...troyed to restore Dharma or ...ousness in the land.

Swami Vivekananda compares ...e Kurukshetra battlefield to ...e world we live in. The five ...ndava brothers represent ...ousness and the hundred ...uravas the myriad worldly ...chments we have to ...e against. Arjuna, whose ...l awakened by the teachings ...Krishna, is the general who ...ts in this battle.

The teachings of Lord ...shna called the Bhagavad ...a, or the Song of the Lord, ...e part of the discourse bet...en Lord Krishna and Arjuna ...Kurukshetra during the ...t Mahabharata War. In ...s priceless scripture, Lord ...shna places emphasis on ...kama Karma or action ...hout desire or passion and ...hout any worry about the ...ts or results of one's actions. ...ough such scriptures the ...s of the ideal man were ...down, showing him to be ...ogi, or one unattached to ...ally desires, as far as his ...t and mind are concerned, ...also as a man of action set-

An interesting allegory is the comparison of the Upanishads to a cow, the Bhagavad Gita to milk, Krishna to a cowherd and Arjuna to a calf. In other words, the essence of the Upanishads is milked by Krishna and the milk, the Bhagavad Gita, fed to Arjuna.

The Shantiparva of the Mahabharata contains the teachings of Bhishma Pitamaha, the grand-uncle of the family from which were descended both the Pandavas and the Kauravas. These words of wisdom were uttered while Bhishma was awaiting his death after being seriously wounded in the Great War. In his discourse, Bhishma instructs Yudhishtira, the oldest Pandava brother, on Dharma or righteous conduct and duty, on statecraft and the responsibilities of a ruler. These teachings on Hindu Dharma are without parallel.

From the Mahabharata, therefore, the people learnt the rules and the codes of ideal conduct laid down for man and woman, king and commoner.

(To be contd.)

A law of nature rules that energy cannot be destroyed. You ...ange its form from coal to steam, from steam to power in the ...rbine, but you do not destroy energy. In the same way another ...w governs human activity and rules that honest effort cannot be ...st, but that someday the proper benefits will be forthcoming.

—Paul Speicher.

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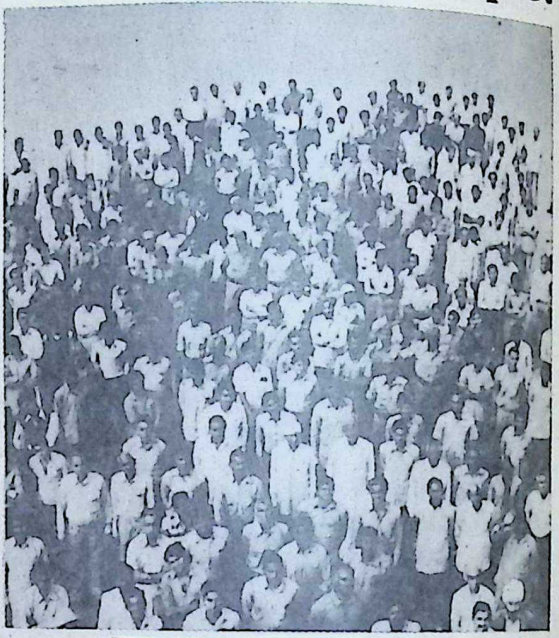
Begin with vision.
Build with people.



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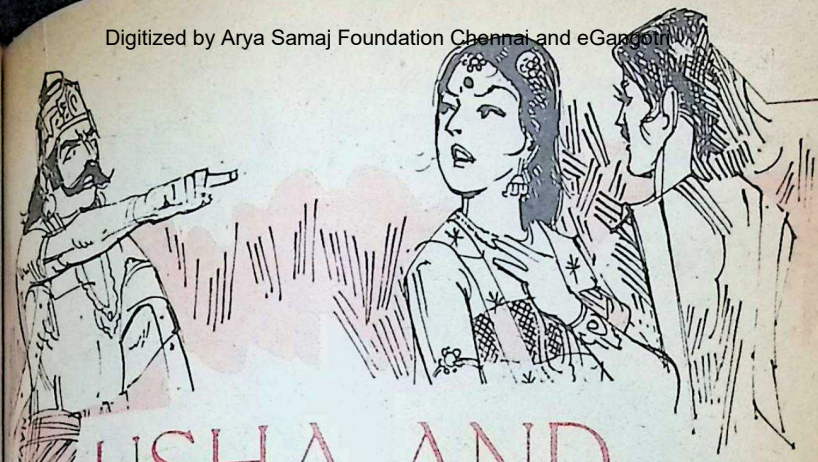

USHA AND ANIRUDDHA

AMBIKA CHARANDAS

Act III Scene 4

(Usha's apartments. Aniruddha and Usha playing chess and talking).

Aniruddha: Dear Princess, how long it is since I am here with you? I have forgotten the count of days; Time fleets here like the flash of lightning and days pass off pleasantly like short moments.

Usha: Dear Prince, in your heavenly presence I forget myself. Your mere looks are enough to gladden me. How happy I will be to be your for ever?

Aniruddha: When the love is pure and unsullied the gods approve it and make lovers happy. Our union is brought about by the gods. I never saw you earlier nor came in search of you. You had no occasion to see me before, but now our souls are united. I am yours and you are mine.

Usha: Sweetest prince, I have seen pictures thousands, drawn by the fair hand of dear Chitralekha. She showed me gods, men and many divine beings. But there is none in the

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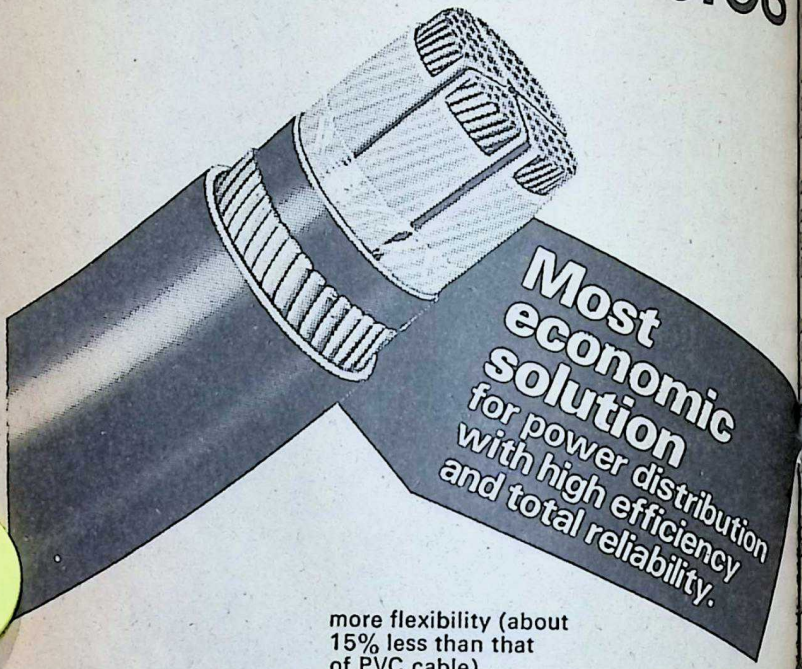

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universe possessing a hundredth part of my lord's beauty.

Aniruddha: So says my mind also, my sweet Usha! There is none beautiful as Usha in the whole universe.

Usha: Your Dwarka is famed for beautiful women, there may be many more beautiful than me.

Aniruddha: These eyes of mine have so far beheld none more beautiful than my darling, Usha. Leave it, let us continue the game of chess.

Usha: I should like to remain sitting to my lord and enjoying the pleasure of his sweet discourse. Dear, how will you take me to your Dwarka?

Aniruddha: By the sheer force of arms I shall fight, win you by valour and take you away, in a victorious chariot driven by me.

(At this moment Bana suddenly enters the room)

Bana: (Shouting to the maid servants outside) You, ladies in waiting, come inside. Here sits my daughter of mine conspiring with this man to fight against her loving parent. Ingratitude, treachery and rash indiscretion made her shameless, careless and heartless. Come women, drag her away from this room. This young insolent wonder wants to fight, let me squeeze him to death in my arms. If he were to divide into a thousand, each possessing strength many times more, my fierce revenge will strangle every one in my fingers.

(Women come inside and drag away the weeping Usha).

Bana to Aniruddha: You boy, look here, you are a tender and fair youth, fairest I have beheld. And so, my hands hesitate to kill you. Who are you, where from you come? Don't hide anything, narrate all frankly.

Aniruddha: I am Aniruddha, son of Pradyumna and grandson of Krishna. I am in love with your daughter Usha and she reciprocates my love.

Bana: My daughter is a tender child. Did you seduce her by charms, by potions or by the devil's art? You aspire vainly for my daughter's love, like a fox aspiring to unite with a lioness.

Aniruddha: It is not mere aspiring, the union is achieved by the mere grace of the throned gods. What remains now is to carry her away by the force of my arms from her father's palace.

Bana: (commanding to the soldiers) Soldiers, commandants, come inside, bind this boy and take him to prison. (Soldiers rush in but Aniruddha takes a club and drives them away. He then jumps into the courtyard with his bow and arrows).

Aniruddha: Now, let me show

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my skill in archery and fight single handed with your whole army, Great king. See how my arrows fly and strike your soldiers like raging fire. Your daughter's lover is no ordinary man but a prince descended from a line of warriors.

(Aniruddha kills many soldiers, others flee for life. Even Bana finds it difficult to approach him)

Bana: This youth is an e... to my entire army. He has ... ed the air with his arrows. ... soldiers are dying in thous... like tiny flies in the burn... fire. Let me try "Magic w... fare" with this fierce youth a... tie him head to foot with "S... pent ropes."

(Bana's serpent ropes ... Aniruddha and make him p... soner).

Simply to do what we ought is an altogether higher, divine, more potent, more creative thing than to write the grandest poem, paint the most beautiful picture, carve the mightiest statue, build the most worshipping temple, dream out the most enchanting combination of melody and harmony.

—G. MacDonald

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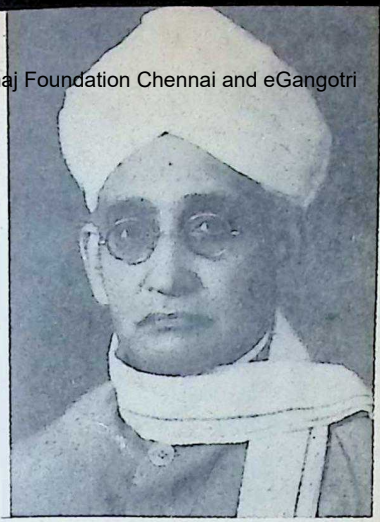
ERE and THERE

S. R. K.



the Upanishadic Tradition

HOSE were the best of times and yet the worst. Freedom s round the corner but it s to come with Partition. e rosy tints of dawn were inating but a cloud no bigger n a man's hand had already eared.

It was a day early in June or y, 1947. In a college in dras four or five wise men round a table interviewing didates seeking admission. of them had an impressive ring but the most striking of m was an elderly person in g coat. He had a white ban that perched elegantly on of a head that had a hand- e face. As he gently raised head and looked at you ough his gold rimmed spec- s, you felt that those x-ray had taken a measure of all r faculties. He rarely put any questions — the questioning was left to the others round the table. In the case of one boy, however, he broke his silence — so it seemed to the boy concerned.

The Grey Eminence was already known as one who had had a distinguished career as Professor of English in the premier educational institution of the then Madras Presidency. It would not have been surprising if he had asked of the boy some simple questions about English poets. No, the boy was asked to recite the *Gayatri Mantra* instead and make his obeisance to the elders in the traditional manner that recounted his Vedic ancestry. Incidentally, the boy had a clean shaven head after his recent *Upanayanam*. That could have been the provocation.

Principal D.S. Sarma, whose birth centenary year concluded

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on July 23, 1984, was a rare type of educationist who took his calling seriously. In a radio talk, given long ago, on the duties of teachers in colleges, Principal Sarma took the Vedic passage 'Kasmai Devaya Havisha Vidhema?' — Which God shall we adore with our oblation — as his text, and said: "To whom is our loyalty due? Is it due to the management or to the Principal, or to the parents or to the public? All these loyalties are necessary. But they are all subordinate loyalties. Our primary loyalty should be to the subject we teach. We should make a thorough study of the subject, make ourselves proficient in it and ever be up-to-date in our knowledge of it. If we are loyal to our subject, all other loyalties will follow automatically."

Principal Sarma was, first and foremost, a teacher who lived up to his own precept. He taught English literature in the several colleges he served and when opportunities came his way, as the warden of a hostel or the head of a college, he took on the role of an intructor in religion. The significance of the title to his autobiography, 'From Literature to Religion' (a Bhavan's publication) can be grasped only in the light of the clear-cut formulation he made of the functions of literature and religion. The function of literature, accordin[illegible] him, is not merely to in[illegible] life or give pleasure, point [illegible] moral or inculcate a truth, [illegible] to remove the veil of familia[illegible] from our faces and enable us [illegible] see the meaning and significa[illegible] of life, discover its values a[illegible] be more alive to the tragedy [illegible] the ironies, the humour and [illegible] pathos of human life, the s[illegible] sufferings of men and wo[illegible] the heroism of people in [illegible] scure places, the intensity [illegible] love, the cruelty of betra[illegible] and a thousand other things [illegible] daily occurrence. Therefo[illegible] the literary artist should [illegible] more attention to psycholog[illegible] truth than to mere exter[illegible] verisimilitude and, above a[illegible] bring out the values of life th[illegible] lie embedded in events, a[illegible] even point to something b[illegible] yond life — the universal sp[illegible] which is the source of all val[illegible] and of the mystery of all ex[illegible] tence. At this point literat[illegible] hands over the torch to re[illegible] gion. Thus religion beg[illegible] where literature ends."

While Principal Sarma co[illegible] ceived of literature in ter[illegible] of human perfection in a giv[illegible] condition, he looked upon re[illegible] gion as a means of divinis[illegible] man, of 'bringing into existe[illegible] a higher species which will b[illegible] nearer to god than man' [illegible] 'transforming the human sp[illegible] into the likeness of the Di[illegible] Spirit. With such an exa[illegible]

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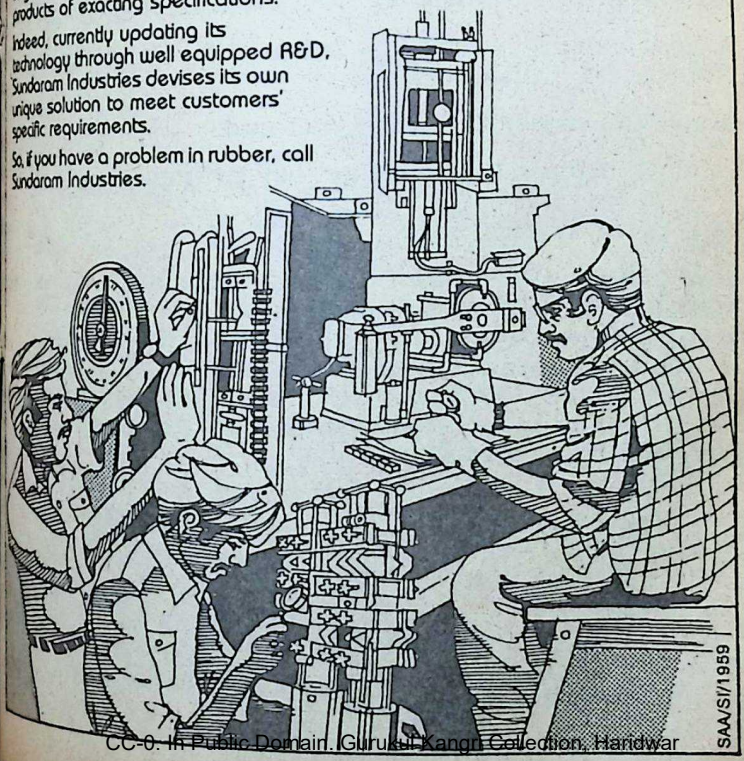

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...ption of religion, Principal ...a deplored all meaningless ...ls and outworn social insti-...ons.

Principal Sarma's service to ...ion, by way of popularising ...fundamental tenets of Hindu-... was through lectures and ...ks. He spoke slowly, clearly ...t cogently. He seldom spoke ...mpore and prepared his ...ches with great care. He paid ...much attention to his speech ... he did to his dress and de-...ment.

The Gita and the Upanishads ...st held him in thrall and his ...slation of these scriptures ... text of the Gita and select ...sages from the Upanishads) ...marked by lucidity and ele-...ce. If his "Primer of Hindu-..." unravels the tangled ... of Hindu faith, which has ... single founder and no single ...pture, his "Hinduism ...ough the Ages" traces the ...ry of this faith from the ...s (2,000 B.C. — 500 B.C) ...e Age of Renaissance (1885 ...1950). His sketches of Sri ...akrishna, Swami Viveka-...da, Rabindranath Tagore, ...hatma Gandhi, Sri Auro-...b, Sri Ramana Maharshi ... Dr. Radhakrishnan, in the ...xt of renascent Hinduism, are both comprehensive and illuminating.

Allied to his deep faith in religion was Principal Sarma's patriotic fervour. His "Father of the Nation" and "Gandhi Sutras" are evidence of this; at the Vivekananda College he broke down when he started speaking about the Mahatma on the thirteenth day of Gandhi-ji's martyrdom in 1948.

Though born towards the fag-end of the Victorian era, Principal Sarma remained a staid Victorian all through most of the 87 years of his life. In his demeanour, moral fervour, religious faith and disciplined habits he is comparable to that eminent Victorian, Dr. Thomas Arnold of Rugby.

He inspired respect, no doubt, as the head of an educational institution; he was also full of warm human feelings, of a friend, father and husband. As a teacher he was truly in the great Upanishadic tradition.

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...avan has signalised the centenary ... Principal Sarma's birth by pub-...g a revised edition of this book, ... published in 1929. (See book-... page).

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...y inside the sanctum of a ...le enhances the aura of ...iness. The huge bronze lamp ...Kathakali performances lends ...chantment to the view. Not ...l are reconciled to the replace-...ent of the oil-lamps by fluore-...nt tubes in the premises of ...me of our famous temples. ...e fascination for the soft ...w persists.

...f the recent findings of our ...gistrar-General of Census ...erations are taken seriously, ...looks as if the oil-lamp is ...med to extinction. It seems ...at mortality may be reduced ...ighter lights are used in our ...ses. In rural areas, accord-...g to him, the rate of infant ...rtality is 167 out of 1,000 ...en the houses are lit by oil-lamps, 132 when lit by lanterns and only 90 when illuminated by electricity. The rates are 114, 92 and 59 respectively in urban areas. The national average is 114 per 1,000.

Such findings as these are of dubious value, however 'scientific' may be the method of statistical survey. In this case one does not know the method of sampling and the percentage of the sample taken. At best, statistical results such as these are grist to academic mills. Let us not exchange old lamps for new, as it happened in Aladdin's story with such disastrous results, and miss the magic and charm of the oil-lamp.

On Monkeys

Four-and-a-half-year-old Man-

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the Kanpur Zoo, born of
g and Dayang, of pure
o stock, detests his loneli-
He has set the authorities
e zoo a-hunting for a part-
who will 'run his home and
his counsellor and com-
n.' They may well suc-
as a world-wide search is
on but one is not sure if
artner to-be would be as
as Indumati was to Aja.
e is known about the family
of Orang-Outangs though
ancestry in the process of
tion is traced to the an-
oid ape. Even the chimps,
e 'brain-circuitry' bears a
rkable resemblance to that
an, and who have much in
mon with us in their in-
al and social behaviour,
nowhere near us in main-
g the integrity of the
y. They are, as a rule,
ndrous as studies by Dr.
Bryceson, the intrepid re-
her in the wilds of East
a and author of "In the
ow of Man", have shown.
e monkeys, being so close
an, lend themselves to ex-
entation. They are dissect-
injected with doses of
found drugs and a flourish-
ade in monkeys has opened
ween the U.S.A. and the
World countries. The
s of Africa fetch a high
as they are used in ex-
ents concerned with car-
edicine.

Scientists believe that observations and analysis of the behaviour of chimps *in situ* would be rewarding in tackling human problems relating to (1) aggression, (2) family relationship, (3) juvenile abnormality, (4) adolescent attitudes and (5) mental illness. Apes like the gorilla, the Orang-Outang, the Chimpanzee and the Gibbon are mercifully not brought to the dissection table as their population is already thinning out and they are to be found only in widely-scattered areas of Asia and Africa. What is more, they seem to practise some kind of family planning — a female chimp, for instance, as studies have shown, does not conceive more than twice or thrice during a life span of about 30 years.

Good luck to Mangal and his guardians!

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The World of Books

V. K. Naranimhan

K. M. Munshi: By V. B. Kulkarni (Publications Division, Ministry of Information and Broadcasting, Government of India)

It is eminently fitting that a full-length biography of Kanhaiyalal Munshi should appear in the "Builders of Modern India" series brought out by the Publications Division. Munshi deserves a high rank among those who have contributed to the many-sided building up of modern India and no one could have done better justice to his varied career as patriot, man of letters, lawyer, freedom fighter, constitutional expert, administrator and educationist, than Shri V. B. Kulkarni, an eminent journalist and author of several excellent books on India's political history.

Shri Kulkarni could draw upon a wealth of material for his book, much of it supplied by Munshi's own biographical and prolific literary output. After a brief review of Munshi's family background, Shri Kulkarni traces the career of Kanhaiyalal from his beginnings as a lawyer in Bombay to his last days when he was associated with Rajagopalachari in the founding of the Swatantra Party. The story that is told in three hundred odd pages presents Munshi's remarkable achievements in every field in which he interested himself. The Gita dictum, "Yogah Karmasu Kausalam" (Yoga is excellence in action) applies to him. Munshi excelled in everything in which he engaged himself. As a lawyer, he easily won an eminent position. As a writer, he achieved distinction both in Gujarati and in English. As a patriot and politician he commanded the respect of national leaders like Mahatma Gandhi, Sardar Patel and Nehru. He maintained a sturdy independence in his approach to national problems. Munshi's life was so intimately interwoven with the nation's struggle for free

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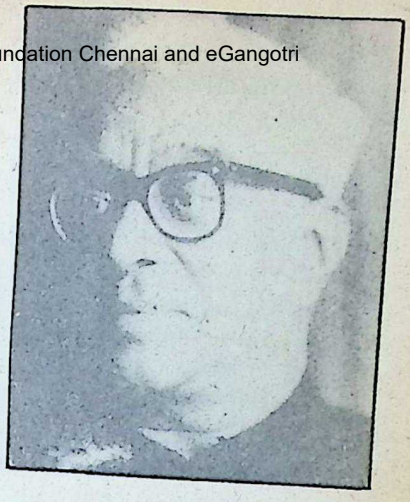
in the years before 1947 and the making of the Indian Constitution and the affairs of the government after independence a good deal of India's political history during the past six or seven decades forms the background for the biography. Shri Sharma has woven the story of Nehru's life into the fabric of the nation's history in a telling manner.



Perhaps the best chapter in the book is the one dealing with the Pandit's difficult assignment as India's agent in Hyderabad. A wealth of facts about the conditions of Hyderabad during the period under the Razakar regime

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is presented in this chapter in a form which has not appeared elsewhere so far.

I was surprised to find in his detailed account of the Hyderabad story Shri Kulkarni has made no mention of the terrorist martyrdom of Shoebullahkhan Gandhi— the courageous editor of Imroze, who was brutally murdered by the Razkars for his attacks on Razvi. It was the assassination of Shoebullakhan which hastened the Indian Army's Police Action against Hyderabad.

Shri Kulkarni has done full justice to Munshi's role in the making of the Indian Constitution and his record as Minister, first in the Bombay Ministry and later in the Union Government, and as Governor of Uttar Pradesh. Even during his short spell in the Union Ministry of Food and Agriculture, he initiated many new programmes including the Vanamahotsava as a national movement for planting trees in a country which was rapidly being denuded in forest and vegetation.

More than all his political and administrative achievements, what stands to his enduring credit as a builder of modern India is the creation of the Bharatiya Vidya Bhavan as a centre for the promotion of Indian culture and Indian ideals in education. The Bhavan has grown in many directions since its establishment in 19[illegible] and has become today a source of enlightenment on Indian culture in countries outside India. The publications of the Bharatiya Vidya Bhavan are, perhaps, its most valuable contribution to the preservation and propagation of India's millennial cultural heritage. Munshi has earned the eternal gratitude of the Indian people for what he did in building up the Bharatiya Vidya Bhavan.

Shri Kulkarni has rightly emphasised the role Smt. Leelavati Munshi has played in all the multifaceted activities of Munshi. The two formed an ideal partnership and their joint contribution to the building up of the various institutions of the Bharatiya Vidya Bhavan cannot be overpraised. Munshi lived up to a ripe old age and was active till he passed away in 1971. He had led a full life and served the nation for over 60 years. Shri Kulkarni's biography is a reminder of how much could be achieved in a purposeful and dedicated life. The book is to be commended to everyone who wishes to serve India well and truly. It can be a source of inspiration and guidance to a generation which is not fully conscious of what leaders like Sardar Patel and K. M. Munshi did for winning the freedom of India and building up the country in the years after Independence.

Price Rs. 25

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ANXIETY

DR. K. NARAYANAN

PSYCHOLOGICAL state of uncertainty, fear and/or *anxiety* is part and parcel r daily life. It can approxi- very near to stress and ten- but there are certain subtle. ences, though all these may ist at a given time in an dual.

xiety can increase the pres- in our life. We all perform ork but we also expect ap- l and we may worry about The employment seeker s into the interviewing with beating heart, faces udges' seated opposite him when it is over, comes out aits for the result with even heart beats! That is a deci- moment. "Will I make it?" will the 'judges' let me " It is a critical moment of (so he assumes—. The fear at him...

Such moments of uncertainty, worry and fear occur throughout life, creating moments of crises which, in turn, provide incitement to *Anxiety*. It can affect everyone, in all walks of life.

Ironically, *Anxiety* is not only perfectly normal but in most cases it can even be creative, an incentive to accomplish a difficult task. There is an element of seeking achievement and approval in what we do, and *Anxiety* functions like a catalyst in the seemingly impossible tasks.

However, it is only part of the story. *Anxiety*, when pushed beyond a certain point, can become ugly and destructive. Medical attention becomes imperative when it assumes an unpleasant nature and begins to affect the physical and emotional life of the victim.

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When *Anxiety* takes up its perverse role, the victim experiences various symptoms like fatigue, weakness, nervousness, irritability, depression, headache and headpressure, panic and palpitations (increased heart beats), dizzy spells, inexplicable aches in any part of the body (especially chest and back), nausea and vomiting, frequent passing of urine, diarrhoea and insomnia. These symptoms are caused by the action of *endorphins*, chemical compounds found in the brain.

Each patient will have his own 'trade-mark' symptoms whenever he is assailed by the malady. They can recur as long as the patient has cause to be anxious. The 'trade-mark' symptoms can precede just before the crisis: 'examination' fever, 'travel' diarrhoea and 'interview' headache are a few common examples of disorders invited by *Anxiety*, and these are easily detectable even by the patient. Unfortunately such connection between *Anxiety* and physical discomfort or disorder is not easily noticeable in many other cases and physical distress may continue to exist for reasons that the basic cause *(Anxiety)* is not tackled.

Physical symptoms, often imagined, can also result through a reflex action. For instance, if one of the colleagues or neighbours were to die of heart attack, everyone acquainted with the victim would feel his heart too is beating too fast or not beating at all! A visit to the doctor to confirm its health is often contemplated, if not actually carried out!

A death of a child by drowning in the neighbourhood may compel the parents to decree their children against swimming; the injunction would last only a day or two and would die a natural death when the *Anxiety* induced by fear subsides without trace. An unfortunate death of a patient in the hands of a physician by default can strike panic in the patients that they may either abandon him for others or they may even abstain from getting treatment for their own disease, especially in surgical cases. A single death by mistake thus can induce the terror of *Anxiety* even though the physician might have treated thousands of cases successfully. Fortunately such dark stage can last, on both sides, only for a short while; thereafter things will return to normality. What is intended here is to point out how *Anxiety* operates in our mid.

Anxiety is the result of challenges in life. It can, in various levels of intensity, affect our sexual life, family relationship, f

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and jobs. It is a sort of
e or energy accepting an
s impact (creative or de-
ve) on life depends on how
nipulate it, as we do in driv-
r automobile.

e are some suggestions to
e gear system of our life
discretion for creative
efulness:

Don't be frightened of *Anxiety*. Don't be crushed of the pressure.

Anxiety is essential for intellectual growth. As a result, do not be discouraged by failure or avoid repetition of anxious situations after a debacle. Instead, analyse the situation in which the anxiety cropped up and how the things started to go wrong. This review can help to see the circumstances of the past anxiety and failure in a clear light. Work it out again, preparing, mentally, to accept any eventuality. One should look at both the sides of the coin while undertaking a venture.

Do not make any radical decision while you are under sustained pressure induced by *Anxiety*. Occasionally, it might work out to be good. But most often, it will be like 'from the frying pan into the fire.' Make decisions while you are in a tranquil mood.

The acuteness of *Anxiety* can be reduced if one learns more about the situations which one knows are capable of producing *Anxiety*. Acquire as much information as possible about the *Anxiety*—producing venture. Knowledge is power, after all.

View life in general and the *Anxiety*—producing situations in particular in the correct perspective. That is, contemplate the negative aspects of failure in life and see whether such a failure would entail the ending of life in a scaffold or losing one's children or job, etc. In most cases, the *Anxiety* would have been one that had existed quite unnecessarily. Looking over the other side of the fence before jumping is essential, so that it won't hurt much even if we fall.

Do things that can help relax the body and mind. This can be adopted as daily routine: yoga, meditation, deep relaxation-*cum*-deep breathing and the like. One can even simply relax and

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distract the mind by listening to music or day-dreaming.

- Involve yourself in physical activities like games or exercises.
- Contemplate about our insignificant place in the solar system, Commune with the higher Being.
- Seek and enjoy the love of intimate friends and family members.

When Anxiety becomes a mental and physical problem medical treatment becomes imperative. To have effective treatment, one should trace the basic cause of the problem. Examine your life-style. Try to slow down if there is a tendency to join the rate-race. Delegate details of work to subordinates if you suffer from the obsession of overwork.

Social laws and customs are for general welfare and harmony. However each individual's life takes a definite pattern and a particular individual's life may come into conflict with the social rules and customs, even ethics. This is particularly so in sexual relations. Self-restraint is the ideal; but if circumstances are beyond one's control, involvement should be such as not to cause pain and heartache to a third party— let alone creating marital disharmony.

As noted earlier, one need not say good bye to situations or crises that tend to give rise to *Anxiety*. It can be defeatism. What is to be done is that one should tread the path carefully, consciously aware of the possibilities of unpleasant consequences which should be averted as far as possible. All these steps should mean that one approaches life's goal carefully. It can be an art by itself. Go slow but never stop out of panic.

Blood sugar (subnormal) can sometimes give rise to stressful conditions. To avoid this always take the normal food.

If you have a distant goal in life there is no meaning in fretting over *Anxiety* and *Depression* which can be almost a companion in life. When the goal is at a distance, surroundings can be unpleasant. Work out where you are going and stick to the gun, irrespective of the surroundings.

Medical treatment for *Anxiety* should be reserved for helpless cases. For, as already noted *Anxiety* in some forms is part of life and one cannot expect to live on drugs for ever. Opt for medical treatment only after a good trial at self-help.

Medical treatment falls under psychology and drugs.

A number of drugs are available in the chemist's shop in these

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They are used to relax and the mind. Some of the com- drugs include:

Diazepam (Calmpose, Val- um, etc.); Chlordiapoxide (Librium, etc.); Oxazepam (Serapax, etc.); Meproba- mate (Equanil, etc.): Hydroxyzine (Vesparax, etc.).

se drugs should be used sparingly and in short s to avoid developing toler- and dependence. Again, the e will have to be adjusted ding to the need of the nt.

mber: Do not turn to al- to handle *Anxiety*.

e Anxiety: It can be a o the peak moment of suc- When *Anxiety* strikes, en- e maximum of productive y and minimum of ection.

e taking tranquillizers and pressants observe the ing:

Don't take these for long during pregnancy.

Do not drive or engage in activities that are risky handling machinery, etc.) you feel drowsy.

Avoid alcohol while on se drugs.

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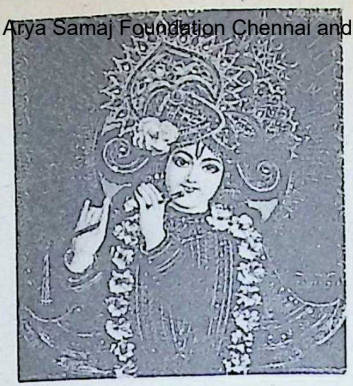

SRI KRISHNA

Krishna is the most endearing and ennobling character in Indian mythology. He is at once the common cowherd engaging the milk-maids in playful banter and the supreme intellectual engaged in the exposition of the Gita philosophy.

Krishna has a particular appeal for children because he is one of them as no other divine is. Krishna the boy is mischievous; he is naughty. He has irrepressible energy for innumerable escapades. He is no prig; he is no puritan. He has divine powers. But he humanises them and remains a boy. This powerful human element is the secret of Krishna's universal popularity. He is secular even as he is sacred, and so he remains throughout his life. That is why Krishna becomes a living presence to all children who have listened to the stories about him.

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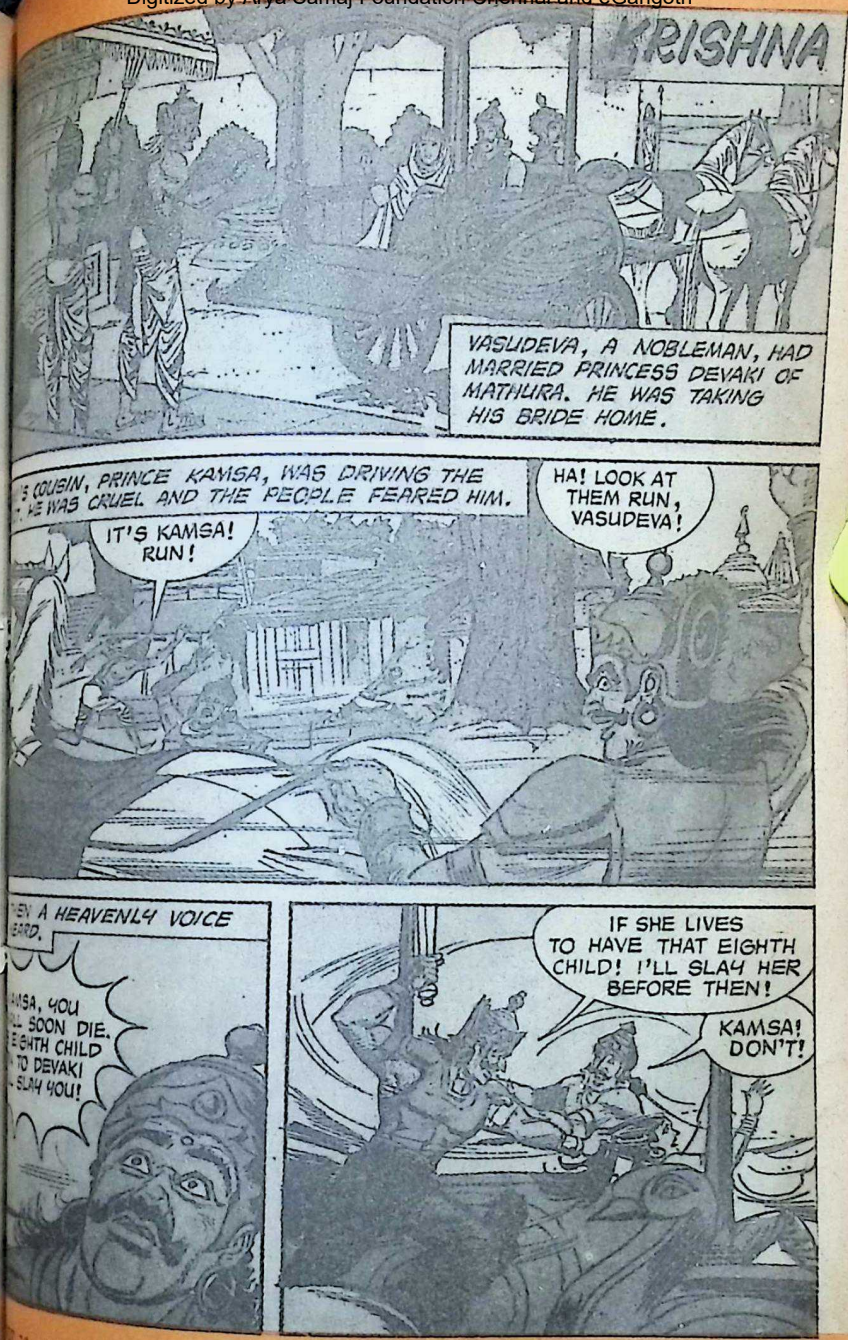

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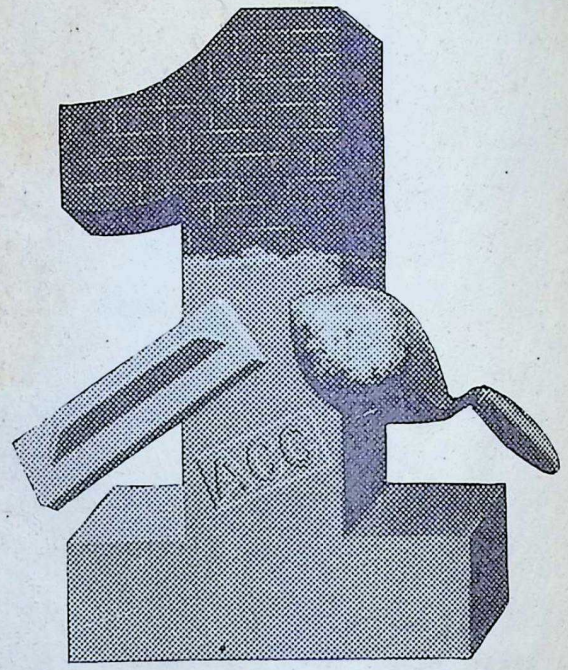

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DR. R. R. DIWAKARJI WITH PANDITJI

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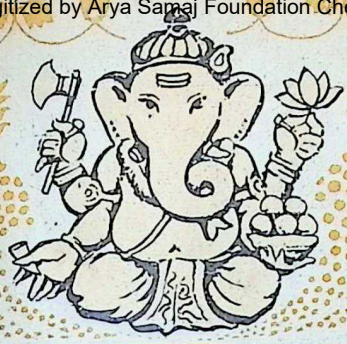

आ नो भद्राः क्रतवो यन्तु विश्वतः
A no bhadrāḥ kratavo yantu viśvataḥ
Let noble thoughts come to us from every side
Rigveda 1-89-i

PRAYER TO GODDESS

या देवी सर्वभूतेषु चेतनेत्यभिधीयते।
नमस्तस्यै नमस्तस्यै नमस्तस्यै
नमो नमः ॥

Salutations to the divine Mother, who is known as consciousness in all beings. Salutations to Her, salutations to Her salutations, salutations.

—Devimahatmya V.17-19.

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Even after noticing
the sensitiveness of my mind
and the frailty of my body
which feel embarrassed at the hands
of the base ones of furtive minds,
if you would not show me grace
by taking pity on me
even to a trifling extent,
who will take pity on me
in this jeering world ?

—"PATHWAY TO GOD"
Trod By Saint Ramalingar.
—G. Vanmikanathan

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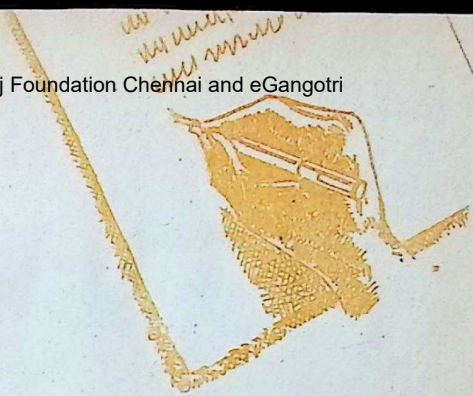

H OUR READERS . . .

Congratulations

se accept my congratula- for the 31st Year Annual r of Bhavan's Journal. lishing articles on patriots freedom struggle of the you have given it a dimension. After all, n is the essence of all s as well as of freedom e. Therefore, it was in ss of things that in this Number you have in- ted profiles of great of the world together cles on religious thinkers. Annual Number is so e that I propose to pre- as a book in the library.

ice C. S. Dharmadhikari ge, Bombay High Court.

'Thanksgiving'

June 16-30, 1984 issue 11-13) 'Prayerful Thanksgiving' by Shri S. Ramakrishnan is a wonderful piece.

I must say the write-up is worth circulating among all friends, which I am doing.

Having stayed in Punjab for long during Shri Jaisukhlal Hathiji's tenure at Chandigarh as Governor, I learnt a lot of things from him and perhaps these happenings he foresaw.

Delhi

—Swapan Bhattacharyya

Impressed

MY heartfelt compliments to you. I am very much impressed by the ideology and work of the Bharatiya Vidya Bhavan. I am very much enlightened by the spirit of national integration shown by Bhavan's members. I want to be a Life Member of this organisation.

Sarasara Orissa

—Dharanidhar Tripathy

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IDOL WORSHIP

MAHATMA GANDHI

ATRY is bad, not so worship.

idolater makes a fetish of dol. An idol worshipper od even in a stone and, e, takes the help of an establish his union with

Every Hindu child knows that the stone in the famous temple in Benaras is not Kashi Vishwanath.

But he believes that the Lord of the Universe does reside specially in that stone. This play of the imagination is permissible and healthy.

Every edition of the Gita on a bookstall has not that sanctity which I ascribe to my own copy.

Logic tells me there is no more sanctity in my copy than in any other. The sanctity is in my imagination.

That imagination brings about marvellous concrete results. It changes men's lives.

I am of opinion that, whether we admit it or not, we are all idol-worshippers or idolaters.

A book, a building, a picture, a carving are, surely, all images in which God does reside, but they are not God.

He who says they are, errs.

—*Harijan, March 9,1940.*

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OUR NEW
VICE-PRESIDENT

A Portrait of R. VENKATARAMAN

D. ANJANEYULU

his famous lines from the "The Second Coming", m Butler Yeats regretted ate of affairs in which
The centre does not hold . . .
. . . . . .
e best lack all conviction,
hile the worst are full of passionate intensity."

ckily for us, even now, are in our public life, a few e best "who do not lack all ction." One among them, comes upper-most in my is Shri R. Venkataraman, has recently assumed office e Vice-President of India. might be an office, possibly more prestige than power; is certainly of more func- value than its counterpart merica, as our Vice-Presi- happens to be the Chairman e Rajya Sabha, which is by no means a bed of roses. For the House of Elders could at times be more volatile and boisterous than a gathering of unruly under-graduates!

Soft-spoken, but strong-willed, Shri Venkataraman is extremely clear-headed, and his mop of gray hair lends him an air of avuncular benevolence. Not aggressive or flamboyant, he could be unyielding, but persuasive. He can pour oil over troubled waters, where necessary. All these are undoubted assets that might help him in conducting the deliberations of a House that could respond to his maturity of experience and temperament of sweet reasonableness. He has a voice that is a trifle too shrill for many, but not lacking in modulation or emphasis.

It is not always that hard

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The election of Shri R. Venkataraman as the Vice-President of the Indian Union is a fitting honour to a freedom-fighter who has played a constructive role in independent India. His contribution to the industrial development of Tamil Nadu has ensured for him an enduring place in the annals of that State. Shri Venkataraman has been associated with the Bhavan for many years. He delivered the keynote address at the second anniversary celebrations of the Bhavan's New York Centre on October 2, 1982. He participated in the 90th birthday celebrations of the Paramacharya of Kanchi on July 8, 1983 at the central Bhavan, Bombay. As the Vice-president he becomes one of the Patrons of the Bhavan.

work is crowned with luck or virtue rewarded with preferment. Shri Venkataraman's choice for the high and august office comes as the culmination of a long career of dedicated public service. In his public life of three decades and more, he made a mark in a variety of roles — as a lawyer, as a trade union leader, as a party organiser, as a parliamentarian, as an economic planner, as a policy-maker at various levels, as a friend of industry and labour, as a financial wizard and finally as a wise counsellor and elder statesman.

Born in 1910 at Pattukottai in Thanjavur District (which has been the nursery of intellectuals as well as the granary of paddy for the South), Shri Ramaswami Venkataraman took his Honours Degree in Economics from Presidency College, where his contemporaries included Dr. S. Chandrasekhar, Shri C. Subramaniam, Shri O. V. Alagesan and the late Dr. B. Natarajan. After graduating from the Law College, he was enrolled as an advocate, though he does not seem to have taken his legal career too seriously. He took part in the Quit India Movement and was detained for two years (1942-44) under the Defence of India Rules.

It was lucky that Shri Venkataraman attracted the the attention of the great patriot and freedom fighter, Shri K. Kamaraj, who was at that time President of the TNCC. Shri Kamaraj placed him in charge of the Labour section of the TNCC (1946-57) under whose auspices he started and edited the **Labour Law Journal**.

I remember this genial, smiling figure briskly going about in khadi shorts in Narasingapuram Street, off Mount Road in those days or riding in a jeep. He was later made Secretary of the TNCC and in that capacity had the strenuous responsibility of looking after the arrangements for the Avadi Session of the

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Elected to Lok Sabha

ring the Provisional Par-
in 1950, Shri Venkata-
was elected to the first
abha (1952-57), where he
the notice of Prime Min-
Nehru, not only as a keen
and a painstaking parlia-
ian, but a good student of
affairs with a sure grasp
nomic problems. This was
ly his period of appren-
. For he enriched his ex-
e by attending many in-
onal conferences. He led
bour delegation to the
Trades Committee of the
in Geneva in 1952. He
ended the Commonwealth
entary Conference in
Zealand and was elected to
N Administrative Tribunal
S. Along with Shri K. P.
, a labour leader and
ded member from Assam,
ed a 'ginger group' in the
ss Parliamentary Party, to
the economic ideas of
as a precursor of the
t Forum of later years.

as noteworthy that in this
e was not afraid of incur-
e displeasure of a power-
litician like Shri T. T.
rmachari (a hot favourite
ru then), who did not see
eye with him. They dif-
sharply on the issue of

automation of looms, but the party consensus was in favour of Shri Venkataraman's stand and the Government came out in favour of the handloom sector. On the other question of compensation for industry, he was able to have his way in taking it out of the purview of the Courts, along with the compensation for agricultural property.

In the State Cabinet

When his original mentor, Shri Kamaraj, became the Chief Minister of Tamil Nadu in 1954, he

Shri Venkataraman honouring the vedic pandits

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did so, relying on the support and cooperation of colleagues in the party like Shri Venkataraman, who was then a member of the Lok Sabha. He had to wait for a few years to get him to work with him. Even in 1957, Shri Venkataraman found himself again in the Lok Sabha. But he had to resign his seat to join the State Cabinet, in which he was placed in charge of Labour and Industry. He was elected to the council and made Leader of the House.

In some ways, this decade (1957-67) could be described as Shri Venkataraman's finest period. For, this is always remembered as the golden age in the history of Tamil Nadu's industrial development. He broke new ground, particularly in the small and medium-scale sector including the handloom sector and in the growth of industrial estates around Madras, with the required emphasis on the generation of electric power. It was only in this period that hydro sources in the State were first tapped and the foundations were laid for the gigantic Neyveli Lignite Complex and many other Public Sector projects. As a cumulative effect of all these, he was able to bring the State up to the third place in the industrial map of the country.

Shri Venkataraman at the Bhavan's New York Kendra

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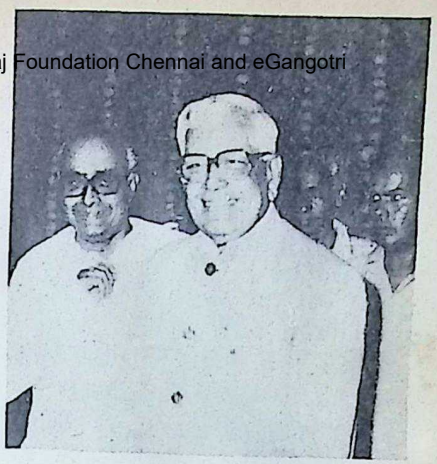
Kendra
N'S JOURN

the 1967 general elections which marked a watershed in politics of Tamil Nadu, along the other congress stalwarts, Venkataraman had also to in the tidal wave of victory. But it was an compliment to him that Chief Minister of the Shri Annadurai, reported-ted him as Chairman of State Planning Board, even the two were in the op-political camps. But, the soon came from the Prime Smt. Indira Gandhi, to the Planning Commission at Centre, to which he respond-he was placed in charge of Labour, Transport and nications — very much a ground for him. He stay-there till 1971.

leaving the Planning ission, Shri Venkataraman self busy in other ways, from the political contro-of the Congress. For some he was editor of SWA-A in succession to Shri K. nam. He was also serving Chairman of the UN Ad-tive Tribunal for some The rift between Shri and Smt. Gandhi left y unhappy. During the cy period, he was in an sing position. With his led love of personal and lifelong commit-the basic values of demo-



Shri Venkataraman in a happy mood. Beside him is Shri S. Ramakrishnan, Bhavan's Executive Secretary

cracy, he found himself virtually in a state of political exile, which was self-imposed.

At the end of the Emergency, Shri Venkataraman was lucky to be elected to the Lok Sabha from the Madras South Constituency in the general election of 1977. He was able to repeat the success in the 1980 elections from the same constituency and was drafted into the Union Cabinet.

As Union Finance Minister, Shri Venkataraman made good use of his wide and longstanding contacts with international organisations in the interest of Indian economy. The quiet and efficient manner in which he prepared the ground for the massive IMF Loan to India was only one example of his style of functioning, getting things done with little or no fuss. It was largely as a result of his imaginative fiscal

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policy that those who finance a distinct buoyancy in the capital market and a vigorous spurt in industrial growth.

His more recent stint as Minister of Defence is associated with the diversification of India's sources for the supply of sophisticated arms and steady progress towards the goal of self-sufficiency in defence equipment.

After such a long and varied record of public work, the choice of Shri Venkataraman for the Vice-Presidentship was neither unexpected nor undeserved. Most of the opposition leaders, including Shri M. G. Ramachandran, have welcomed it. He always had in him the making of a statesman, who thinks of the next generation rather than that of a politician, who thinks of the next election! He did no doubt win elections, but his political commitment was to patriotism, not so much to partisanship.

Not that he loved the party less, but he always loved the country more. Small wonder then that he should now give vent to his resolve to work for national integration, which is very much the need of the hour.

In doing so, he has long been inspired by the humanism of Nehru, the pragmatism of Kamaraj and the dynamism of Indira Gandhi. Nor has he ever lost sight of the national perspective. He has also evolved an economic philosophy of his own — a kind of socialism, with a soul, suited to the requirements of India's experiment in mixed economy.

There is something refreshingly undogmatic about Shri Venkataraman's approach to national problems, including the organisation of labour. His anxiety has always been to protect the interests of labour without alienating from them the sympathy of capital and the goodwill of management. He lays great stress by peace and harmony in industrial relations.

As a journalist, though his stint was all too brief, Shri Venkataraman was in the tradition of Shri K. Santhanam rather than that of Shri Khasa Subba Rau — with a capacity for clear thinking and independent judgment but not always coupled with felicity of expression. He can be proud of the fact that he never chose to compromise his stand on fundamentals. But he was lucky enough to be called when ever there was room at the top.

Politics did not quite exhaust the intellectual resources of Shri Venkataraman, who is a sensitive and private person. He is a good family man, fond of his cup of coffee and game of tennis (for which one does not know if he finds the time nowadays). By no means narrow in his cultural interests, he has a trained ear for

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Music, and a love of Tamil literature, and Tamil from the company of old He is also a man of deep longings, who finds con- in his visits to the Para- of Kanchi Kamakoti Has that helped him to his share to the uphill spiritualising our public

— as Shri R. Venkata- is known to his friends — happens to be the fourth in the line of Vice-Presidents from the South — Dr. S. Radhakrishnan, Shri V. V. Giri and Shri B. D. Jatti. The first two of them lived to adorn the Presidentship of the Indian Republic. It remains to be seen, if 'R.V.' following in their footsteps, will do the same, in the fullness of time! In the meantime, he has the nation's best wishes.

Venkataraman speaking on the occasion of the Kanchi Paramacharya's birthday celebrations

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JNANAPANDITHA KARMAVEERA DIWAKARJI

S. RAMAKRISHNAN

"In Faith is our Power, and in His Will, our Strength"

—Motto of Diwakarji's 'Karmaveera Weekly' started in 1921

Dr. Ranganatha Ramachandra Diwakar, who is stepping on to his 91st year on 30th September 1984, is one of the very few persons amidst us today whose life is a supreme example of faith and surrender to His Will.

Yet, this 91-year-old Olympian, mentally alert and young in spirits, frequently travelling all over India and crossing the seas, holding aloft the torch of Indian Culture, is neither a blind believer nor a benighted bigot. As between religion and science, faith and reason, he holds the scales even.

He is among the few true Gandhians alive in this Punyabhoomi, who stand f the Majesty of the Moral La and who can still show us t error of our ways — gently b firmly, in the spirit of Satya bruyat priyam bruyat. An **we err, and err grievousl both as individuals and as nation.**

Diwakarji is a shining symbo of versatility. Intrepid patri and erudite scholar, he has play ed many roles in his long an eventual life — teacher, journa list, author, satyagrahi, Constitu tion-maker, minister, Governo — all with distinction and, as i characteristic of him, with deep humility. Simple, frugal, per petually living at great risk which a life of dedication, idealism an courage of conviction entails, h is an epitome of wide learning of mature wisdom and sublim

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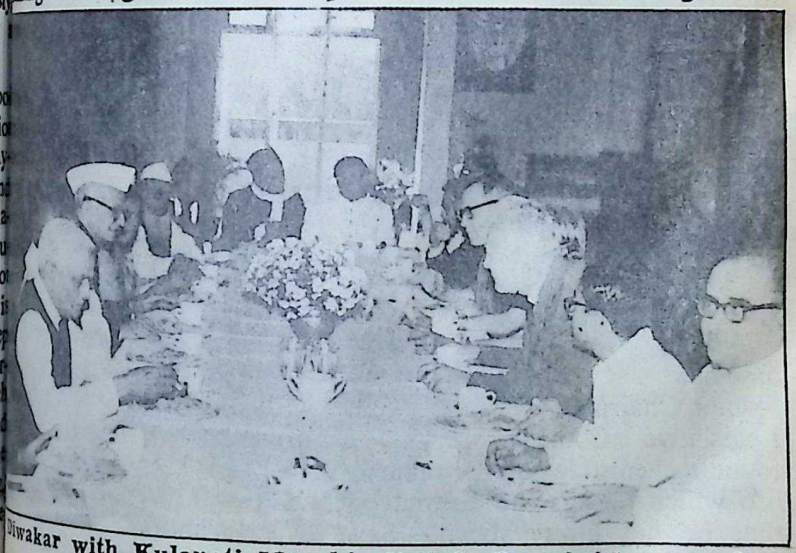
...ent. Verily, he is a rare combination of massive ...ship and daring deeds. ...akarji has been a friend, ...opher and guide to the ...iya Vidya Bhavan ever ...its inception in 1938. On ...thday, along with a grate-...ion, the Bhavan tenders ...rations and salutations to ...dest living member of its ...g world-wide family.

II

...akarji was born on Ash-...Suddha Pratipada of the ...Year 1816 (1894 A.D.) at ...i, a suburb of Dharwar ...ataka. He had his pri-... education at Belgaum ...his father was a railway ... and matriculated from ...ington High School at Hubli. He graduated with English and Sanskrit Honours in 1916 from the Fergusson College, Poona.

As a college student, young Ranganath came under the spell of Lokamanya Bal Gangadhar Tilak. Inspired by the 'Father of Indian Unrest,' he chose the career of a teacher. Within a year, on the advice of Tilak, who believed that law was the key to public service, Ranganath left the school and went to Bombay to qualify himself for the bar. Simultaneously obtaining the law and post-graduate degrees in 1918, he joined the Rajaram College, Kolhapur as Professor of English. In 1920, he changed over to the Victoria High School, which was given permission to start a college.



...iwakar with Kulapati Munshi, Shri S. Ramakrishnan and others at a get-together

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III

1920 — the year, in which Tilak passed away and Gandhiji commenced his non-violent non-cooperation movement — saw Diwakarji leaving the teaching profession, and taking up the pen, which became mightier than the sword all over India in the days of our freedom struggle. Diwakarji launched the Kannada weekly, **Karmaveera**, in February 1921, in co-operation with Shri Madhurao Kabbur and Shri R. S. Hukerikar. In 1923, he also started an English weekly **Navashakti.** Later, in 1934, Diwakarji founded the **National Literature Publication Trust** and took over the Kannada-daily **Samyukta Karnataka** from Shri Maharay Hanumantrao. The paper was shifted from Belgaum to Hubli in 1935. "No man in Karnataka," said Shri S. V. Krishnamoorthy Rao, a former Deputy Chairman of the Rajya Sabha, "has inspired the youth of the province to the ideals of service and sacrifice to a greater degree and raised the political fervour of the people to a higher moral plane than Diwakar through his writings."

Shri R. S. Hukerikar, a close associate of Diwakarji and a former Chairman of the Bombay Legislative Council, recalls a touching episode in Diwakarji's life which reveals the **Karmayogi** that he has always been. Says Shri Hukerikar:

"It was in 1931, when his wife was on the deathbed and all hopes of her surviving was practically given up. It was a Friday on which Diwakar used to write his 'leader' for the **Karmaveera.** About 2 p.m. Diwakar sent word to me to let him know exactly how much space was available for a leader so that he could despatch it in time. I was aghast, knowing as I did that Diwakar might be passing through deep mental agony. From the press I sent word that the editorial could be written by somebody else and that he should not bother about it. But he would not listen. Within an hour, he had written out his leading article in his meticulous hand, marking out a few sentences that could be omitted, should the article prove too long. It did not! Even when he was writing his article Diwakar was conscious that his wife who was in a coma was sinking every minute. She was to die the same afternoon; but if Diwakar was plunged in grief, he refused to make it public. He bore it manfully and only his closest associates knew what amount of suffering he underwent."

When his spouse Radha passed away, Diwakarji was about 37. His mother naturally pressed him to remarry and she actually

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DR. R. R. DIWAKAR'S BOOKS PUBLISHED BY THE BHAVAN

- Bhagawan Buddha
- Upanishads in Story and Dialogue
- Mahayogi: Life, Sadhanas and Teachings of Sri Aurobindo
- Gandhiji's Basic Ideals and Some Modern Problems
- Gandhiji's Life, Thought and Philosophy
- Gandhiji The Spiritual Seeker
- Paramahamsa Sri Ramakrishna
- Gandhiji A Practical Philosopher
- Is not Gandhiji the Answer?
- Gandhiji's Triple Message
- Saga of Satyagraha
- Some States of Consciousness

ted a cute young girl of the mmunity. His father was proud the flaming patriotism of his ng son. Father and son had heart-to-heart talk. Father sed: 'If you wish to continue take active part in the free- n struggle, I would advise nst remarriage. Your wife y or may not share all your ls and may or may not be ing to opt for a life of volun- poverty and self-abnegation, n and stress, being constant- n fear of your being whisked y by the police. And we have right to make the life of an innocent young girl miserable'. The advice went home and Diwakar chose to remain a life-long widower to be a full-time Servant of India.

IV

From 1921 to 1947 (26 long years of the best part of his life between the ages of 27 to 53), Diwakarji spent 7 years and 10 months in jail. His first imprisonment was in 1921 on a charge of 'sedition.' He was released from Yeravada Jail in January 1923. He was again in jail for two years 1923 to 1925 — this time for printing at the Karmaveera Press a booklet of patriotic Kannada 'lavanis' or folksongs. During the years 1925-29, he was ceaselessly engaged in such activities as Khadi propaganda and Hindi Prachar.

Diwakarji plunged into the 1930 Civil Disobedience Movement and was first sentenced to six months' imprisonment. When he came out, he continued the satyagraha and conducted the no-tax campaign in Sirsi and Siddhapur talukas of the Karwar District and in Hirekerur of the Dharwar District. For the Karwar Relief Fund which he started to help the peasants, Sardar Patel asked the Grain Merchants' Association of Bombay to give Rs. 2,500/-. When Diwakarji met them, they gave him Rs. 10,000/- saying "anything

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less than that amount would be an insult to you."

The individual Satyagraha Movement of 1941 again saw him in jail. Throughout the Quit India Movement of 1942, he remained underground along with comrades as Shri Achyut Patwardhan, Smt. Aruna Asaf Ali, Smt. Sucheta Kripalani, Shri D. P. Karmarkar, Dr. B. V. Keskar and Purshottam Trikamdas. At that time, the ruling British Government had fixed a price of Rs. 5,000/- for Diwakarji's head "dead or alive." In May 1944, Gandhiji was released on health grounds. Diwakarji met Mahatma incognito. On Gandhiji's advice, Diwakarji came 'overground' and was promptly arrested. He was released in 1945 when there was a general amnesty on Labour assuming office in Britain. He was elected to the Constituent Assembly and later became Minister for Information and Broadcasting at the Centre (1950-52) and Governor of Bihar (1952-57).

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V

Diwakarji, as a journalist and author, has been prolific, scattering the largesse of his scholarship and wisdom. The Bhavan has been privileged to bring out 12 of his books from 1962. (See box) His writings on literary, philosophical and patriotic subjects and Gandhian studies reveal penetrating insight and comprehensive vision. His biographies of Bhagavan Buddha, Sri Ramakrishna and Mahayogi Sri Aurobindo are standard works of reference as are his works on Gandhism, particularly his 'Satyagraha — Its History and Technique.'

Said Sardar Patel in his introduction to Diwakarji's 'Glimpses of Gandhiji': "Diwakar has shown in the book how close Gandhiji was to his sincere dis-

Dr. Diwakar speaking at the Mangalore Kendra

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s, however far away they e. He has, by personal con- and practical experience, to convey Gandhiji's mes- and monumental work". his first article in **Bhavan's** al Annual Number of 1955 Study of Sanskrit', Diwa- has been writing in the **van's Journal** to this day, for edification of the young and ld.

VI

Diwakarji's association with Bhavan dates back to its inception in 1938. Mun- and Diwakarji were col- es from the days of our dom struggle. They shared y things in common; and were great devotees of yogi Aurobindo. When were both Ministers in the n Cabinet, they used to t frequently at No. 1 Queen oria Road, (Munshiji's then al residence) to discuss, g other things, the building of the Bhavan and making it edicated instrument in foster- ethical and spiritual values. ther regular participant in discussions was the late ice N. Chandraşekhara Iyer, ge of the Supreme Court. karji became one of the rs of the Bhavan's Book ersity Series after the de- of Shri Chandrasekhara

Diwakarji participated in the foundation stone laying ceremony of the Bhavan's Delhi Kendra in 1952 by Rashtrapati Rajendra Prasad. And he has participated in the inauguration of other Kendras. He was largely instrumental in the opening of the Bangalore Kendra in 1963. In fact, the Kendra first started functioning in one of the rooms of Diwakarji's Samyukta Karnataka Office on Residency Road, Bangalore.

Let me recall an interesting telephonic conversation between Munshiji and Diwakarji in 1952. I happened to be with Munshiji in Delhi when the appointment of Munshiji and Diwakarji as Governors of U.P. and Bihar respectively was announced. They were both Central Ministers. Was it an elevation or a demotion? Munshiji asked Diwakarji over the phone: "Should we congratulate each other, or console each other?" And both laughed uproariously.

Dr. D. G. Tendulkar has handsomely acknowledged his indebtedness to Diwakarji for his help and encouragement in writing the monumental 8-volume **Mahatma.** Sir Richard Attenborough has similarly expressed his gratefulness to Diwakarji for help in the making of the Gandhi film that magnificent epic on the celluloid.

In 1962 with Rajaji and Shiva Rao, Diwakarji went to the

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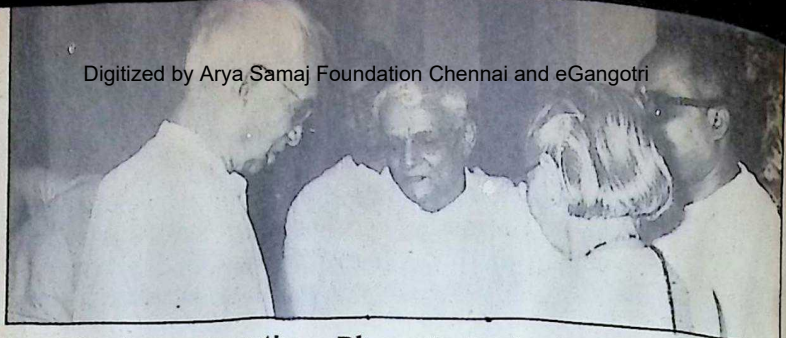

Dr. Diwakar presenting Bhavan's books to the late Dr. S. Radhakrishnan, ex-President of India. Also in the picture are Shri S. Ramakrishnan and Smt. Lilavati Munshi

U.S.A. to plead with President Kennedy for a cessation of nuclear tests. In 1983, as a member of the Bhavan's delegation to U.S.A. that included Lord Fenner Brockway, Swami Ranganathananda, Shri C. Subramaniam and myself, Diwakarji made a tremendous impression wherever he went and spoke.

Diwakarji is now 91 years young. One of the finest flowers of Indian nationalism, one of the finest specimens of comprehensive scholarship, one of the finest exponents of India's ageless culture and mellowed wisdom, he is a student of yoga and an expert swimmer. What is it to be young? Diwakarji wrote once: "Calendar years are not my test of youth: I do not take all men from twenty to forty years of age as youths. Nor do I reject all beyond forty as old. By the young I mean the young in heart, buoyant in spirit and energetic in action".

Considerate and courageous, sincere and selfless, simple and frugal in habits, high in learning and thinking, perpetually living nonchalantly at great risk which a life of idealism, dedication to great causes and courage of conviction entails, Diwakarji is an epitome of piety, humility and mellowed wisdom. A harmonious combination of many of the values, ancient and modern, in the East and West, he is a Jnanapandita and a Karmaveera.

People with wisdom, selfless dedication, courage and, above all, character are the greatest assets of a nation. By any standard, Ranganatha Ramachandra Diwakar is a luminous gem among such great and good people of India of the twentieth century.

May God bless Diwakarji with many more years of service to India and the world, with his young heart, buoyant spirit, bouncing health and bubbling energy!

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God and His Devotee

K. D. SANGORAM

LLY conscious that the remembrance of God's name is most efficacious way to God-ization, the Vedic seers re-in absorbed in it.

"Oh! Maruts, destroyers of mies, I invoke you with your able names. Be pleased with us ig. Veda VII.56.10). "Those o are full of knowledge and se mind is ever bent on God, o speak truth, and who medi-e on the Name of God, a itable wish-cow, can reach d" (Atharva Veda VII.1.1). We find from a Mantra of hi Vatsa Kanva that know-ge, truthfulness and medita-n are enumerated as necessary for the attainment of God. Likewise we read how man who is mortal is engaged in prolonged meditation on the name of God who is immortal (Rig. Veda VIII.11.5); or, that he is devoted to Agni and is engrossed in the contemplation on him" (Rig. Veda I.26.8).

The devotee is like a child of God and loves to be fondled by Him. The seeker says: "Oh! God, as a cow who gives plenty of milk, never leaves her calf, so too let not gods forsake us. We know that you love us as a father and therefore we request you to bestow happiness on us" (Rig. Veda VIII.75.8.16).

The following details may be of interest:

CHANDA	MANTRA SANKHYA	AKSHARA SANKHYA
Tristuh	4251	44
Gayatri	2449	24
Jagati	1346	48
Anushtup	858	32
Pankti	498	40
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Dvipada Virat	139	20
Atyasti	82	68
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Antijagati	17	52
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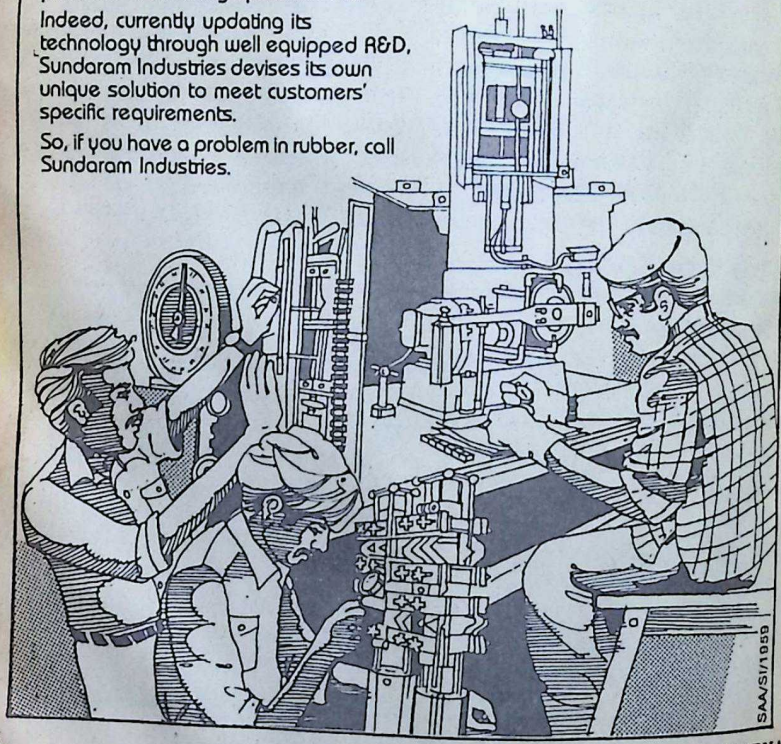

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Then we come across a Mantra which later made famous with a little variation by the **Isopanishad**. The Mantra is applicable to a person who is about to leave the body. "Let my vital force now attain the immortal air, let the body be reduced to ashes. Oh! my mind, remember; remember the created world and remember all that has been done till now" (Yajurveda XL. 15). These are the memorable words of Rishi. Dirghatamas. The dying man converses with his mind in a very touching manner. The word used for the mind is Kratu — that which desires.

Samkara in his commentary on this Mantra as occurring in the **Isopanishad** explains Kratu as Samkalpatmaka i.e., the mind which is always engaged in entertaining different ideas. It is now asked to do three things. (a) In the first place, the mind is asked to remember something important. What is it that the mind which is full of desires (Kratu) should remember at the time of death? Samkara says:

स्मर यन्मम स्मर्तव्यम् तस्य
कालोऽयं प्रत्युपस्थितः ।

Remember what it is of utmost importance to remember; for the time for that has already arrived."

The mind should first of all leave aside its nature of entertaining ideas; it should become Man-Unmana, should transcend itself. This is implied by using the word, Kratu for the mind.

"Oh! mind," says the dying man, "I know your usual nature; but be good enough to leave it now, and remember the name of God." What else can be of more significance at the last moment? Even if the mind has avoided remembering God till death, it cannot afford to do so any more. At least at the last moment, it should rise to the occasion.

(b) In the second place, the mind is asked to remember the created world (**Klibe smara**). "Remember, Oh! mind, the world which you are on the point of leaving. What has it offered you till now? Were you ever completely satisfied here? Had it been so, you would have long left your desiring nature Samkalpatmakatva. But you still jump from one object to another in order to gain permanent bliss. You never found it, because you did not care to search the ground of this created world always mistaking the world itself for the ultimate truth. Now that you are bidding adieu to it, understand that it is ephemeral; hence, Oh! mind, remember the world."

(c) In the third place, the mind is asked to remember all that has been done so far (**Krtam Smara**). Perhaps, up till now the mind has wandered aimlessly and

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own only peripheral interest, if all it has shown any interest, the practice of meditation. derstood in this sense the rase, **Krtam Samara** is a dying clarion which points an accusing finger towards the mind. h mind! you are guilty to this ment; you have no trace of votion in you. But awaken at st at this last moment and e the only chance of salvation remembering Him. If your nitence is sincere, if you are pared to dissolve yourself, you y still be saved (**Krtam mara**). Remember, that you e not been on the proper path now; but you are offered one re opportunity. Concentrate your efforts now and save rself."

There is, however, another ssibility that the mind is alys in the habit of remember- the name of God and as such may not be difficult for it to member Him at the last moent. Understood in this sense, phrase, **Krtam Smara,** is a rale booster and it means: Remember as you have always membered, meditate as you e always meditated, Oh! d. Do not falter at this criti- moment. Be firm. Let the bit of meditation which you e built up by long practice tinue. Be tied to the Name God which has been your life- routine and victory is yours. When you have not given up meditation even in the midst of miseries of the world, never retreat at this important time. Be courageous; remember what you have always remembered."

Thus the Mantra contains important ideas, namely, one should remember God at the time of death; that one must realise the momentary nature of the world; that, in spite of what has been done so far, one should strive to remember Him while leaving the body. Thus it is incumbent on an aspirant to remember God throughout life if he expects to remember Him at the last moment — this last being the Cardinal principle of the philosophy of meditation. The principle is illustrated in **Jnaneshwari.** "If you doubt, Oh Arjuna, as to how My devotee can sit for meditation when all his senses have half left him, when he is surrounded by miseries and when death stands face to face, remember that if the devotee has constantly remembered me, I become his servant of the time of his death." (VIII 120-123).

Then there is the famous Gayatri Mantra — the hymn by pious repetition of which great sins are expiated. "Savitr inspires the whole universe. We meditate on his indescribable lustre. Let that great one direct our intellects" (Rig Veda III.62.10).

We have to note that if the

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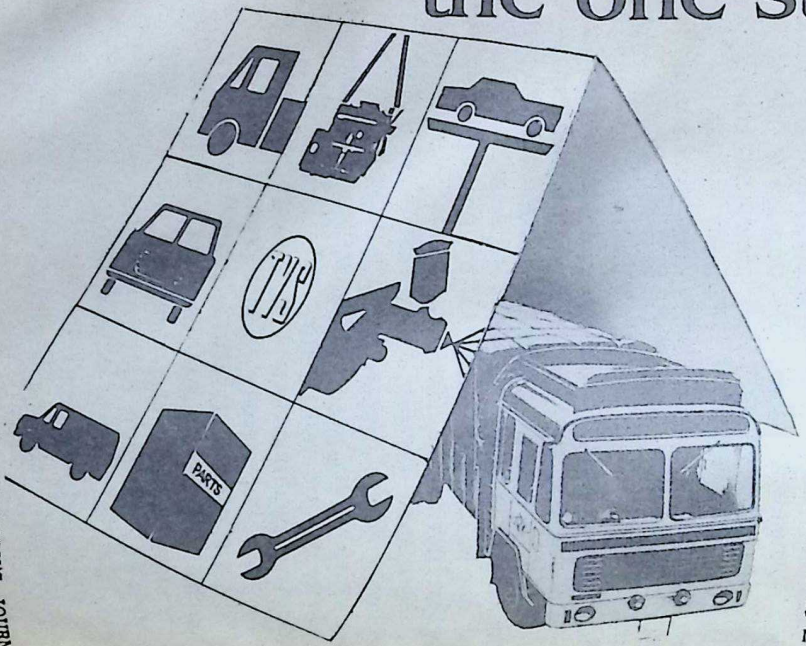

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ntra contains a prayer for d's grace, it lays an equal ss on the necessity of spiri- l practice on the part of the otee.

In fact, God is to be approach- through meditation. This is e purport of yet another Vedic mn. "The unique God, the d of the universe, the most aiseworthy and respectable ine being, you are approached ough prayerful meditation. re I offer my humble adora- n to you. Your abode is in aven "(Atharva Veda II.2. " A wise Kshatriya who re- ts to the repetition of the me of Agni cannot suffer any m from encircling enemies, r does he appear within the n of their knowledge" (Ath- va Veda VI.76.4).

More important still, the me forms a link between man d God. In fact, the purport of ny Mantras is that the name a guide on the spiritual path d that it is a Sutra or the con- ting bond which brings to- her the individual soul and e universal soul. "The thief o steals the cattle (**Pasavah**) d who keeps food with himself d feeds the cattle is located in s hide-out with the help of his t-prints (**Padaih/anugaman**) by intelligent men and is surrounded by those who are very active. Likewise, the learned approach God through His name and the worshippers surround him," Rishi Parasara Saktya asserts (Rig Veda I.65.1). The word **Pasavah** (animals) is also interpreted to imply the sense-organs.[1]

The Mantra thus means: "God goes into hiding into the heart of man by taking with him the energies of the senses (**Paavah**). The learned trace Him out with the help of the Name (**Padaih anugman**). The worshippers surround him, offer him food and pray to him."

Whatever may be the meaning of the word **Pasavah**, it is clear that God is to be attained to with the help of meditation on His name.

Using almost the same idea and the same phraseology another verse tells us that "the God-man adored him and sought him out from amidst the waters as a lost animal is traced by its foot-prints. The wise Bhrigus who were yearning for God found Him in their very hearts" (Rig Veda X.46.2). Similarly we read: "Let us pray at the time of sunrise, because Oh Mitra, Varuna and Aryaman, you are famous as guides on the spiritual path" (Rig Veda VII. 66.12).

1. For both these interpretations given by Shri Satawalekar, See **Purushartha**, 1960, p. 402.

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Puthucode Bhagavati Temple

—An Appeal

HE village of Puthucode is out 36 km from the town of lghat and 7 km off Vadakcherry, mid-way between the ational Highway connecting e Palghat and Trichur towns Kerala. The village temple edicated to Sri Anna Poorneswari was built about 400 years go.

The expenses required for the aintenance of the temple were et in the past by the income om agricultural lands and ests belonging to the temple. e most important function nducted in this temple is Navarathri'.

In the 19th century, a child as born to a poor Brahmin uple of the village. Till the e of three the boy was dull and owed no sign of mental deveopment. He was not even able talk. One morning, the priest the temple happened to pass the house of the boy. The y's mother, with the boy by r side, told the priest about the y's mental backwardness. The iest asked her to bathe the y and take him to the sanctum of the temple of the Goddess. She did accordingly. A few oons of 'theertham' (holy ter) was given to the boy. This incident completely nsformed the boy. He distinished himself in his studies in ery class. The boy went to nakulam for high school edution and joined Zamorin's College, Kozhikode, and completed his matriculation (with 5 gold medals). Later, he studied at the Madras Christian College and passed out first in the Presidency in B.A. and got the Miller Gold Medal as well as Gunn Gold Medal. Taking his Law Degree he started practice at the Madras High Court and very soon became one of the leading lawyers of the Madras Presidency. He was appointed to the Bench and became well-known as Justice P. R. Sundara Iyer.

Justice Sundara Iyer never forgot his village. He paid regular visits to the village and offered prayers to the Goddess. He endowed many acres of land to the temple. He built the famous Harihara Sanskrit College which further fortified the

Justice P. R. Sundara Iyer

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foundation for religious learning in this village.

Shri Sundara Iyer passed away at the age of 51 in 1913.

Puthucode has met with the fate that has befallen hundreds of villages scattered in South India. Lack of regular income from land has driven most of the people of the village to places far away in search of employment. The temple, too, was affected by the de-population and decline in income. However, a voluntary organisation called SAPCO (Sree Annapoorneswari Pooja Co-ordinators) was formed which collected a sizeable fund and restored partly the daily pooja system at the temple.

The temple is now in a bad state of disrepair as no renovation has taken place for many decades. For this purpose, SAPCO has formed a sub-committee of members scattered all over India who originally belonged to Puthucode and are now engaged in the collection of funds for renovation. A sum of Rs. 25 lakhs is required for this purpose. Full co-operation is being extended by NSS, SNDP and Viswa Hindu Parishad for achieving this object.

Shri Sankaracharya of the Kanchi Kamakoti Peetam has given his blessings for the work. The SAPCO appeals to all men of faith to liberally donate for this sacred cause. Donations may be sent:

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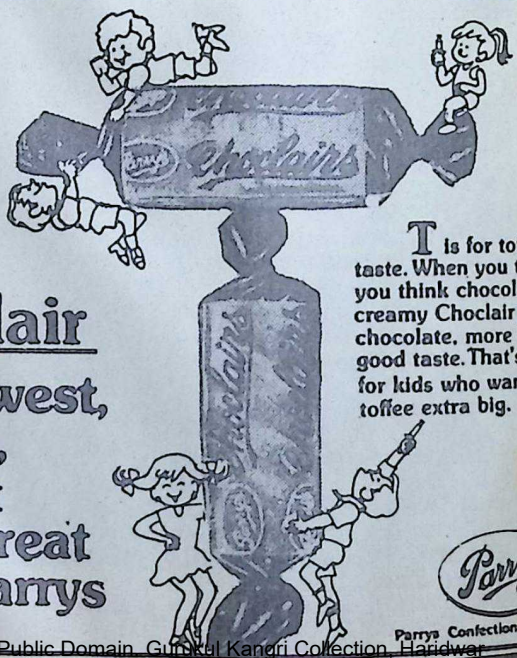

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Masti Venkatesha Iyengar

'He caught the loveliness of goodness'

L. S. S.: Sir, we are very happy that you have received the Jnanpith Award. Yours has been a rich life in the best sense of the expression, and now looking back on the more than three decades, what do you feel? You have known early struggle, you have known affluence, you have known power, you have known disappointment!

Masti: Yes, I had disappointments, but I never bothered about them. I have had sorrows, I have had trouble, all these have gone now. I do not bother about the time I spent in the water struggling. Now I am out of water on the bank, safe and happy. My master was with me

Prof. L. S. Seshagiri Rao who interviewed Mastiji for the 'Bhavan's Journal'.

Prof. Rao (b. 1925) distinguished writer and critic in Kannada and English, teaches at the Bangalore University. He has published four collections of short stories in Kannada and several books of literary criticism, which include Illiad, English Bhasheyalli Adhunika Sahityada Vimarshe **and** Hosagannada Sahitya. **His English works inlude** Masti Venkatesha Iyengar — An introduction to Modern Kannada Literature **and** A History of Kannada Literature. **He has received the Karnataka Sahitya Academi Prize and the Kannada and the Karnataka State Literary Prize.**

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all the time. I call my Antharyami, my God, my Master. I did not know that he was there until a few years ago. But suddenly I realised that he was there looking after me every moment.

God is with us all the time. Our fathers have said it. My teacher Ramanuja says, "God has five forms, one of them is God inside you — Antharyami" So, even the worst of us has God inside him. He is nearer to us than anybody else, anything else, and He knows our thoughts before they become thoughts. He prompts our thoughts, prompts our being. I cannot breathe unless my God is inside me.

L. S. S.: Sir, you said you realised it only a few years ago, suddenly, How did it come about?

Masti: I shall tell you. I have gone through terrible trouble and humiliation. I had suffered on four different occasions, something has happened to pull me out of the trouble without my knowing about it. I shall tell you one instance. I went to a village for a marriage. It was night. I got up to ease myself. My elder, Rangaswamy Iyengar, came along with me. We left the edge of the village and went into a narrow lane with plants on both sides. I passed the plants and walked out into the open space. I walked 7 to 8 steps. My elder said, "Why do you go so far in the dark. Sit down".

Next morning, I went to the tank the same way, with this gentleman to wash my face. On way I noticed that if I had gone one step further, I would have fallen into a ruined well (laughs) . I want to know, who is it that stopped me? Did

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Rangaswamy Iyengar know that I was in danger? Did I know that I was in danger? But some body knew. This seems true to me that something stopped me just at that point, because it wanted to save me. I call it my God. People may say I am a fool merely to connect this with the power outside and inside, but is it not true for me? I call that something my God. This experience is true for me. How can I disbelieve it?

L. S. S.: These are experiences valid to oneself. They determine one's attitudes. They become a part of one's awareness.

Masti: That is what I want to say. It is true for me, the fact that something is looking after me. You give me something I am happy, if you do not give it to me I am happy.

My happiness is undisturbed by the fact that something happens or does not happen. The Jnanapith Award comes – good; it does not come even then good! My life has been turned in a particular direction by this awareness and it came to me in 1962, about 22 years ago. After that my experience has confirmed that impression.

L. S. S.: There are occasions when one is not rescued by a higher power. How does one interpret this?

Masti: It has happened to me. Why was I not rescued when I was denied the ministership? I say it is for my good (laughs). How is it good? Goodness knows how, but He knows, Goodness knows (laughs). Accept the thing as it comes. There is destiny in it all, there is no chance in this world's life. Every bit of it is designed. "Thenavina thrunamapi na chalathi". That is the dictum in the Upanishad.

L. S. S.: But where does the individual's responsibility come in, Sir?

Masti: It comes in nowhere.

L.S.S.: There is no moral choice.

Masti: There is moral choice. He will speak to you. But you blunder, He will pardon you. Your father wants you to walk when you cannot walk. You walk and fall. Supposing you are going to fall very seriously He will save you. Supposing you are not falling very seriously, but only drop and hurt your shins, He will allow you. So I say there is a power watching over you every moment of your life.

Puttaraju came to me the other day when I completed 75 years, about 18 years ago. Puttaraju was a schoolmate of mine, a Christian, slightly older than myself. At the end of our talk just when he was going away, he said to me, "Venka-

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...a Iyengar, you must tell ...e one thing, I want to ask ..." I told him, "Yes, I am at ...ur disposal." He said: "75 ...ears! A long time to have ...ed, (he was older than me by ...year or two). Now, tell me ...e substance of your realisa... as a result of this 75 years ...f life."

I said, "Puttaraju, you are ...ting me a stiff question. Can ...put all these experiences of ...years into one sentence?"

"No, no, take time, give me ...e substance of it, not all the ...perience."

I sat down just for half a minute and then said, "Believe in God, and know for certain that He is watching over you all the moments of your life" (laughs). I said this 18 years ago. I have not shaken from that position, and what is more, every moment it gets stronger and stronger. I am not pushing this on other people. I am saying that it has done good for me.

L.S.S.: But Sir, why should man be good?

Masti: Because his God ...ants him to be good (laughs). ...e will put you through all the ...ps as a toddler and teach you ...w to walk. He wants you to ...alk with dignity and hold ...ur head up. Jesus Christ said, "I and my father are one" What did he mean? That the Father is all of us. We are in Him. Our Acharya said, "There is only God, there is nothing else.

But you are a separate entity. So it is "Vishistadvaita". Ramanujacharya said the same thing. Shankaracharya did not deny God. He said, "Bhajagovindam". What did Acharya Madhva say? "While you are you and He is He, you are two (laughs). You cannot be God and He is not you, but He is not you in the sense that you blunder. Know that your blundering is your affair."

Masti: **The Bharatiya Vidya Bhavan is a great institution and the work it has done is so huge and so admirable that I must fold my hands in veneration and respect. The Bharatiya Vidya Bhavan is now not merely an Indian institution but a world institution. My friend Shri S. Ramakrishnan, its present Executive Secretary, is a man of remarkable ability, spreading goodwill wherever he goes. I am happy that you have thought of recording some sentences of mine for publication in the "Bhavan's Journal", which is a first class journal spreading knowledge. It is fully worthy of the country which has given it birth and support.**

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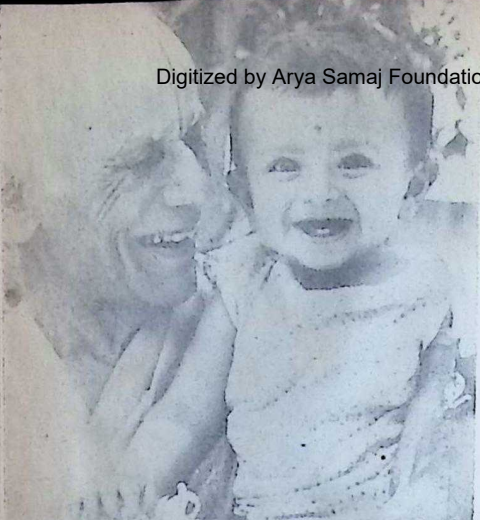

Beauty of Goodness

L.S.S.: Sir, you have succeeded in conveying the beauty of goodness in your writings as very few other writers have done.

Masti: I don't know (laughs).

L.S.S.: Most writers have talked about goodness but you have caught the radiance and loveliness of goodness.

Masti: If I have done it, it is the power inside me that has led me. I have not done anything. You remember, "Veeranarayanane Kavi Lipikara Kumaravyasa".

L.S.S.: We of the younger generation have heard that about 73 years ago when you started writing, there was very little incentive for writing in Kannada. It was regarded as an inferior language. Could you tell us something about the climate of those days? 1910-11 — that was the year you started.

Masti: We did not care for Kannada. We were all slaves of English. The British were our matsers. So we must do everything as they did. We were breathing because our masters were breathing. Fools, a whole nation of fools. We were like the little children who went behind the pied piper.

L.S.S.: What prompted you to write, Sir, in Kannada?

Masti: Oh, my love of my people. I said to myself when I read the stories in the Strand Magazine: 'These people are enjoying stories in England so much. I enjoy them here. What about our people? They should have some stories like these.' So I wrote stories. So this youngster got an ambition, a desire to write for our people.

I think I am a writer by birth. I am made to write. So, this impulse to write became irresistible for me. It was in 1910, when I was 19 years old, I began my story 'Rangana Maduve'. I was thinking, 'What do these young girls of 11 and 12 whom we marry know about love and all that? What can we say to them?' But still I married (laughs).

L.S.S.: Sir, but your first collection of stories contains such wonderful pieces as "Indireya Allavo" "Beediyalli Hoguva Nari." How did you

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choose this medium?

Masti: I simply started writ- stories because I saw stories e *Strand* magazine.

L.S.S.: It is as if the medium waiting for you because in very first collection you have such assurance and n very.

Masti: Yes, yes, I daresay. I certain that I was writing right. If people laughed at I laughed at them.

L.S.S.: Did people laugh at Sir?

Masti: Oh yes, they did. t is there in this?' they There was a young lady, amma, who said, "Mastiji, have written down things we see every day." 'My sister, that is literature,' I (laughs).

Magic, Mother and Child

L.S.S.: But then, Sir, what ens to your raw material is, experience in life, when sses into literature?

Masti: The writing mind is a of —what is it? Magic I ose. Must be, because it es it. The material is what . When it comes into a it takes another shape. If are sensitive it touches you pleases you, and you do know how you are doing it. the mother does not know the child is being shaped her (laughs) you do not . Is the mother trying to do anything? No, she is made that way. Her body is made that way. She does not do anything about it but still the child grows. It grows and becomes a child. In the same way a writer does not shape everything consciously and with an effort. It grows.

L.S.S.: But then, Sir, in recent days, we have been talking a good deal about technique. Your technique varies from story to story. How does it happen? Do you bestow any conscious thought".

Masti: No, no, it works itself out. As you know I have given conversation, letters, correspondence, even reports.

L.S.S.: Yes, you have also given a frame of narration.

The Novels

Masti: Yes, you see, everything has shaped by itself.

L.S.S.: And how about the novels Sir, the longer novels?

Masti: The same thing, I caught hold of this fellow Channabasavanaika, I felt great pity for this youngster of 18 or 19 years; terrible pity. I could not bear the sorrow of it, when I thought of him. I met the people, I walked over the hills in these places. I almost saw this young man distraught, unhappy beyond all measures with that mother there, ruining her name.

This boy is very proud and self-respecting and he finds that he cannot be self-respecting. I

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Masti with his wife at Tirumala-Tirupati

that boy. I saw this woman, ing hurt and would not have ed if somebody had killed . I saw this fellow, this Nam- , pretty, handsome fascinat- then I saw a young woman, o had lost her husband and had not become old in any e. Dangerous! and that was situation.

The whole thing built up by f. I did not do anything. e same with Chikkaveeraraja. wards the end I did not know how it would end. I knew Kunta Basava should die and Chikkaveeraraja should be dislodged. But how would it happen? How was it shaped, I did not know until I wrote it down.

L.S.S.: But the remarkable thing is that throughout the novel we are aware of an unseen presence. But we never feel that the characters are without freedom.

Masti: No, no, they are full of freedom.

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L.S.S.: Yes, that is the most remarkable thing about the novel. It seems to me so significant that the Novel should open like somebody turning a key in the lock of the prison. It seems that the whole state had become a prison virtually.

Masti: Yes, yes, "प्रकृते: क्रियमाणानि गुणै: कर्माणि सर्वश: । अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥"

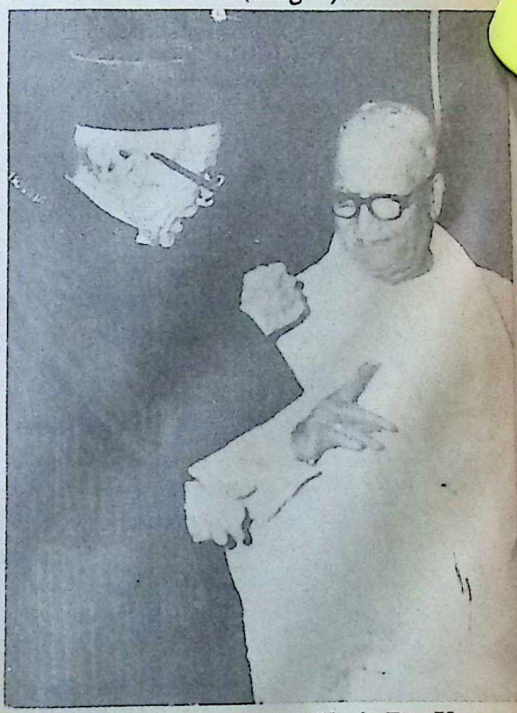
This is a sloka from the Bhagavadgita. All the things that you do are done by the "Prakruti Guna," by the qualities of our nature. There is no freedom. Even the wisest of us are led by the qualities of his nature. What has control done? Nothing. Man cannot change his nature. All living things proceed according to their nature. That is why Omar Khayyam has to say, "Forgive me for all my mistakes done by the nature you gave me or, forgive yourself (laughs). Why did you make me so?" That is the point. I realize that you are in a world where error is the normal course. Saving yourself from error is an unusual occurrence. Be careful, therefore, you are being watched. It is very frightening, very heart-breaking (laughs).

L.S.S.: Sir, in your first historical novel there is no such cruel character as in the second — Chikkaveera Rajendra. How do you conceive the central character — Chikkaveera Rajendra?

Masti: Why? Is not Nimbiah in 'Channabasava Nayaka' a cruel character? He kills that fellow cruelly.

L.S.S.: He is not so detestably cruel as Chikkaveera Rajendra.

Masti: He is trying to kill the prince. Is he not a cruel man? Very cruel man. I tried not to hate my characters but I do hate this fellow (laughs).



Masti with the late Shri D. V. Gundappa, the eminent litterateur

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Important Festivals :

Ashtami Rohini : Birth day of Sri Krishna (August—September.)

Guruvayur Ekadasi (December) : The Ekadasi celebrations begin 30 days in advance. Chembai Music Festival is conducted during the last four days of the Festival.

Annual Utsavam (February & March) : The most remarkable features of the 10-day festival are Anayottam (Elephant race) on the inaugural day, the grand Utsavabali on the eighth, the Pallivetta on the ninth and the Arattu on the final day.

Elephant Camp at Punnathurkotta : The Devaswom is maintaining 36 elephants of its own. The elephants are stationed at Punnathurkotta, 4 K.M. from Guruvayur. Pilgrims are permitted to visit the place and see the elephants.

General : The administration, control and management of the temple are vested in the Guruvayur Devaswom Managing Committee constituted under the Guruvayur Devaswom Act. 1978.

Administrator, Guruvayur Devaswom,
Guruvayur (Kerala)

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L.S.S.: But how do you see of supreme sacrifice not only raised himself to Godhead but even made such women as Mandhara and Kaikeyee divine (laughs). How this man changed this first class enemy of his Mandhara into a tolerating half-friendly enemy! (laughs).

L.S.S.: Even the comparatively minor characters there, Sir, like Taradevi are the quintessence of culture.

Masti: Oh! Wonderful woman — that woman. The Ramayana itself gives a wrong picture of Tara. I am sorry to say it of our people. They were not worthy of the Ramayana. Men who took hold of it later were not worthy of the Ramayana. That is why they make Rama wail and cry out when he loses Sita. These 6 or 7 sargas — stupid; only certain verses are correct. Rama was sorry, certainly he was not broken-hearted like that. He did not become half idiotic (laughs).

Rama was a wonderful man and that is why we call him God. What is God? Is God separate for you and me to see? He is not a man. God is more than that. In fact, God is all life. In our own stories, he starts with being a fish (laughs) and He is even a pig. So the idea is of one person who is prepared to make a supreme sacrifice for the good and satisfaction of the law of life, because such a person gives word and

Kkaveera Rajendra, Sir?

Masti: I always feel pity for . How well he was born and well he could have grown God had meant it. But the was led by his fate into rong course and went down, n, down, down. There was stopping him. I am sorry for — Chikkaveera Rajendra.

'Rama Pattabhisheka'

L.S.S.: Sir, there is another k of yours about which I ld be grateful if you would something that is, Sree Rama bhisheka. Of course you 'Adi Kavi Valmiki' long and it should have been slated into many of the in languages. It is a classic the Ramayana and I do not k 'Sree Rama Pattabhisheka' received the attention it ted. Your approach to the itself is different.

Masti: I know you have en about it in the book on You have said it is the of Rama. But, I am not king of telling the story of a, but I was creating the tion in which the people moving when Rama came the coronation. What was atmosphere when he came I do not think that I thought it when I wrote the poem, now looking at it from out- it seems to me my feeling that this man by one act

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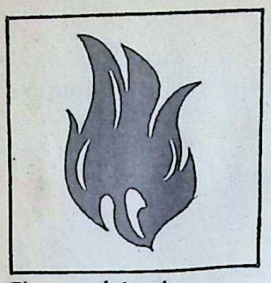

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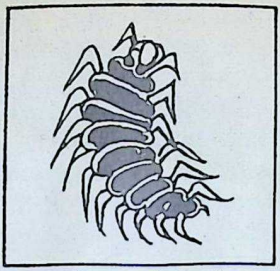

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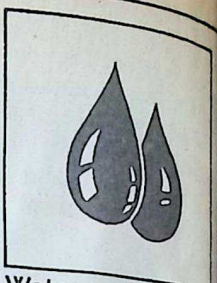

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it at all costs and his grandsons and everybody keep it. Keeping the word is an important thing in

Rama was prepared to go to forest to keep his father's though the father himself him to stay. "Put me refuse to go to the forest," Kaikeyi said. But Rama re- "No, Sir, your word must Even if you live a thou- years, your word must rule. my brothers are your ser- We shall carry it out. you cannot ask me to You have given your I do not want you to be- a liar." What a standard! when was this, Sir? Some 00 years ago. Where? In country (laughs) Is there other country which can of this ancestry, this anti- this height of imagination? I am very reasonably proud my country (laughs). That is all of us should be. We ld be proud to have been in a country which could this kind of imagination, see. Vyasa, and in later Kalidasa and in our own Kumara Vyasa. What men! ideas! and what heights imagination? What beautiful es they all had! (laughs).

L.S.S.: I have always ght that the central vision inating all your entire has two important aspects: one is the recognition of the potential of human greatness which manifests itself in Buddha and Yashodhara and so on. And the second, the recognition that every body errs and therefore, deserves to be forgiven. In "Sri Rama Pattabhisheka" you make Sita say this.

Masti: Yes. Ramayana itself says this. Hanuman, who had seen the women-guards ill-treating the mother, suggested before leaving Lanka, "These women have been very bad to you mother. I want to punish them." Sita said, "No,, don't. What is it that they did? They carried out their master's orders. Should they not do it? Who is it that has hurt me? It was my lot to be hurt. It was right that I should be hurt and they hurt me, that is all.

L.S.S.: In this epic, Sir, you have used blank verse. And probably you were the first to use blank verse in Kannada.

Masti: Yes, I was the first.

L.S.S.: How did you forge this medium, Sir?

Masti: I was in Madhugiri in those days. I had an idea that I should translate 'Hamlet'. I lost my heart to 'Hamlet' when I was a college student. I studied it as a text-book. You see, I was thinking of a verse for the translation. I thought I should write it in verse which would suit the epic and the theme.

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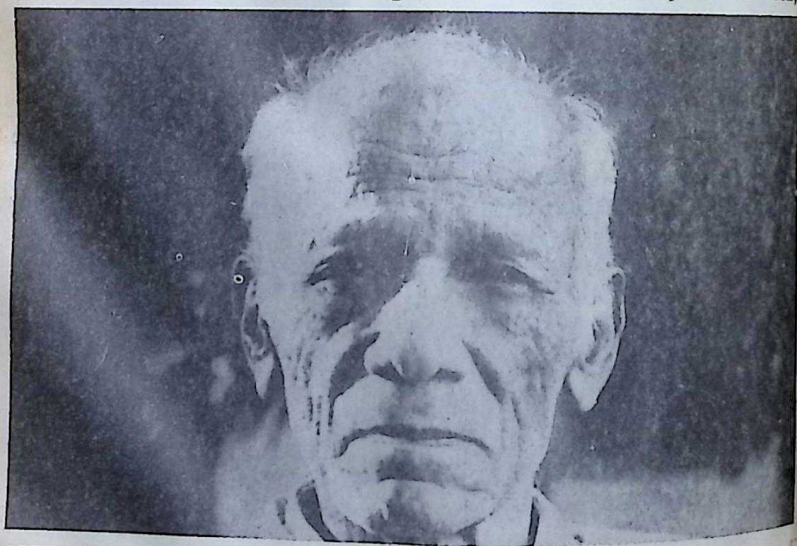
But the way of expression must be like Shakespeare's verse.

So one morning I got this into my head. "To be or not to be, that is the question." It took half a dozen shapes in sentences. One day "Aliyuvude, Uliyuvude, Aduve Samasye." That one line became the basic line. I said, "This is the line that must correspond to blank verse in English. "I must develop it" and I developed it.

I wrote the first narration, the story of the three village names, in that verse, to see how it would work. It worked beautifully. I did not know that it could be so successful and when I published it, people laughed at it. Our Shambhu Sharma of Puttur said, "What is this? It walks like Sankranti Purusha" (laughs) with deshevelled hair, flinging his arms about, rolling his eyes in a grotesque manner — he wrote like that —Shambhu Sharma,, and I laughed at it (laughs).

L.S.S.: Were you the first to use the sonnet also, Sir?

Masti: No, no. The sonnet had been used by, I believe, Puttappa and possibly, but I am not sure, by Govinda Pai. Puttappa, I think, had used it. But when I began to use it I used it to express my emotion plus imagination. I have never used prose for this purpose. My prose sometimes becomes like verse, carries emotion and also imagination. I see a flower, I see a bird, I see some sight, it becomes important, mentally and emotionally. I am satisfied or disturbed. I make use of it for verse, that is all. But the blank verse I found is like spoken words, but in a rhythm. Unseen,



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rusive rhythm, but there certain regularity in move-

Literary Criticism

S.S.: Sir, so far as I know were the first to discuss the on of literary criticism odern Kannada literature.

sti: Yes, yes,, yes.

S.S.: And in your own al writings there is a re- able blending of Indian s and the influence of ew Arnold occasionally. still it steers clear of rn influence. What do you think is the function of y criticism, Sir?

sti: Same thing as before. must see the work done by writer, be friends with him the start. Start in all iness, try to understand and state what he wants in other terms, in a diffe- way. He writes in verse, he a play, but his idea is thing. You state what he to say in your words, thing. Supposing you find is something lacking in riting, say it, in a friendly not like Jeffreys.

S.S.: Not magisterial.

sti: No, this will never t that kind of thing! No ack to your pill boxes' aughs) but in a friendly ay it cordially. "सत्यंब्रूयात्, ात्," speak the truth but speak it in pleasant words (laughs). The critics must say what he thinks. But he need not be harsh. Thus man with all his power of understanding and power of thought must illumine the work of the writer, show how beautiful his thought is. He can do it and not the writer himself.

What a competent critic can do even the writer cannot do, because he sees so much more than the poet or writer does. Actually the poet is never fully aware of all that he is saying. You remember the beautiful story in the Ramayana that Valmiki uttered a curse and it became a blessing (laughs). He did not know that it would be a word of blessing. Look at that. That story says that the poet is not always aware of what he is doing (laughs).

Function of Literature

L.S.S.: Sir, you have been very patient and answered all my questions. One last question. You have brought into your world the mightiest men and women and the humblest men and women from Sree Rama, Sita, Buddha down to a wood-seller Venkatiga. Now what do you think is the function of literature and particularly in this age of science and technology?

Masti: Science and technology are not outside literature.

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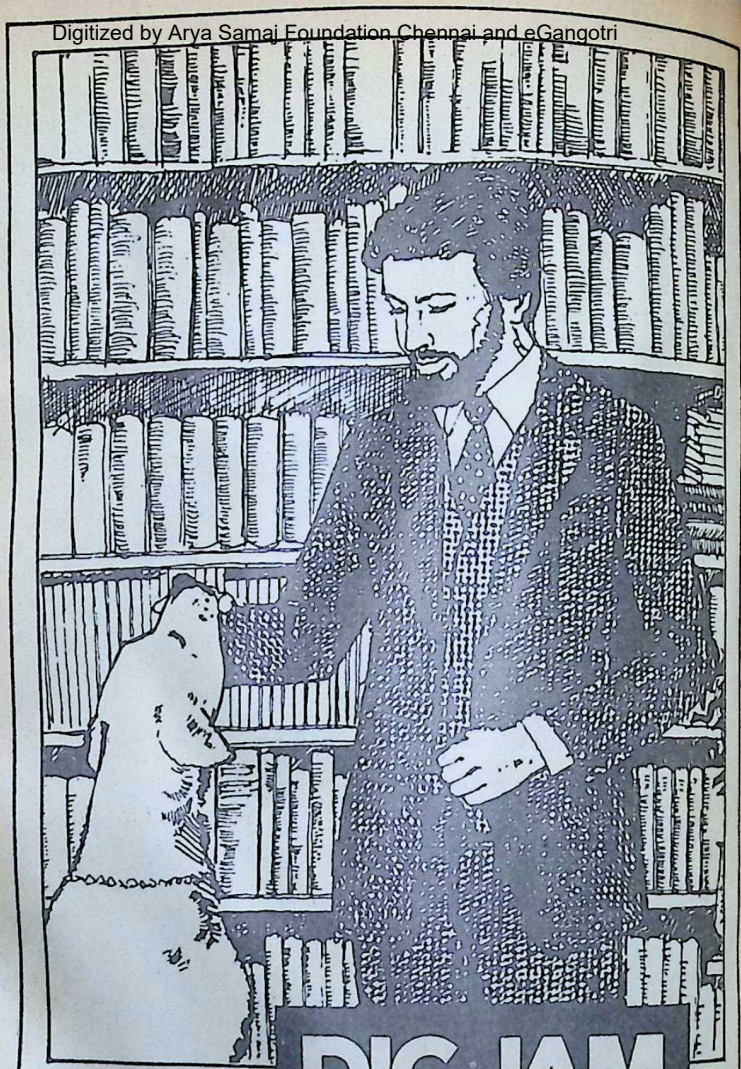

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can be stated in a way it pleases. The statement pleases when it instructs is ture. Huxley's essays are ful literature, in spite of about science. Let a scien- learn to please his readers ting what he knows about s. He will be a litterateur

erature includes everything man's personal expression, ht, feeling, everything. So the business of literature to all konwledge for its pro- (laughs), but say it in a ing way. Religion is inside ture, science is inside lite- Nothing in the world is literature. Painting is sculpture is inside, every- is inside literature. You state all these things in Speech is the only m which can function in se fields.

have heard of "Bhakti Marga, Gnana Marga, Karma Marga." I say literature is the fourth Marga; *Sahitya Marga.* Literature must save man from the wilderness in which he finds himself now. Literature can do it, religion cannot do it, because they (religions) will quarrel. Philosophers cannot do it; they will also quarrel. Science cannot do it because it is too much outside, not inside. Literature can keep the outside in tact, go inside and speak what religion says, speak what philosophy says, and say it all in a way that the common mind of an average man can follow. So it is the only power which can uplift mankind as a whole. Clever men can benefit by religion and philosophy. The common man can do it only through literature.

So the function of literature is to save mankind from being at the brute level and raise it to God-level. □□□

I think I shall never see
A poem lovely as a tree;
A tree whose hungry mouth impressed
Against the earth's sweet-flowing breast;
A tree that looks at God all days
And lifts her leafy arms to pray,
A tree that may in summer wear
A nest of robins in her hair,
Upon whose bosom snow has lain,
Who intimately lives with rain.
Poems are made by fools like me;
But only God can make a tree.

—JOYCE KILMER

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USHA AND ANIRUDDHA

AMBIKA CHARAN DAS

Act IV—Scene 3

(Enter Bana and his minister Kumbhanda)

Bana: Dear Kumbhanda, what should I do now? My child is dearer to me than everything. In punishing her, it is I who suffer pain.

Kumbhanda: Great and noble King, king of Asuras, better control all anger and rashness. This is an affair concerning her hearts. A wrong move may have tragic consequences.

Bana: I have not seen her since the day of my encounter with her young lover in her apartments. Is it proper if I go to my dear child and persuade her to forget her lover?

Kumbhanda: O King, it is the best course. You can break chains but not the chain of love. One rash utterance of yours may strike her hard.

Bana: You are right, Kumbhanda. The other day, the queen, her mother, spoke to her daughter. But my daughter was firm.

Kumbhanda: Your Majesty, this Aniruddha is the handsomest prince I have ever seen.

Any girl, nay, any goddess, will fall in love with him. His descent is also equally illustrious. He is the grandson of the great Krishna.

Bana: I am in a dilemma. It is shameful to offer in marriage my daughter to one caught as an intruder in my palace. He has routed our soldiers and, who knows, he may defeat us all one day.

Act IV — Scene 4

(**Scene:** Bana's Palace. Enter Bana into Usha's apartments)

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Usha: Salutations to thee, my father.

Bana: Blessings, my dear child. You know of your descent from the illustrious line of great Asuras like Prahlada and Bali. Your association with a youth of another race is degrading to us. I shall call all Asura princes for a Swayamvara.

Usha: Father dear, this life you have given me and your love and care for me are great. But I am unable to forget prince Aniruddha. Command me to die but don't ask me to forget Aniruddha.

Bana: Dear daughter, don't be adamant.

Usha: I shall obey my parents and also my lord. Has not my lord a superior claim to my obedience?

Bana: Child, you are in a frenzy now. Think calmly and take a wise decision. Let me leave you in peace now.

(Bana goes away)

(To be contd.)

He who compiles a book of helpful philosophy out of the material provided by other minds does the world a greater service than he who creates an epic of despair.

—Ella Wheeler Wilcox.

TURN..? WHITHER...? TO....?

by

CHANDRAKALA A. HATE
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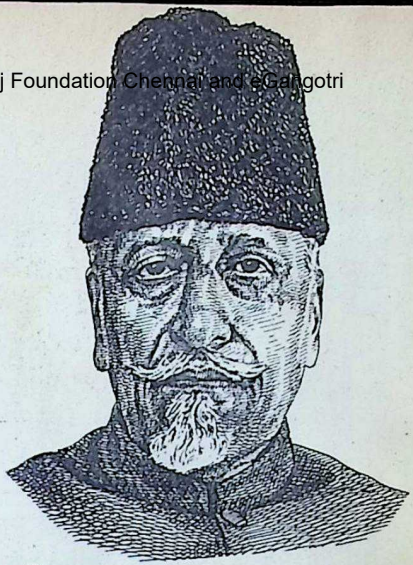
HERE and THERE

V. S. R. K.



Virgins"

EN the Education Minister Tamil Nadu, Shri C. ganayagam, directed the rs University to withdraw the curriculum 'Two Vir- in March last, I had not the novel. I had postponed g it for more than one rea- First, the themes and style ing of Kamala Markan- (a South Indian reported married to an Englishman tled in England) had never sed me. She appeared to me o remote from the realities situations in which she set ots and characters; there omething unreal and vague the setting as, for in- in her 'Nectar in a Sieve' A Silence of Desire.' Wil- Walsh, the English critic, his a certain lack of 'inti- and familiarity' with the of life she handled.

Secondly, the characters do not exactly fit into the social background against which they are delineated. This is true of Rukmini in 'Nectar in a Sieve', Mira in 'Some Inner Fury', Dandekar in 'A Silence of Desire', Valmiki in 'Possession' and Ravi in 'A Handful of Rice.' The characters and the situations are not intertwined or are not made to interact upon each other with the result there is no natural movement of the story.

Thirdly, the writing is jerky, and the effect on reading a paragraph is not different from what one feels on looking into a broken mirror. There is no crystallization of the idea as in the following from 'Some Inner Fury':

"Excitement had sent the colour to her cheeks; and there was something else, less evanescent, about her too — a glow,

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Oh pure transcendent Being
Who dwelt within me,
and Who, after giving Your breast to this infant
who dwelt in the darkness of nescience of anything
made a little wisdom accrue,
then, indwelling my consciousness,
made me cognizant of the Vedas—
(ordinarily) the subject of (Laborious) study—
and the arts without any study whatsoever,
and, showing me the true state of grace,
prevented me from going up the evil-thronging path
of religious sectarianism,
and directed me into the true universal path of holy grace,
and whenever I became confused,
exhorted me saying : "Oh son, do not get confused".
and rid me of all confusion ?

—Saint Ramalingar.

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serenity, which had not been there since she came to live in the city. Yet it was a serenity of a different order — finer, more refined, as if the dross had been taken from its virgin gold in some unknown fiery crucible. A serenity that does not come, but on the far side of suffering.

Serenity, as one understands, calmness. What is the kind of serenity — 'of a different order' that Kamala Markandaya talks about here?

All these flaws are found in 'Two Virgins' besides a wafer-thin plot and descriptions and suggestions of a libidinous nature. The story is about two sisters in a village, both daughters of a freedom-fighter whose sole source of income was from acre of land given by government. "When the Tommies had gone, and the Civil Service as well (?) and the new government came in, there was nothing Appa could think of to do. He hung around, and one day the resettlement officer asked him was he a small farmer, because land grants were being made to the landless. Appa said yes, he believed he could be anything he put his hand to, so he got his share of land." So simple as that!

The elder girl, Lalitha, studying in a school, gets funny ideas in her head and runs away to the city in search of a film-director who happened to visit the village and the girl's house. The inevitable seduction happens and the girl returns to the village only to be taken back to the town by the parents to get her married to the seducer. Failing to persuade the man to take the girl, the parents get the girl aborted. The girl, however, disappears. The observer of the changing scenes in the village and in the town, and 'the slow but irresistible encroachment of new and material values on the ancient beliefs and old established relationships within the family and village' (as the publisher's blurb states) is the younger sister Saroja. This girl, on her return to the village, falls for a sweetmeat-vendor called, of all names, Chingleput!

One feels sorry for the B.A. students of the Madras University who had had to study this 250-page novel for two years. If there was a book in bad taste, as Justice G. D. Khosla defined it in 'Pornography and Censorship in India,' here was one. The egg-heads would not, however, give way. Some of them argued that 'obscenity was part of literature' and that 'the works of all top writers, including William Shakespeare, could be faulted for obscenity'. The best comment came from one of the academic fraternity. He said:

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his controversy would not reckoned from 786 B.C. though
e arisen if those who pre- the origins of ancient Greece are
ferred it had taken the trouble traced back to the second or
read it". I find no reason to third millenium B.C. India's re-
ept this view. corded history goes far beyond
the 8th Century B.C.

o Great Cultures

Dr. S. Venugopalachar of the Comparing the Indian and
stitute for Rewriting History, Ionian philosophy, Maulana
w Delhi, has claimed that the Abul Kalam Azad, scholar,
-Christian civilisation of patriot and national leader, has
reece had its roots in Vedic stated: "The fact that India in
ture with Sanskrit as its lan- the sixth century B.C. could
ge. Giving examples, Dr. exhibit the method and approach
ugopalachar has pointed out of Gautama the Buddha and
w Demetrius is the Sanskrit Mahavira is in itself evidence
va-Mitras (a friend of God), that the country had developed a
rates is Sukruta (a man of widespread and deep philosophi-
torious conduct), Alexander cal insight ..... Such a philo-
Alaksyendra (the lord of sophic temper did not emerge in
ds). He has also claimed that Greece till much later". Maulana
ient Parthia was the land of Azad poses the question, "If it
na (Arjuna). is an acknowledged fact that
philosophy began in India ear-
lier than in Greece, would it be
unjustified to suppose that Indian
philosophy may have had some
influence on the beginnings of
Greek Philosophy?, and himself
gives the answer: "There is no
question of the exaltation or
diminution of any country's or
nation's contribution. We have
divided humanity into groups
based on geographical boun-
daries and painted Europe, Asia
and Africa in different colours in
the map of the world. The map
of human knowledge cannot,
however, be divided into regions
of different colours ..... If
philosophy began in India ear-

That there were cultural con-
s between Greece and An-
t India is a known fact which
been established by scholars,
Eastern and Western.
agoras and Apollonius of
na (born a few years before
Christian era) are reported to
travelled through Asia and
d India. While some Wes-
ers have claimed superiority
the Greek culture and have
ted India as a great bor-
r (as in drama, for instance),
erners have sought to show
culture as something supe-
Greek history is generally

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than in Greece, its only effect that in narrating the history philosophy, we should begin the mention of India. This is not, however, give any spe- virtue to India nor detract the glory of Greece".

Nehru's voice is the voice of Citizen of the World though himself was a staunch Indian nationalist. Research findings such as those of Dr. Venugopalachar are, no doubt, interesting but we should guard ourselves against jumping to conclusions in matters cultural as there is still a large unmapped area in ancient Indian history.

'Good Man'

Shri Masti Venkatesha Iyengar, the nonagenarian scholar-writer, is the third to receive the Jnanapith Award from Karnataka, the previous recipients being Shri D. R. Bendre and Dr. Shivarama Karanth. With more than 100 literary works to his credit, in every genre, Masti is considered a Father Figure in Kannada literary renaissance. We carry elsewhere in this issue an interview with Shri Iyengar in which he refers frequently to his deep faith in the **Antharyami,** the immanent Being. Such an affirmation of faith in a Supreme Being by one so distinguished and who has lived through the Scientific Age should stabilise and strengthen the wavering faith of all those who are swept away by the materialist tide. Men like Shri Iyengar exemplify certain virtues cherished in our cultural tradition. One such instance of Shri Iyengar's nobility of mind may be mentioned here:

Shri Iyengar's novels, 'Chennabasava Naik' and 'Chikkeveera Rajendra' were translated into Tamil in the sixties. The translations were done, at Shri Iyengar's own instance, by Shri Hema Ananda Thirthan. For the translation of 'Chenna' the translator received Rs. 400/-. For the translation of 'Chikkaveera' he got Rs. 500/-. Some years after this, the National Book Trust took up the publication of the Tamil version of 'Chikkaveera', the novel that has now received the Jnanapith Award. The NBT sent Rs. 1,800/- to Shri Iyengar.

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Shri Iyengar promptly wrote to Shri Hema Ananda Thirthan, who had then gone to Trivandrum from Bangalore: "The National Book Trust has taken up for publication your Tamil version of my novel 'Chikkaveera Rajendra.' The Trust has sent me Rs. 1,800/- I do not feel it proper to take the whole amount. I wish to share the amount with you. I am sending herewith a draft for Rs. 400/- being the balance to be paid to you after what I have already given you i.e. Rs. 500/-".

In his preface to his 2-volume biography of Rajaji ('Rajaji — A Study of His Personality', a Bhavan's publication) Shri Iyengar writes: "The world's supreme need is of good men who serve the race in serving their nation or their religion, and who will do nothing to the injury of the larger unit in serving the smaller one to which they happen to belong. The subject of this study was one such man and lover of his fellowmen, and all the lovers of the race of man may say of him, "May his tribe increase".

We say 'Amen' with all our heart as Shri Iyengar himself belongs to that tribe.

(Shri Iyengar's books in English translation are available from Jeevana Karyalaya, Bangalore-19.)

B. J. Diwali Number

The Annual Number of 'Bhavan's Journal', with our national symbols on the cover, has elicited praise from our readers in the different parts of our country. The Diwali special issue, which is under preparation, is due for release in the second half of October. Contributions from our readers by way of articles of religious, literary and artistic interest, plays, poems and short stories are welcome. Readers may also send their views on the national debate, 'Parliamentary Vs. Presidential Form of Democracy.'

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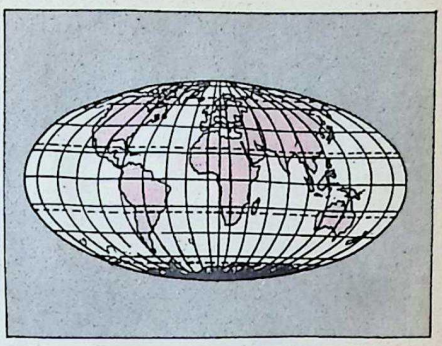

The Conundrum of Aid

V. SIDDHARTHACHARRY

THE military co-operation of the governing elites of States has obviously created more problems than it was meant to solve, assuming that there was a problem to start with. Disputes have always have been and will be between States particularly contiguous States of secondary or tertiary rank in military terms. Such disputes must always be bilaterally solved lest a third should become the beneficiary, the *Tertium Gaudens*. If military pacts are unethical, the politics of aid are by no means governed in practice by altruism. Even in the rare instances when they may be initiated by philanthropy or a sense of guilt prompting a donor State make a token surrender of former despoliation, the actual history of aid has been far from reassuring.

For, the problem of aid is not just redressal of wrong. It is almost impossible, given the very tight economics of even the most affluent countries to show largesse about without creating invidious imbalances among the recipients: large and populous countries receive *per capita* receive derisible aid; small states get the lions's share. W. Germany, for instance, somewhat too often falls back on the shibboleth that India — with nearing 700 million inhabitants — gets from her voice the aid to other countries. But these have only a tenth of India's population. What does this lead to but the creation of a state of regional malaise?

Even aid through investment, a healthier form than "cheap" loans, will be found to have gone to small "viable" economies. The amount of investment in South Korea, Taiwan, Hong Kong and Singapore, which is supposed to have created a magical quartet of vibrant eco-

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...s, has actually distorted economic map of East and Asia. Non-cotton produc- Hongkong has eaten into Indian cotton growers' gains much so that India is gra- recoding in the Cotton le Market, for 6000 years age earner.

The fact is that there is not ...gh aid to go round equi- The only manner of ...ably apportioning scanty ...rces is a World Body, pos- the World Bank. Only a ...ocratic approach can steer ... of aid being utilised by ...erful countries, military or ...omic, or both, for their own ... True, as in the case of ...tionalised" enterprises, an ...ic body, such as the World ..., absorbs in transmission a ... deal of the resources, the ...t is not as attractive as ... bilateral aid is employed ... reference to the input. But ... more important it is to the ...er conduct of international ...ions that aid should go to poorest peoples; and it is pro- that the first invesments ...ld be to provide, Water, ...d, Shelter and Population ...trol incentives.

Instead, we see aid being ...nelled to States surrogate a superpower or disbursed ...ng religious groups. They ... created new industries ...h upset traditional traffic in commodities. Thus, we find that in a world where tea is sufficiently abundant — or coffee — or sugar — or whatever — immense resources are poured into new areas reducing prices to uneconomic levels for the original producers instead of helping original producers to produce more and cheaper. Rather than have such aid it would have been better if no aid had been dispensed.

Indeed, upon examining the case of China, one finds that Mao's decision to ignore the world at large and concentrate on China's own strength has paid excellent dividents. Without World Bank, I.M.F., W.H.O., ECAFE etc., China has come off better than most comparable areas. His decision even to terminate, within a decade of its institution, Soviet aid, despite initial difficulties, did not hamstring China's development overtly.

A very important *sine qua non* for disbursement of aid by the World Bank would be that no political grounds should operate so long as the State continues to be a full member of the United Nations. It has been proposed that members of military pacts should automatically forgo their votes in the UN but that should not mean, *ipso facto*, that they would cease to be members of UN.

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Playing havoc

d has been playing havoc Asia as it has directly led diversion of native re- ces for armament. This is chief shortcoming of aid. s, therefore, necessary to detailed formulae by the cation of which quantums id can be disbursed or with- or reduced.

fact, even within a country emphasis on the develop- of a part causes imbalance whole. If, in a cluster of ges, one or even only a few selected for aid, the social rm of the cluster is disturb- Care has, therefore, to be n to see that cohesion is sacrificed for immediate ntage. In such cases it is encouragement be given to individual enterprise of y unit rather than that ity, if it be charity and not with strings, is not broad- to the detriment of adjoin- folk. For prosperity is ever ive.

or South Asia, Iran to n, the units for development extensive and populous. refore, it can only be in framework of the whole a part of South Asia can externally aided. If this is done, in the not-so-long run e who feel deprived will re- and the prosperity of the will be ephemeral and ght with peril.

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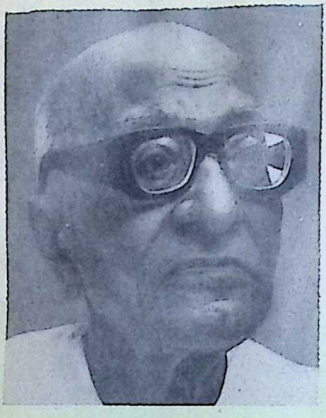

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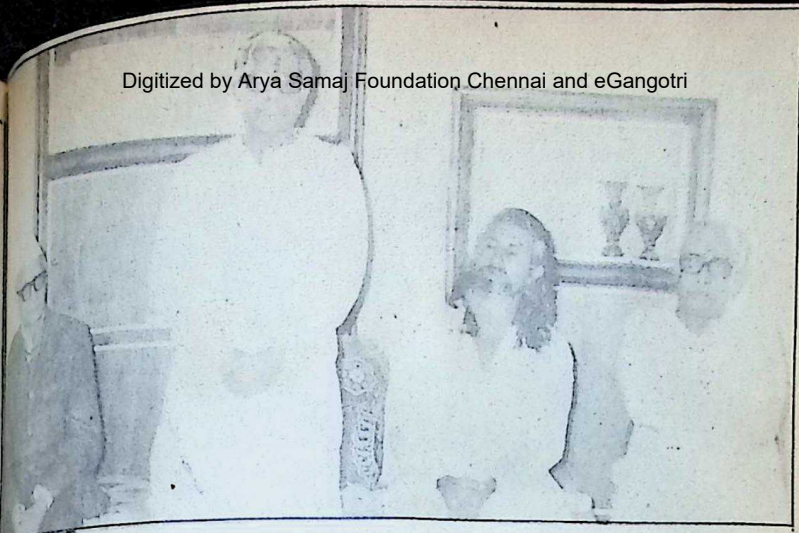

Shri C. Subramaniam speaking at Alandi. (L. to R.): Dr. R. N. Tandekar, Shri C. Subramaniam, Shri Sakhare Maharaj and Shri S. Ramakrishnan

Bhavan's Harikatha Kirthan Mahavidyalaya Inaugurated

ON the banks of Indrayani river in the small village Alandi, near Pune, in Maharashtra, is the famous and sacred temple of Sant Jnaneshwar. The temple's special significance is that it has been raised over the Samadhi of Sant Jnaneshwar noted for his immortal work "Jnaneshwari," a unique commentary on the Bhagavad Gita. Alandi has now become a place of pilgrimage and has been attracting a large number of devotees from all parts of the country.

From ancient times, 'bhajan,' 'kirthan' and harikatha' have been a regular feature of community life in the village. In order to re-invigorate this age-

Swami Ranganathananda speaking at the public meeting held in Pune in connection with the inauguration of the Mahavidyalaya at Alandi

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old tradition the Bharatiya Vidya Bhavan has launched a new project, 'Sant Jnaneshwar Harikatha and Kirthan Mahavidyalaya,' thanks to munificent donations from several well-wishers of the Bhavan.

The inaugural function of this project was held at Pune on July 26, 1984. There was 'Mahapuja' and 'Abhishek' at the holy shrine of Sant Jnaneshwar. The 'Yajman' of the puja was Shri C. Subramaniam, Vice-President of the Bhavan. Shri and Srimati Dhirubhai Mehta and other members of the Bajaj family, Shri S. Ramakrishnan, Executive Secretary of the Bhavan and Shri K. V. Gopalakrishnan, Deputy Registrar, were also present.

Under the guidance of Shri Chitaleguruji, 'Ganesh Yaga' was performed by the Vedic pandits. Dr. V.Y. Kulkarni, Director-designate of the Mahavidyalaya, was the 'Yajman' for the Yajna. Following distribution of 'prasad,' a meeting was held at the community hall of the temple.

Shri Sakhare Maharaj, addressing the gathering, spoke at length on the origin of 'harikatha' and its significance and the noble contribution made by Sant Jnaneshwar, through his devotional songs and compositions, to the fostering of virtues like campassion, forgiveness and mercy. He said that it was in the fitness of things that the Bhavan had launched the Harikatha Project at Alandi, sanctified by the birth of Sant Jnaneshwar, famed as "ADYAKIRTANKAR." He appealed for generous help for the success of the project.

Shri C. Subramaniam inaugurated the project by lighting a lamp. "The lamp always looks up and never looks down. It dispels darkness and fear. From one lamp we can light thousands of lamps. That is why lighting the lamp is significant," he said.

In the course of his speech, Shri Subramaniam said: "Modern science has brought material prosperity to the people, but it fails to bring mental peace. There is chaos and confusion, there are conflicts and confrontations throughout the world. The invention of nuclear weapons has created a feeling of insecurity in the minds of the people and it threatens the total annihilation of life on earth. Therefore, it is all the more necessary to stress the need for human harmony and spiritual progress.

"India has always been blessed with the birth of sants and sages like Jnaneshwar, Namadev, Tukaram, intellectuals and patriots like Raja Rammohan Roy, Tilak Maharaj and Yogis like Ramakrishna Paramahamsa, Ramana Maharishi and Shri Aurobindo. Their teachings are

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...al sources of inspiration

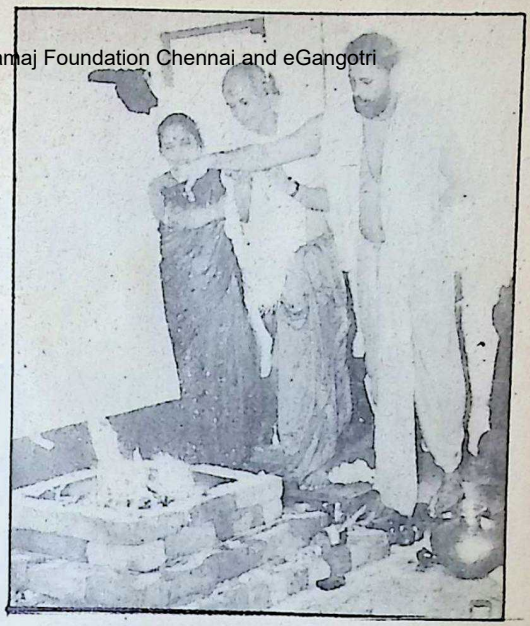
...Mahatma Gandhi emphasised ...efficacy of prayer. He felt ...the singing of 'Ramdhun' ...the most important part of ... congregational prayer. ...dhun' is as simple as it is ...ive. Only it must proceed ...the heart. Anything that ...ms can do together be... ...charged with unique ...

...The Gurukula system of ...tion, which was in vogue ...ient times, had many ad...es. It enabled students to ...closer to the teachers and ...in the moulding of charac... The Harikatha and Kirthan ...vidyalaya aims at reviving ... glorious tradition. We ... that the Mahavidyalaya ...ourish drawing students ...all parts of the country."

...e Mahavidyalaya provides ...ial accommodation, food ...other facilities. The intake ...ees will be small to be...ith.

...ier, Dr. V.Y. Kulkarni, ... Director of the Maha...aya, gave an introductory ...h explaining the objects ...e institution. The meeting ...with a vote of thanks by ...Bhayyasaheb Onkar.

...the evening there was a ... meeting at Pune at which ... Ranganathananda was ...f speaker.



Dr. V. Y. Kulkarni and Smt. Kulkarni performing 'Purnahuti'

Swamiji pointed out that the Vedas and the Upanishads had laid stress on caring for the neglected sections of society, because everyone's soul was potentially divine. Recalling the great contribution made by Maharashtra saints in the field of 'Harikatha Kirthans' Swami Ranganathananda said that the old methods of teaching 'kirthans' and 'kathas' should be changed as they were getting outdated. The same thing done in a modern way would attract more people from society. Modern 'kirthans' and 'kathas,' he said, should evoke a spirit of freedom and equality among the masses. He expressed the hope that the

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Bharatiya Vidya Bhavan's new project, the Sant Jnaneshwar Harikatha and Kirthan Mahavidyalaya at Alandi, would project just such new techniques of kirthan-teaching to inspire the masses.

Swamiji said that in the Vedic dharma everyone had to do his duty for the welfare of the country. For this purpose it should be our endeavour to spread the knowledge of the Vedas among the masses so as to bring equality among different sections of society. The whole of India could be transformed if everyone did his best. Hard work, worship and meditation were the three fundamental means of achieving this end.

Dr. R. N. Dandekar, the noted Indologist, presided over the function. Shri M. R. Yardi, Chairman, introduced the speakers. Shri Navalmal Firodia, member of the Bhavan's Pune Kendra, welcomed the guests and Dr. V.Y. Kulkarni, Director of the Mahavidyalaya, proposed a vote of thanks.

The meeting was well attended and among those present were Shri Aravind Mafatlal, Shri Apa B. Pant, Dr. C. R. Swaminathan of Union Ministry of Education and Shri Rairikar, Hon. Secretary, Pune Kendra.

(*Report by Shri K. V. Gopalakrishnan*)

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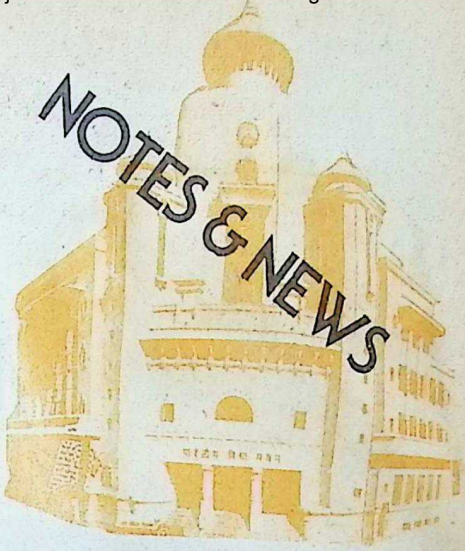
(MM) J. H. DAVE
75: RECEPTION
MBAY



who was thought to be a
ritted 'devil' under Kula-
n 1939 turned out to be a
m Totakacharya.
t was how Justice N. P.
rani began his tribute to
Jayantkrishna H. Dave
75th birthday was cele-
d by the Bhavan in Bom-
on September 8 in a big
beautiful way.
e function also marked the
e by Swami Chinmaya-
of the sixth and final
e of Prof. Dave's critical
of Manusmriti with nine
entaries.
stice Nathwani said Prof.
's forensic brilliance first
ed when he, with the aid
closely typed pages of
s from Smritis, illumined a dark aspect of the Hindu marriage law.

...mi Chinmayananda releasing the final volume of "Manu-...ti" edited by Prof. J. H. Dave. At left is Shri Pravinchandra V. Gandhi, Bhavan's Vice-President

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Justice Tendolkar, himself a sound Sanskrit scholar, had concluded his judgement in that reported case with a tribute to Prof. Dave's diligence and scholarship.

Two more famous cases, one between the two followers of a Vaishnav Maharaj and another, known as the "Motisa Jain Temple Case" had settled Prof. Dave's fame as a legal wizard.

Justice Nathwani compared Prof. Dave with some of the tallest of Sanskrit scholars of yesteryears and wondered whether there would be anyone to continue Prof. Dave's line of scholarship.

Dr. Usha Mehta said that Prof. Dave was a harmoniser of oriental and occidental wisdom. He also combined in him Jnana and Bhakti.

Shri Amritlal Yagnik, who pointed out that Prof. Dave's well-known work "Immortal India" in four volumes had been translated into Gujarati by the famous publishers of "Sast Sahitya," felt that he should d vote his energies even more fo the propagation of Sanskrit.

He also referred to Prof Dave's History of Gujarati Lite rature, published by the U.P Government and which is a tex book in seven universities.

Shri S. B. Velankar, speakin in elegant Sanskrit, praised Shri Dave who had done much in th field of scholarship.

Shri P. C. Mehta saw in Prof Dave a synthesis of seculat learning and spiritual wisdom an interpreter of ancient wisdom to the modern man in modern idiom.

Shri J. T. Desai said that i honouring Prof. Dave Bhava was honouring itself.

Shri S. Ramakrishnan, prior to requesting Dr. R. R. Diwakar the President of the evening to present momentoes to Prof Dave — a Gitopadesa scene carved in sandalwood, a shawl a brocaded Kanchipuram sar

Dr. R. R. Diwakar, Shri S. B. Velankar, Shri S. Ramakrishnan and Shri M. V. Subba Rao

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Smt. Tarulata Dave and an
tly framed inspiring mes-
entitled "Be Ever Young"
said that Prof. Dave, who was
ciated with the Bhavan from
ception, had given his very
for the Bhavan. Though his
nological age was 75, reck-
in terms of bounce, buo-
and enthusiasm, he was
ly 17. His qualities of sim-
living and high thinking,
scholarship, unimpeachable
grity, childlike innocence,
-mindedness and infectious
usiasm which often express-
self in his spontaneous and
ected bursts of laughter,
e a source of inspiration for
ers.

r. Diwakar, in his presiden-
address, said that at a time
the present one when spiri-
ly was at a discount, men
Prof. Dave who combined
themselves scholarship and
mic conduct could do much
ring about a national rege-
ion. He had no doubt that
in spirituality, which at one
was revived by Adi San-
, who came as a penniless
and established four
ms' in the four corners of
a, would express itself again.
had first to raise himself
bestiality to humanity,
from humanity to divinity.
manifestation of the divinity
t in man was the goal of
religion.

oting Vidyaranya, the cele-
d author of 'Jivanmukti
ka" Dr. Diwakar said:
ituality does not mean
-worldliness. It means the
ising of the material life,
alising the mundane, human
to higher levels."

oking the blessings of God
Prof. Dave to live for a hundred years, Dr. Diwakar hoped Prof. Dave would continue to enrich the lives of the people by his scholarly works.

Swami Chinmayananda, who released the sixth and concluding volume of Manusmriti, edited by Prof. Dave, observed that the understanding of many Western scholars about Manu, the great Indian law giver, was faulty. One had to view his writings against the background of the times in which he lived. The eternal values embedded in the book had to be absorbed. Swamiji desired that Prof. Dave's work which is in Sanskrit should be translated into all regional languages and English.

The world today, especially the Western world, was floundering for want of an appropriate value system. While the West was increasingly realising the worth of the time-tested Indian value system, there were many half-educated in India keen on "breaking the existing values in our land."

Swamiji said that Prof. Dave's 'best is yet to be' and that men like him served as exemplars of the best in our ancient value system.

In this course of his thanksgiving speech, Prof. Dave said that Swami Chinmayananda was Bhavan's friend, philosopher and guide, an internationally reputed and venerated Sanyasin who was the embodiment of Indian culture and religion. And as for 91-year-old Dr. Diwakar — "before him I am a child" — he was verily a Sanyasin in white robes, "Swetavastra Sanyasi."

Prof. Dave said that his maternal grandfather was a Sanyasin and so was his father's

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grandfather. His Sanskrit teacher, Mm Sridhar Sastri Phatak also became a Sanyasin. So he was all the more happy that the ochre-robed Swami Chinmayananda and the white-robed Dr. Diwakar were present to bless him on his 75th birthday.

Prof. Dave recalled his first meeting with Kulapati Munshi in 1933 when Munshiji appreciated his work on untouchability and how a life-long association was begun. Later Munshiji with paternal affection told him to look after the academic side of the Bhavan. The critical edition of Manusmriti was done at the behest of Chief Justice Patanjali Sastri who was the chairman of the Sanskrit Board of which Prof. Dave was a member.

Manusmriti, he said, was a practical work on Dharma. It had great breadth of vision and in substantiation of this, Prof. Dave quoted a verse meaning: "If one has no conflict with one's conscience, one does not require any external purification."

Thanks to his association with the Bhavan and the blessings of Munshiji, he could bring out the critical edition of Manusmriti.

While thanking everyone for the love and affection showered on him, Prof. Dave also publicly acknowledged his debt of gratitude to his wife, Smt. Tarulataben.

Earlier, Shri Pravinchandra Gandhi, Vice-President of the Bhavan, in his welcome address said Prof. Dave had been responsible for bringing to light many a literary and philosophical gem of Indian scholarship.

Some years ago the Government of India had approved the Bhavan's project of bringing out the critical edition of Manusmriti with nine commentaries. Two of the commentaries, written several decades ago, had remained unpublished and were available only in manuscript form. The nine commentaries are those of Medhatithi, Sarvajnanarayana, Kulluka, Raghavananda, Nandana, Ramachandra, Manirama, Govindaraja and Bharuchi. With a critical introduction and various appendices, the entire work would exceed 2,000 pages. Prof. Dave had been the guiding star of this gigantic project.

Shri Pravinchandra Gandhi said Prof. Dave had also undertaken on behalf of the Bhavan another great project — a commentary on the 13 principal Upanishads.

Describing Prof. Dave as an ideal teacher in the true sense of the term, Shri Gandhi concluded with the memorable words of the Prasnopanishad: "Namah Parama Rishibhyah! Namah Parama Rishibhyah." (Salutation to Great Teachers, Salutation to Great Teachers).

Shri M. V. Subba Rao, Executive Vice-Chairman of of Bhavan's Hyderabad Kendra, conveyed to Prof. Dave greetings from Bhavan's Kendras. Shri Gopalakrishna Modi, Principal of Bombay Astrological Society, read out the messages.

The function began with Bhavan's prayers, and prasad from Sringeri and Dwarka Sankaracharyas, Sankara Matham, Bombay, Mumbadevi Temple, Babulnath Temple and Bhavan's Shiva Temple were offered to the Dave couple. ●●●

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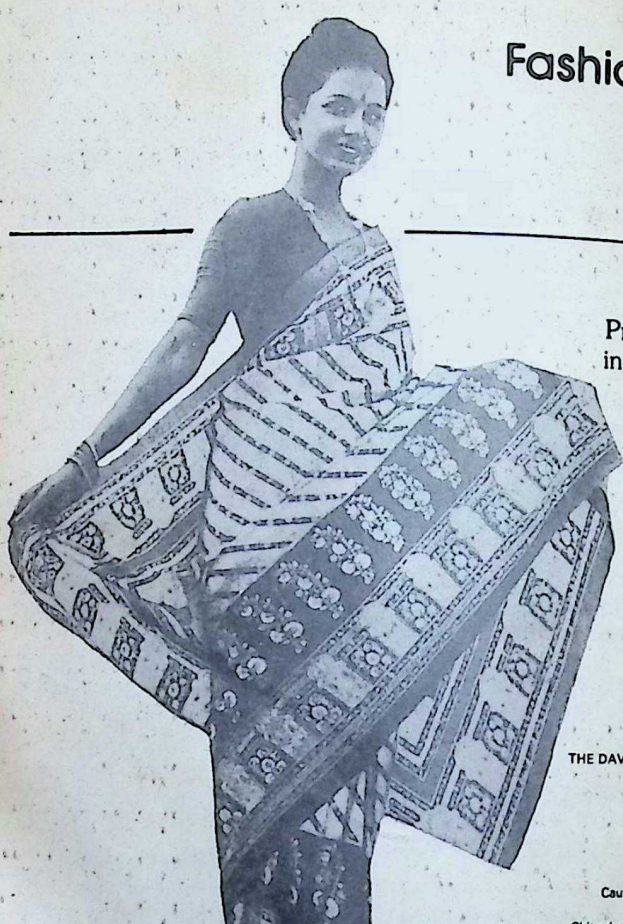

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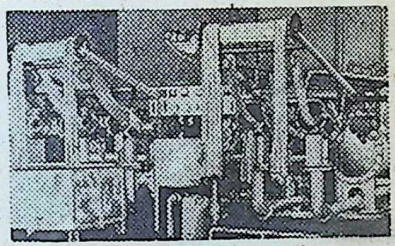

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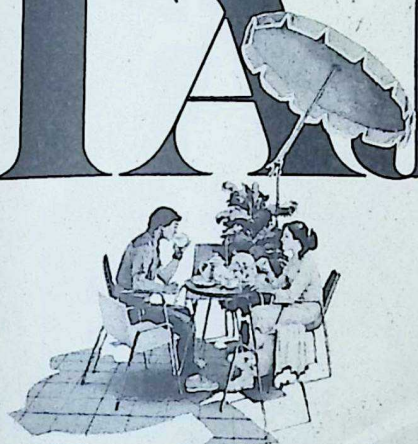

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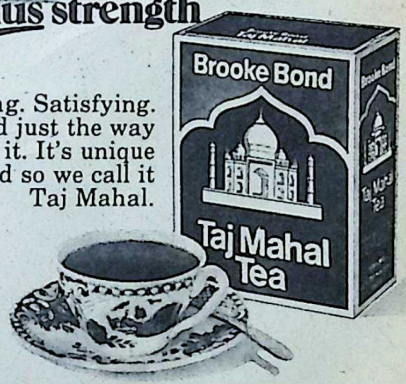

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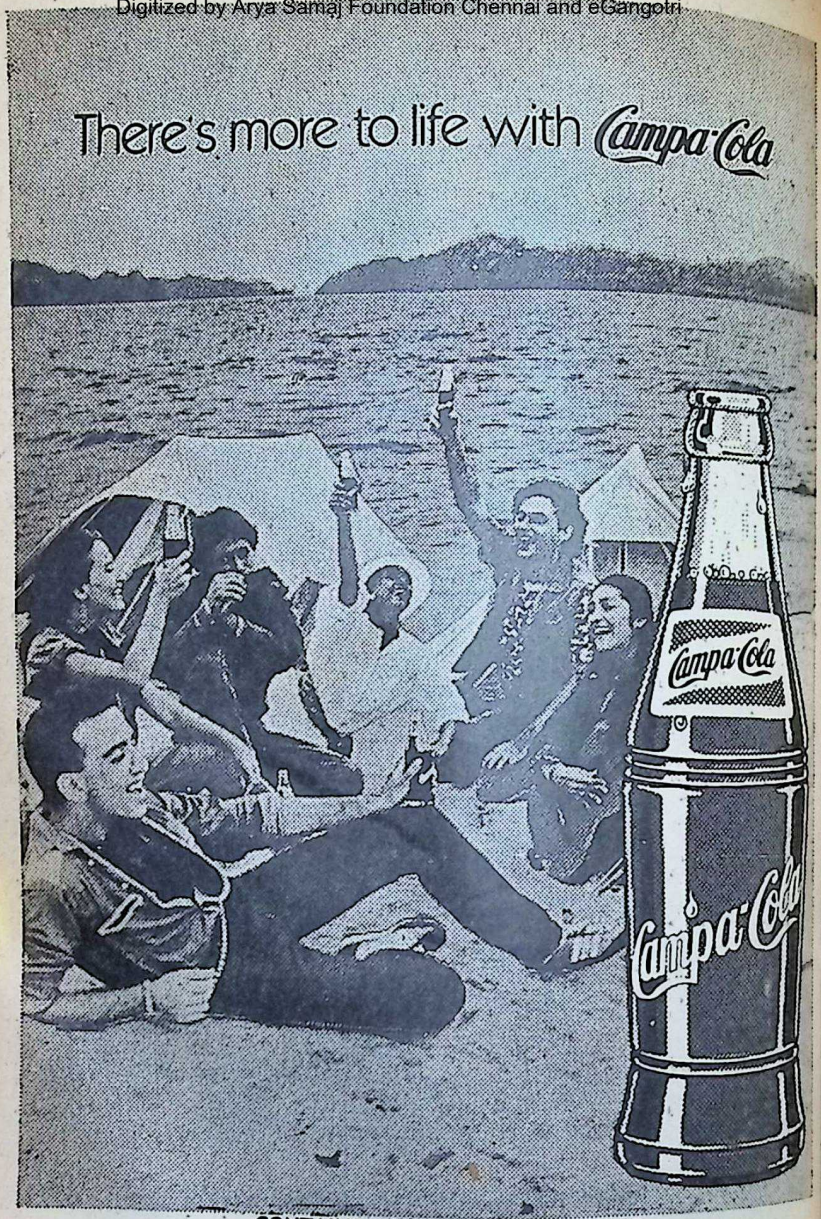

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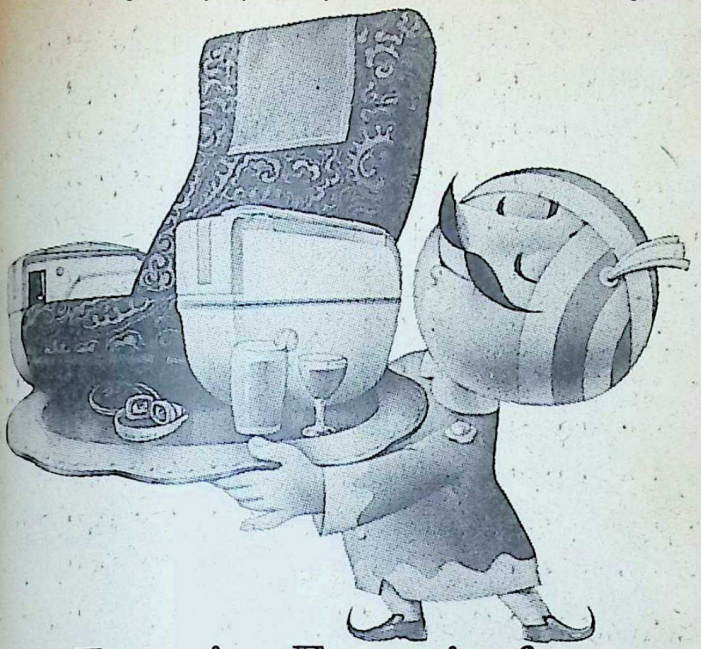

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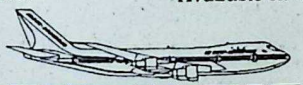

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OUR COVER: MAHALAKSHMI TEMPLE DEITIES (Bombay)

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BHAVAN'S JOURNAL

आ नो भद्राः क्रतवो यन्तु विश्वत

A no bhadrāḥ kratavo yantu viśvataḥ
Let noble thoughts come to us from every s

Rigveda 1-

PRAYER TO GODDESS

विश्वेश्वरि त्वं परिपासि विश्वं
विश्वात्मिका धारयसीति विश्वं
विश्वेशवन्द्या भवती भवन्ति
विश्वाश्रया ये त्वयि भक्तिनम्राः।

O Queen of the universe, you pro tect the universe. As the self of th universe, you support the universe You are the (goddess) worthy to b adored by the Lord of the universe Those who bow in devotion to you themselves become the refuge of th universe.

—Devi Mahatmya, XI-33

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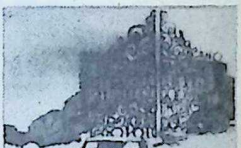

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The translation and notes of Adi Sankaracharya's "Siva Aparadha Kshamapana Stotram", by Shri N. Anantharaman is being serialised in the 'Bhavan's Journal' from this issue onwards. After service of more than three decades in the Income-Tax Department, Government of India, Shri Anantharaman retired as Commissioner of Income-Tax Bombay in December 1982 and is at present working as Honorary Joint Director, Bhavan's Rajendra Prasad Institute of Management and Communications, Bombay. Shri Anantharaman is deeply interested in Vedic studies and Indian philosophy.

Siva Aparadha Kshamapana Stotram

A few years ago, when I was privileged to pay my respects to the Paramacharya of Kanchi Kamakoti Peetham Sri Chandra Sekharendra Saraswati Swamiji, he mentioned as to how Adi Sankaracharya Jayanti could be meaningfully observed. He desired that the works and teachings of the great philosopher and saint be propagated. Since he suggested that I could do something in this direction, I took up some of the Bhakti Stotras for study and translation. The idea was to bring out small pamphlets and paragraphs in simple language, as far as possible, so that an interest in Adi Sankara's works may be created. Since the work of Adi Sankara now taken up is a prayer for forgiveness, let me also ask forgiveness of the sage Kanchi, if there are any errors in this rendering.

It is commonly observed in every-day life that a person who commits a wrongful act or a mistake without deliberate intention to do so, says "Sorry" and the person affected replies politely "No mention" or words to that effect. This is considered as polite and civilised behaviour. However, when a person commits a wrong deliberately, he has to take the punishment for it and make amends for it. Asking for forgiveness implies humility and good sense on the part of the person asking and magnanimity on the part of the person forgiving. That is why, it is often said: "To err is human but to forgive is divine".

While we are familiar with several norms and rules of conduct and civilised behaviour, we are not aware of, nor do we care to know about, some great truths and obligations. One of the most important of these is the awareness of the presence of God and

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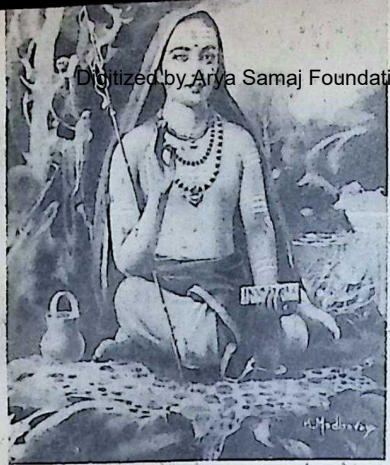

our obligation to Him. If we recognise the existence of God, feel His presence and shape our life and conduct with the constant thought of God guiding us, all other rules and norms are taken care of. However, since we forget this, we commit many wrongs and transgressions. To whom should we ask for forgiveness? How do we set about it?

Adi Sankaracharya shows us the way in his inimitable style in a set of sixteen verses which have come to be known as "Siva Aparadha Kshamapana Stotra". The prayer is intended for humanity at large, of all faiths and creeds, if the word Siva is taken to mean 'God'. Using the first person singular, the Acharya prays to God seeking pardon for the transgressions, especially the sin of forgetting Him. However, the Acharya speaks in a representative capacity, as representing the ordinary human being with all his frailties and failings.

आदौ कर्मप्रसङ्गात् कलयति कलुषं
मातृकुक्षौ स्थितं मां
विण्मूत्रामेध्यमध्ये क्वथयति नितरां
जाठरो जातवेदाः ।
यद्यद्वा तत्र दुःखं व्यथयति नितरां
शक्यते केन वक्तुं
क्षन्तव्यो मेऽपराधः शिव शिव भो
श्रीमहादेव शंभो ॥१॥

Aadow karma prasangaat kalayati kalusham matrkukshou sthitam maam /
Vinmutra-amedhya-madhye kvathayati nitaraam jaatharo jaatavedah /
Yadyadvai tatra dukham vythayati nitaraam Sakyate Kena Vaktum /
Kshantavyomay aparaadhah Siva Siva bho Sri Mahadeva Sambho / 1 /

Substance: At first as a consequence of my previous karma I am punished for my sin. In the midst of dirt and filth I remain in my mother's womb subject to the heat of the abdominal fire (of my mother's womb). Who can describe the tribulations I am subjected to there? O Lord of Lords, O Siva, the auspicious bestower of happiness, please forgive me for my transgressions.

Notes: The great Adi Sankara Bhagavatpada, in this prayerful hymn, beseeches Mahadeva, God Almighty, to pardon him for the transgression he has committed. The Acharya took "avatara" in this world several centuries ago for the great purpose of spreading true knowledge enshrined in the Vedas and the Upanishads. But with the characteristic humility of all truly great men he says that he has been born in this world because of past karma thus identifying himself with us, the suffering humanity. The present tense used in the verbs in the first

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and third lines of the is indicative of the great all all human beings under- being born in this world. very birth itself comes as a result of past 'karma'. results of the action, good bad, have to be enjoyed or red as the case may be, in course of several "janmas" rth. This bondage of karma be got rid of only through attachment to the fruits of ma. Only then will the in- nable cycle of births and s cease and we need not be again because of the s done by us.

he author describes how the process of coming into this d is full of pain not only for mother who gives birth but e child as well. Perhaps the er can describe her own and discomfort but she can not know what pain or discomfort the child in the womb undergoes.

The indescribable painful experience of the child is but a prelude to the greater sufferings that lie ahead. What is the cause of these sufferings? Why is it necessary to be born? Because of past Karma. The child which is born does not know this nor does it know what was the past Karma. In praying to Lord Sambhu, what the Acharya really does is to remind the thinking ones among us that we may also pray that we may be pardoned for the transgressions of past Janmas and we may be guided along the right path by God in this Janma so that His compassion would save us from the travails of 'Samsara' or the cycle of births and death in future.

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Sri Sarada Devi (1853-1920), the divine consort of Sri Ramakrishna Paramahamsa (1836-886), is viewed by many as the very incarnation of the Divine Mother.

"Teachings of Sri Sarada Devi, the Holy Mother," (Price Rs. 6/-, pages 175) published by the Sri Ramakrishna Math, Madras-4, contains some of the most illumining teachings of the Holy Mother as may be seen from the excerpts that follow.

eachings of Sri Sarada Devi he holy Mother

E Mother of the universe is e Mother of all. From Her e come out both good and l.

One who makes a habit of yer will easily overcome all ficulties and remain calm and ffled in the midst of the ls of life.

One has to suffer the conse-nces of one's deeds. But by peating the Name of God, we n lessen its intensity. The effect Karma can be counteracted a great extent by Japa and nerities.

The conjunction of day and ht is the most auspicious e for calling on God. The d remains pure at this time." One should practise Japa and ditation at regular times giv-e up idleness. While living at Dakshineswar I used to get up at 4 o'clock in the morning and practise Japa and meditation. One day I felt a little indisposed and left the bed rather late. The next day I woke up still late through laziness. Gradually I found that I did not feel inclined to get up early at all. Then I said to myself, 'Ah, at least I have fallen a victim to idleness.' Thereupon I began to force myself to get up early. Gradually I got back my former habit. In such matters one should keep up the practice with unyielding resolution.

Repeating the Name of God once, with the mind controlled, is equivalent to a million repetitions with the mind away from God. You may repeat the Name for the whole day, but if the

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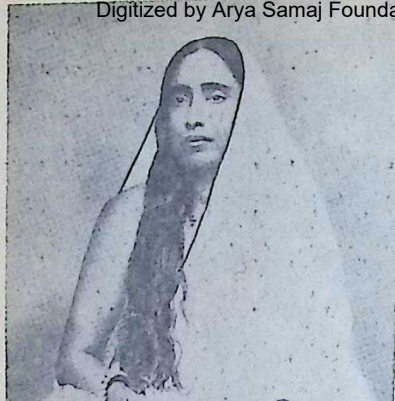

mind is elsewhere, that does not produce much result. The repetition must be accompanied by concentration. Then alone one gets the grace of God.

If a person is steady in meditation, he will clearly see the Lord in his heart and hear His voice. The moment an idea flashes in his mind, it will at once be fulfilled and he will be bathed in peace.

You may say that you have done so much of Japa or so much of work; but nothing will avail. Nobody can achieve anything unless Mahamaya clears the way. Oh, my children, take refuge, just take refuge. Then alone She will clear the way out of her mercy.

Once in summer at Kamarpukur, a heavy shower had filled up the fields, and water overflowed from the ponds. The Master (Sri Ramakrishna) was wading through water when proceeding by the side of the sweeper colony. As cat-fish came out of the ponds, the people around began to beat and catch them. One of the fish kept swimming near about the Master's feet. So he said 'Don't you kill this one. See how it seeks my protection and plays round. It will be so good if one of you carries it to the Haldar's pond.' Then he himself took it up and released it in the pond. Returning home he said, 'Ah, if anyone seeks protection in this way, one is saved.'

Those who belong to a very high plane of existence alone can take to the monastic life and free themselves from all bondages. Again there are some who are born to have a little taste of this worldly life. I say that such people should see through worldly enjoyments.

One disciple said to Mother that he had tried to lead an unmarried life, but now found it impossible to remain a celibate. Mother gave him assurance and said, "Don't be afraid to marry. Sri Ramakrishna had many householder disciples. Go and marry. Don't worry."

Spiritual progress becomes easier if husband and wife agree in their views regarding spiritual practices. □□□

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Swami Yatishwarananda (1889-1966) who initiated into spiritual life by Swami Ramananda, a direct disciple of Sri Ramakrishna Paramahamsa, has done much to spread the life-giving message of Vedanta in East and West. What he taught, spoke and wrote from the depths of his inner experience, giving them the stamp of authenticity. For the earnest pilgrims in the arduous path of spirituality, his guidance is still available in the form of his many books and articles. The present excerpt is taken from "Meditation and Spiritual Life," an elegantly printed, invaluable book (Pages 562 price Rs. 60/-) published by the Ramakrishna Ashram, Sri Temple Road, Bangalore 560 019.

WORSHIP OF GOD AS THE MOTHER

SWAMI YATISHWARANANDA

In India the worship of God as the Mother has had an unbroken tradition right from Vedic times. The Vedas contain a number of hymns addressed to Devi. In the *Kena Upanishad* the Mother appears as the embodiment of spiritual knowledge.

In later centuries rose a whole body of literature (the Tantras) dedicated to the worship and philosophy of the Divine Mother. In Bengal Mother worship then attained great refinement and has since become a part and parcel of the daily life of the people.

With the advent of Sri Ramakrishna, Mother worship has undergone a rejuvenation. All that was dross has been washed away, and the Mother shines in a new light in the homes and hearts of millions of people.

What did Sri Ramakrishna mean by Mother Kali? He looked upon Her as the creative Power of the universe. Further he said that She was inseparable from Brahman. The immutable Reality is Brahman; when it manifests as the universe it is Kali. Just as the blue colour of the sky indicates vastness, the dark complexion of Kali indicates infinitude. Sri Ramakrishna thus elevates the worship of the

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image of Kali to the adoration of the Infinite.

Many Forms

The Mother power, or the divine energy, has many forms and symbols. She is symbolized variously as the Goddess of Knowledge, as the Goddess of Wealth and the Goddess of Death playing the dance of destruction.

In the form of Kali, She is represented as the Power of creation, protection and destruction and as the Power in which all things rest after dissolution. She stands on the still, prostrate form of Siva, the representation of the Absolute. This is symbolical of the entire cosmic process with the transcendental Reality as its basis.

Can we worship God as the Mother? In India we do not ask this question. We take it for granted that the divine spirit can be worshipped in many ways.

Most Natural

To look upon God as the Moher is the most natural way. It is also the most sublime and enduring attitude,

There is greater freedom and spontaneity in the devotee's relationship with God as the Mother. As Sri Ramakrishna used to say, just as a child can force its demands on its mother, so can the devotee force his demand on God.

He gives another illustration. As long as the child is playing with its toys, the mother busies herself with household chores. But when the child throws away the toys and cries out for its mother, the mother keeps down the cooking pot and runs to the child. This beautiful analogy illustrates the strong bond that exists between the Divine conceived as the Mother, and the devotee.

Mother cults

The conception of God as the Mother is not a Hindu creation. It prevailed in many countries in ancient times. Some of these Mother cults were degenerate but we are concerned with the ideal of Mother worship. In Egypt she was known as Isis, in Babylonia and Assyria as Ishtar, in Greece as Demeter, and in Phrygia as Cybele. When they were hardpressed by the great Carthagenian military general Hannibal, the Romans worshipped Cybele for success in the war and officially declared her to be the 'mother of Gods.'

Catholics venerate Virgin Mary as Theotokos, the Mother God. Because of theological strictures the Blessed Virgin occupies an inferior position in the Church. But the popular masses do not make such distinctions. Millions of Catholics, especially the poor, worship Virgin Mary more or less in the

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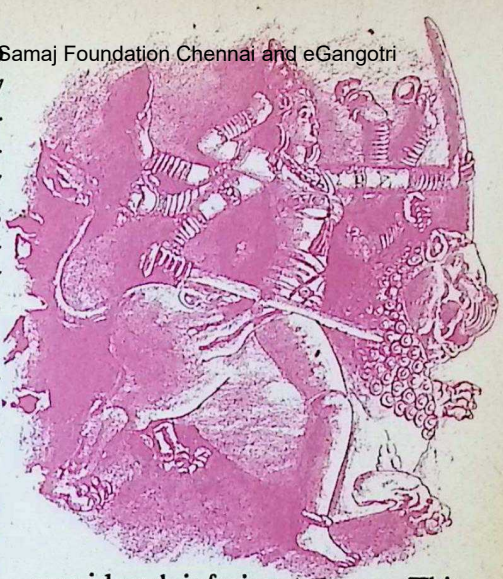
way as Hindus worship Divine Mother. In Warsaw an ancient temple dedi- to the Madonna. In Swit- d. I visited a monastery was over a thousand years saw there monks worship- the Black Madonna. In her ction and appearance She ded me of the Hindu deity The Gregorian chants the crowds of pilgrims d the familiar atmosphere Devi temple in India. Vene- of the Mother of God is ly gaining ground in e and in Latin American ies.

Mother and Wife

the West a woman is look- on as a sweetheart or wife. mother does not command t and love as in a Hindu Since theologians teach Eve was created out of the f Adam, woman is always



considered inferior to man. This attitude has determined woman's role in western society.

If men in the West worshipped God as the Mother, they would be less hard-hearted and sex-conscious and be more spiritual. There would be stronger family bonds and greater domestic peace. □□□

Greatness in art (as assuredly in all things, but more distinctly in this than in most of them) is not a teachable nor gainable thing, but the expression of the mind of a God-made great man; that teach or preach, or labour as you will, everlasting difference is set between one man's capacity and another's; and that this God-given supremacy is the priceless thing, always just as rare in the world at one time as another.

—John Ruskin, "Modern Painters"

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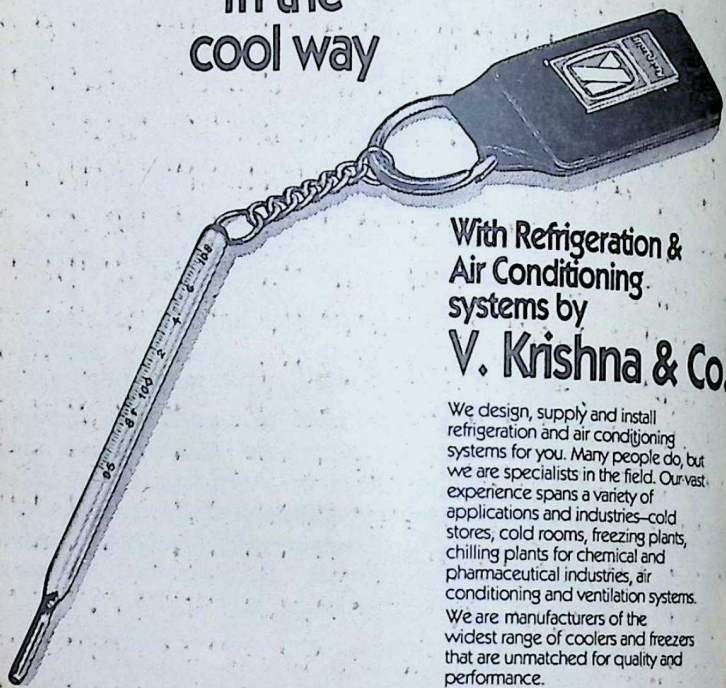

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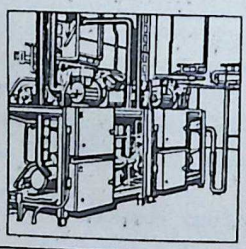

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INTER-RELIGIOUS UNDERSTANDING

THE PARAMACHARYA OF KANCHI KAMAKOTI MUTT

THERE is no meaning in the rivalries between the followers of the different faiths. The attempts at religious conversions are like those of the drivers of all sorts of conveyances at the railway station to "catch" passengers. While the behaviour of the drivers is understandable, that of the protagonists of religions is meaningless.

As the God of all religious denominations is one, there is no need to give up one religion and adopt another.

This does not mean that all the religions are uniform; uniformity is not important; what is important is unity; and all our faiths are united in proclaiming the supreme reality of the one God.

The religions are like the arches of a bridge. To a man standing under a particular arch, that one would loom large and the others would appear

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small. But the fact is that all arches are similarly constructed and are of the same dimension.

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As God cannot be different, why should there be decrying of any religion? The religions are many only to cater to the different tastes of men. This should not lead to religious fanaticism and hatred.

The grandeur of Hinduism is that it consciously recognizes the unity of religions. That different religions are not contradictory or antagonistic to one another, but are only aspects of one eternal Religion, is not a mere theory or abstract speculation with the Hindus; it is an article of faith. It is a tragedy, therefore, that there should be religious quarrels among Hindus themselves.

Our ancients have taught us in several ways the unity of Godhead. The conceptions of Nataraja and Rangaraja are complementary to each other. In fact, Brahma, Visnu and Siva are but different aspects of the same Diety. A similar complementariness is to be noticed in the idea of God as male and female, as father and mother. The integrated views of the Deity as Harihara and as Ardhanarisvara have a deep significance and take us nearer the supreme truth.

There is an unfounded criticism that Advaita accords no place to God in its scheme. The truth, however, is that even the Advaita outlook one gains only through the grace of God. The most important item in one's daily programme should be divine worship. Those moments in one's life are vain which are unrelated to the endeavour to beseech the blessings of the Lord.

As a spiritual discipline, the worship of one's chosen form of the Diety is indispensable for one's progress towards enlightenment. Especially at the initial stages it serves as the go-cart which helps the child to learn to walk. While praying, one may ask for the fulfilment of one's personal ends; but the best prayer is that which asks God to dower the entire world with His blessings, for the devotee of the Lord should look upon all mankind as one.

A resurgent and strong Hinduism is necessary not only for the salvation of the Hindus but also for the betterment of the world. The Veda which is the basic scripture of Hinduism is not a sectarian text. Whatever truth was declared by any great prophet can be traced to the Veda. On the river banks of the Vedic dharma, the various religions are like the bathing-ghats, In the distant past, the Vedic religion was spread throughout the world. Gradually other religions appeared in the other parts of the globe, each

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lizing some aspects of the worlds to come. Earning
religion of the Veda. To and hoarding should not be-
belongs the privilege of pre- come the ends of life. A career-
g the ancient *dharma* in oriented education is no education.
purity and comprehensive
e.

Discipline and Order

Disciplined and ordered life
hat is taught in the Veda.
main Vedic disciplines are:
rmance of one's duties
anusthana), cultivation of
cardinal virtues (*sheela*),
ip of the Diety (*upasana*),
acquisition of wisdom
a).

live like an animal, eating,
ng and begetting, is to
e the precious human
We must learn to curb our
al propensities, and purify
minds. By good deeds we
convert the material goods
religious merit (punya)
alone is legal tender in

What should first be inculcated in young minds is respect for *dharma*. There is no point in asking people to increase their standard of living; what should be aimed at is improvement of the quality of life.

The frail mortal cannot improve his life by self-effort alone; he must seek God's grace through worship and meditation. It is by bathing in the holy waters of meditation that the mind gets cleansed of its impurities. The mind that is cleansed develops the power of discrimination; it gains the ability to distinguish the real from the unreal, which paves the way for the dawn of wisdom.

□□□

A man is known to his dog by the smell, to his tailor by the coat, to his friend by the smile; each of these know him, but how little, or how much, depends on the dignity of the intelligence. That which is truly and indeed characteristic of the man is known only to God.

—'Modern Painters', Ruskin

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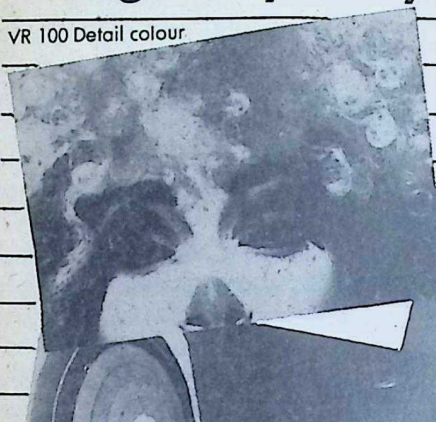

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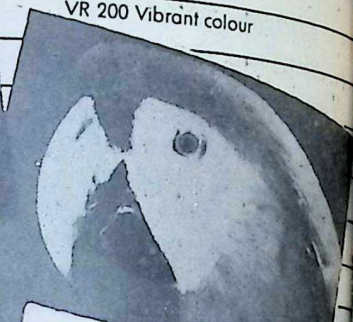

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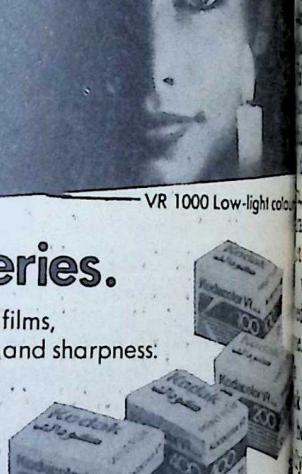

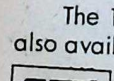

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The Benign Acharya of SRINGERI

K. K. SANKARAN

The 68th birthday of His Holiness Jagadguru Sri Abhinava Vidya Theertha, Sankaracharya of Sri Sringeri Sarada Peetam, falls on October 23, 1984 — Deepavali Day.

was in 1956 that I had the darshan of His Holiness, present Senior Pontiff of Sri, at Guruvayur, with my . In His Holiness, Sri Mahasannidhanam, we have a of the Upanishadic age. converse with him is a won- experience. He grew un- the benign shade of his Sri Chandrashekhara Sri, a *jivanmukta.*

me mention two instances which Mahasannidhanam to be more than a Guru

1971, my mother had an of Cirrhosis of liver twice her condition deteriorated She was admitted to a nursing home in Bombay lay unconscious for more a week. As she was given lost, all that I could do get back home from the hospital and carry the holy 'padukas' (sandals) of Mahasannidhanam on my head with

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the fervent prayer that my mother be given a fresh lease of life.

An express telegram was sent to Sringeri seeking His Holiness' blessings for her survival. Strangely enough, that night one of our neighbours, Mrs. Chari, had a dream in which she saw Mahasannidhanam leaving his headquarters at Sringeri and coming to our house. (I was told by a Mutt official later that H. H. performed special poojas and offered prayers to Saradamba, the presiding deity of Sringeri, at night, during the usual Chandramouleeswara pooja for the speedy recovery of my mother and gave necessary instructions to the secretary to despatch the sacred prasadam forthwith to me.) As I had lost all hope, I did not go to the nursing home again and remained in the pooja room.

The next day, at five in the morning, my eldest brother, who was attending on my mother, rushed back home, only to intimate me that my mother was sitting in the bed and talking to my sisters, after throwing away the tubes and accessories connected to her nose. Lo! A miracle indeed had happened which nobody could believe and which baffled all the top medical experts. Setting aside the advice of these stunned experts, to keep my mother under observation for one more week, we brought her back home in an ambulance, amidst scenes of rejoicing.

I rushed to Sringeri in a car to prostrate before His Holiness and to explain to him in detail what had happened. H.H. was imparting vedantic lessons to Sri Gollapadi Gopalakrishna Murthy Sastry and Sri T. Sita rama Anjaneyulu (now Sri Bharati Theertha, successor-designate known as Sannidhanam). Just for my satisfaction, H.H. interrupted the vendantic lesson for a while and heard with rapt attention what I told him. His Holiness nodded his head and remarked: 'I have not done anything. Your immense faith in your Guru has worked wonders."

Tale of a Kamandalu

During Mahasannidhanam's memorable Vijaya Yatra to Bombay in July 1967 His Holiness one day casually asked me if I could get one kamandalu (water pot used by

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sins). The coconut shell of which this pot is made available only in Seychelles Johannesburg (South Africa) is not easy to come by. It sometimes available in Bombay at Bhuleshwar or at Vijay Baug. When I visited Sringeri after my mother's miraculous recovery, I took one 'kamandalu' and placed it before His Holiness. H.H. was immensely pleased and kept it with him with the remark: "In these days, although sannyasa diksha could be given it is rather difficult to get a kamandalu for sannyasins, like this."

Two years went by. One day I felt like going to Sringeri. A beautiful 'kamandalu' with copper covering and ornamental fittings with an attractive base and a copper vessel inside caught my attention at the Handicrafts Emporium, Fort, Bombay. Its price was rather high but I decided to buy it for His Holiness. Somehow, the idea of keeping the water-pot myself entered my mind. I had to leave for Sringeri the next day. Meanwhile, my eldest sister had drawn a huge life-size oil painting of the Jagadguru. I filled the 'kamandalu' with water and kept it near the painting with the consolation that I had placed it at his holy feet. My younger brother, who was watching this scene, warned me of the consequences if I were to retain the 'kamandalu' with me. He even told me that this was meant for Sri Sitarama Anjaneyulu of Sringeri who would be given sannyasa diksha by his Holiness.

At that time there was no talk of giving initiation to Sri Sitarama Anjaneyulu. The idea of keeping the 'kamandalu' with me was uppermost in my mind as I thought it would be useful to me some day in future.

As planned, I left for Sringeri without the 'kamandalu'. I placed before H. H. a faithful miniature replica of Lord Maha Ganapathi of Titwala. As H.H. was then in a pensive mood, I went back and sat in a corner in Sri Sachidananda

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Vilas. There was a huge crowd on that day. Suddenly Maha-sannidhanam commanded me to go near him and asked me to take a seat.

H. H.: Sankaran! You remember, you had given me one 'kamandalu' some time back? (My heart started beating fast, my hands were trembling and the whole body was shivering). I nodded my head in approval.

H. H.: The one which you had given me at that time is still with me. But ..... a devoted sannyasin is constantly asking me to give it to him. At present I do not desire to part with it. (I became nervous, for I realised I had committed a grave mistake).

H. H.: If you can give me the one which you have recently purchased for me, I will definitely part with the old one.... to my disciple.

Tears rolled down my eyes. I could not withstand my grief. I offered my 'pranams' to His Holiness with a sloka from Sri Sankara's Sivananda Lahiri:

सर्वज्ञस्य दयाकरस्य भवतः

किं वेदितव्यं मया ।

शंभो त्वं परमान्तरङ्ग इति मे

चित्ते स्मराम्यन्वहम् ॥

Thou art omniscient and merciful. To Thee, what should I make known? Thou art my inmost self: thus do I always think in my mind.

I sought Maha sannidhanam's permission to go to Bombay immediately and bring the 'kamandalu.'

Mahasannidhanam smiled and said: "There is no urgency at present like that. But do bring it positively, when you come here next time for darshan." I was rather disappointed and was restless thinking what to do. The next day, I had *Mantrakshata* (consecrated rice) from the Jagadguru and left for Bombay by bus.

While I was narrating this incident to my father in Bombay, an urgent trunk call came from Sri Vaidya Subramania Iyer of Madras to my neighbour, asking him to inform me that His Holiness had announced his decision on October 26, 1974 to nominate Sri Sitarama Anjaneyulu as his successor-designate and, further Sri Anjaneyulu would be given 'Deeksha' on November 11, 1974. I was pleasantly surprised to hear this and decided to leave for Sringeri once again immediately, this time with that most attractive 'kamandalu.' Fortunately, I was able to procure two more 'kamandalus' of the ordinary type. On November 7, I left for Sringeri. I decided not to take meals till I submitted the kamandalu to H. H. with my apologies.

It was 2-30 p.m. when I reached Sringeri the next day. I

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a hurried bath with my ner. H.H. remarked: "Well, ger brother in the sacred a and rushed to Satchida- Vilas. His Holiness was d in the ancient 'asana' 'biksha' and was going gh some scriptural texts. ing my voice, the Acharya nded his attendant, Sri bala Bhatta, to take me the private room. Earlier, s told by H. H.'s personal ant that H.H. was expect- me with the 'kamandalu.' I really surprised to hear this, had not intimated the Mutt t my visit to Sringeri. The ent I had 'darshan' of my I fell at his feet and into tears. Choked with ion, I could not speak and mumbled my apologies for g kept the 'kamandalu' with In his characteristic man-

Sankaran, if you had given me the 'kamandalu' on the day you came here last, the matter would have ended there. Then you would not have bothered to come to Sringeri once again so soon, thinking that you had already done your duty to your Acharya. It is God's will that my Sankaran should come for 'Shishya Sweekara' ceremony. This is His 'leela.'

This incident clearly indicated that walls were no barriers to His Holiness, and he could foresee things for himself at any time and at any place. Incidentally, the 'kamandalus' were made use of by His Holiness on Shri Bharati Theertha Swamiji's installation ceremony at Sringeri.

❑❑❑

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If You would still consign me
to the embraces of women,
that is Your will's fulfilment;
it is not the least acceptable to me;
What can I do about this ?
As I have a disgust towards this
from even my suckling days.
Oh You who dance in the eternal hall in Thillai,
all my esteem is only to Your sacred feet blossom.

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SALVATION- an uphill task

SAHAB PRASAD

E is generally not aware of e magnitude of purity of ht and deed needed for ion just as a layman has ea of distilled water.

vation is an uphill task even in the benign com- of a living spiritual adept, s are frequent for some e cardinal reasons sum- ed here.

metimes novices aspire to much in the least spell of and that too without exert- themselves in the least. equently devotional prac- become insipid to them on fulfilment of their aspira- according to their own will. Such persons ly do not have any love the Lord and they make an instrument to satiate wishes. They are positively unworthy of any spiritual up-liftment.

Some devotees do adopt a stance of humility and surrender outwardly but in their hearts flames of worldly longings are still ablaze. Some dullards dis-continue the practices after some time or do not perform them regularly on some pretext or the other though wasting colossal time in idle gossip. Some traditionalists perform the practices mechanically without an urge from within to ascend upwards. Some philanthropists take to preaching prematurely before perfecting themselves by practice.

Some are guilty of infidelity worshipping many deities simul-taneously and offering oblations here and there without correct-ly appreciating the exalted status of their own guide like a

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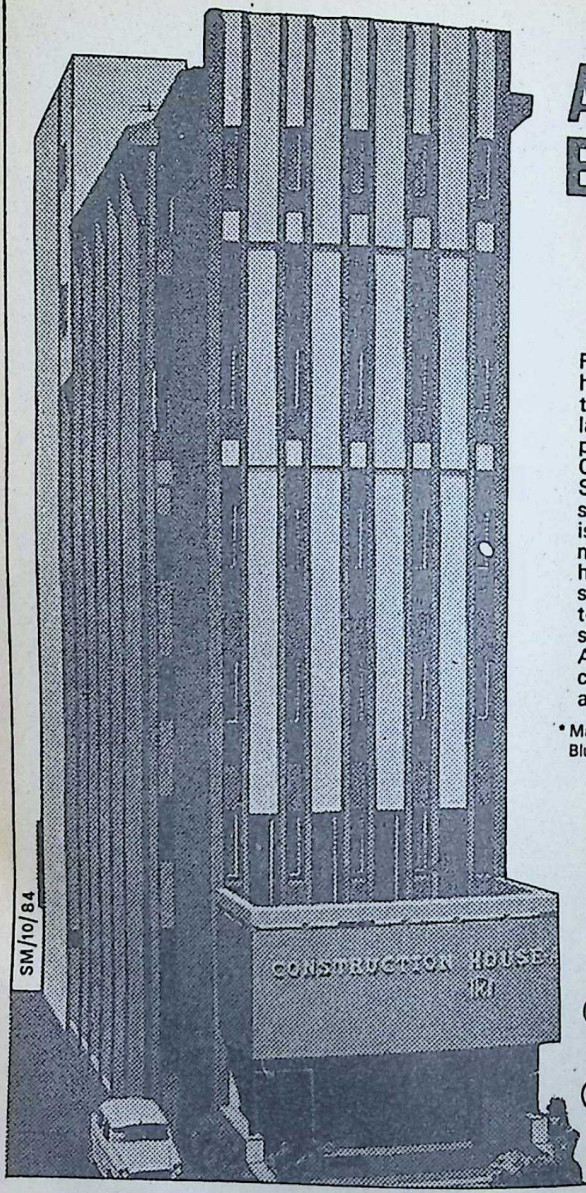

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unicate their inner experi-
s to others for cheap delight Admittedly even a little in-
ing express prohibitory continence or intemperance on
ctions imparted to them at the part of devotees is bound to
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ds or literal interpreta- nullifying earlier achievements
s of scriptures leaving no as defective wiring often causes
ce on the faculty of intui- short-circuiting.

Faith based on miracles and prophecies is easily shaken in their absence and nothing but an unalloyed faith in the living adept and an undivided love for the Lord is conducive to any real success in spiritual realms.

□□□

ne are restless, haughty,
s, greedy and egotistic.
are always finding fault
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WHY I BELIEVE IN GOD...

The Bharatiya Vidya Bhavan welcomes Shri M. Hidayatullah back to Bombay and to a period of creative rest.

When we approached him for an article for the 'Bhavan's Journal for the series "Why I Believe in God" Shri Hidayatullah in his characteristic humility wrote to us saying that all he wanted to say on the subject was contained in a Persian couplet.

A photocopy of the Persian couplet is being reproduced here in Shri Hidayatullah's own hand.

The couplet reminds us of the celebrated Christian mystic, Brother Lawrence, whose small but world-famous book, "The Practice of the Presence of God", was translated into Tamil by Rajaji.

Belief in God came to Brother Lawrence when he saw a tree in spring full of sprouting leaves. That sight was enough for him. He had no need of any ponderous tomes or abstruse philosophic systems.

S. RAMAKRISHNAN

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Why I believe in God?

As the poet has said

برگ درختان سبز در نظر ہوشیار
ہر ورقے دفتریست معرفت کردگار

BARG-E-DRAKHTAN-E-SABZ
DAR NAZAR-E-HOSHIAR,
HAR VARQ-DAFTAR EEST
MARFAT-E KIRDGAR

(The green leaves of trees in
the eyes of a wise man,
is each a page of a daftar
which tells you about the Creator).

Vidya Nibar

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WOMEN
The Pivot of Festivals

MEERA S. SHASHITAL

ROM early times Indian woman has enjoyed a respectful ce in society. The position of man in the Vedic Age was y high. Though in later literate and ages woman is termed cked' and 'temptress,' the eral Hindu view of woman is exalted one.

Indian woman may not have en regarded as man's equal d independent at any stage of r life as understood by Western minds, yet she was assigned l responsibilities and freedom rule her house and discharge r feminine duties.

The word 'Nari' in the Vedas eys the sense of dignity ning 'netri,' directress. The has been identified with the dic Hindu house and home d is called the 'Grihini.' One the scriptures asserts that the home has verily its foundation in the wife. Whenever man makes offerings to the gods according to the ritualistic form of worship, the wife has to participate in the ceremony with him. Any oblation to be made has to be offered jointly and together. As a result, in all religious ceremonies, sacrifices or festivals, woman's role was dominant and even now it continues.

In the domain of education and intellect too, women were no less lagging. Do we not have spiritually minded great women like Gargi, Maitreyi and Ubhayabharati of the past or Sarojini Naidu, Mahadevi Varma and Anandmayi of our age to quote a few?

Women and Festivals

Women and festivals have always entwined together and are

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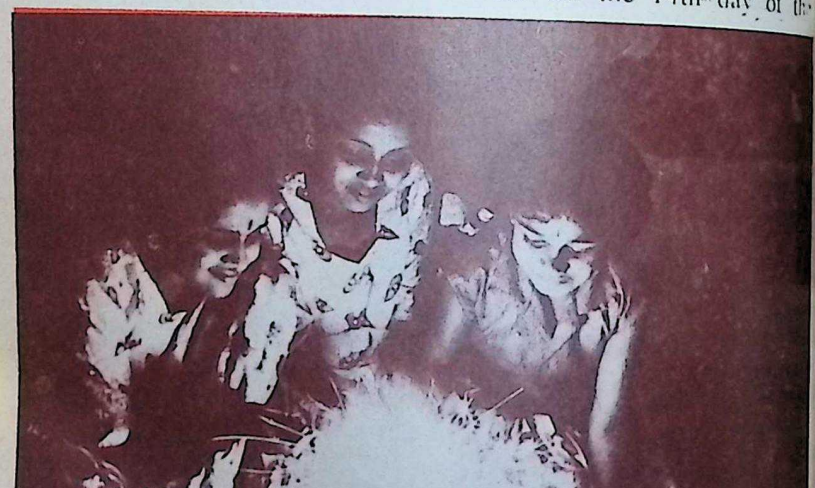
inseperable. Festivals are mirrors reflecting the religious, social and cultural life of a nation. Especially, our Hindu festivals are closely knit with our religious life. There is hardly any festival without a religious background or significance. As Hindu festivals are mostly religious and, since seldom any religious function is performed without a woman, she automatically merges with it and heartily participates in it.

Hindus observe various kinds of **vratas** during festivals, such as Sivaratri, Janmashtami, Hartalika, Gauripuja or Satyanarayanpuja propitiating different manifestations of gods when women have to fast. So, during festivals when to everybody it means gaiety and rejoicing, partaking of dainty dishes and sweets, the woman, many a time, has to observe fasts and keep vigil.

Diwali

All Hindu festivals, apart from possessing a halo of spirituality, have a moral and hygienic purport. Divali, for instance, is the most popular and nationwide festival of India. It is universal and is observed all over India by the majority of our people. This festival commemorates the killing of Narakasura or the Giant of Filth by Lord Vishnu on the 14th day of the



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d half of Aswin (Narak urdashi). It is said that this kasura was born of the less Earth.

n this auspicious day it s the primitive custom was ollect the dung heap and re- e it away from the house. heap was worshipped, top- by a burning lamp and the ng of a coin. This was done e taking the early oil bath e Divali day. It was the duty of the wife to smear the oil on her husband. Before the bath, a lamp was waved round the face of the male and this was done by some girl or married women only. The male then crushed the 'chirat' and extinguished the lamp, which symbolized the killing of Narakasura by Lord Vishnu.

The custom of clearing the dust and washing the house prevails even today. It substitutes

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the practice of removing the dung. We find womenfolk busy scrubbing the cooking utensils, disposing the old and unwanted articles, and re-ordering the house. During Divali houses are whitewashed, renovated and decorated and needless to say, the whole brunt of the tiring work falls on the woman!

The destruction of Narakasura or the Giant of Filth symbolizes the destruction of wickedness and removal of filth and dirt i.e. all unhygienic things from the house. It means the victory or triumph of good over evil, mastery or control over our Mind by the purification of the ten senses of our mortal body the allegoric house.

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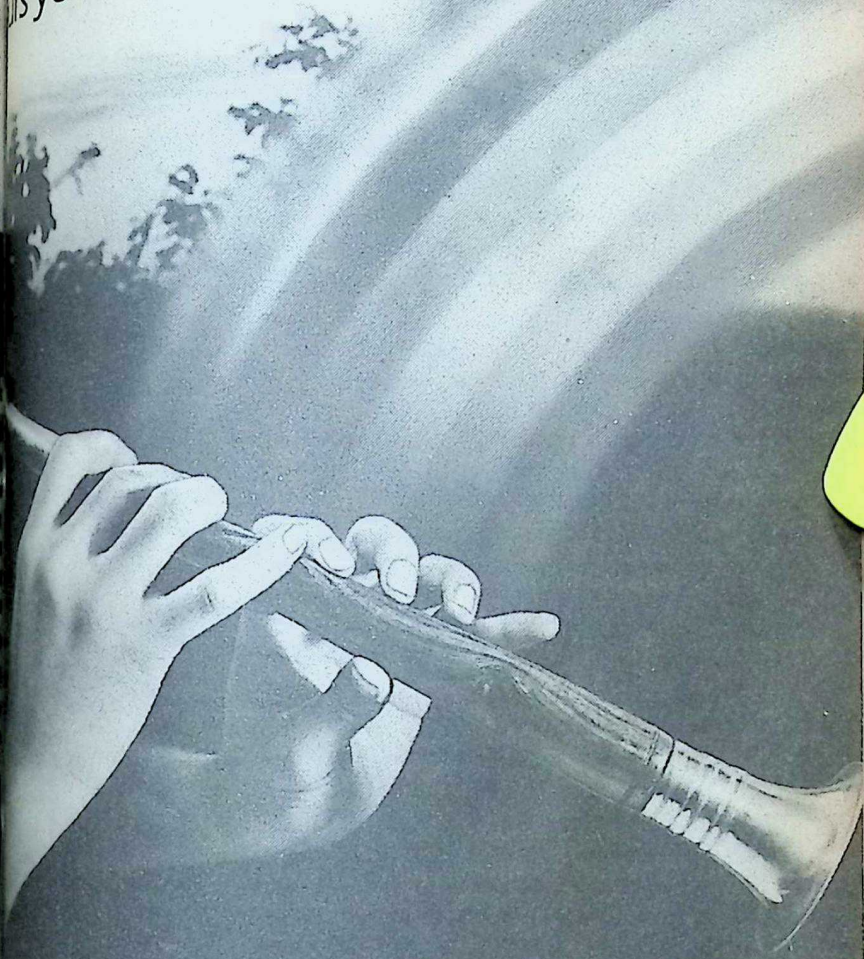
rs you should listen to



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Bhaubij

The final day of the Divali, Yama Dwitiya or the Bhaubij, also emphasizes woman's importance where sisters invite their brothers to their homes. The sister applies 'tilak' on the brother's forehead and then waves the 'aarti' or the plate containing the light, wishing him prosperity and long life. Legend has it that on this day Yama, the God of Death, visited his sister Yamuna when he was received with much love and hospitality.

Again, on the Raksha Bandhan festival which falls on the 15th of the month of Shravan i.e. the Full Moon day, sisters tie the Rakhi (from **Raksha**) or amulet round the wrists of their brothers to protect them from all evil.

Dussera

Strikingly, many deities of our Hindu pantheon are feminine like Durga, Lakshmi, Saraswati, Kali and so on. Goddess Durga is the presiding deity of Dussera or Durga Pujah (Bengal) festival where she slays the demon Mahishasura. This festival is also preceded by worship of Saraswati, the Goddess of Learning.

During Divali (Kali Pujah in Bengal) Bengalis celebrate the killing of the demon Raktabija by Goddess Kali. Both these festivals allude to the victory of Good over Evil or of Righteousness over Unrighteousness. Again, during Divali on the Amavasya day, Goddess Lakshmi or the Goddess of Wealth is worshipped when New Year's accounts are opened by the business community.

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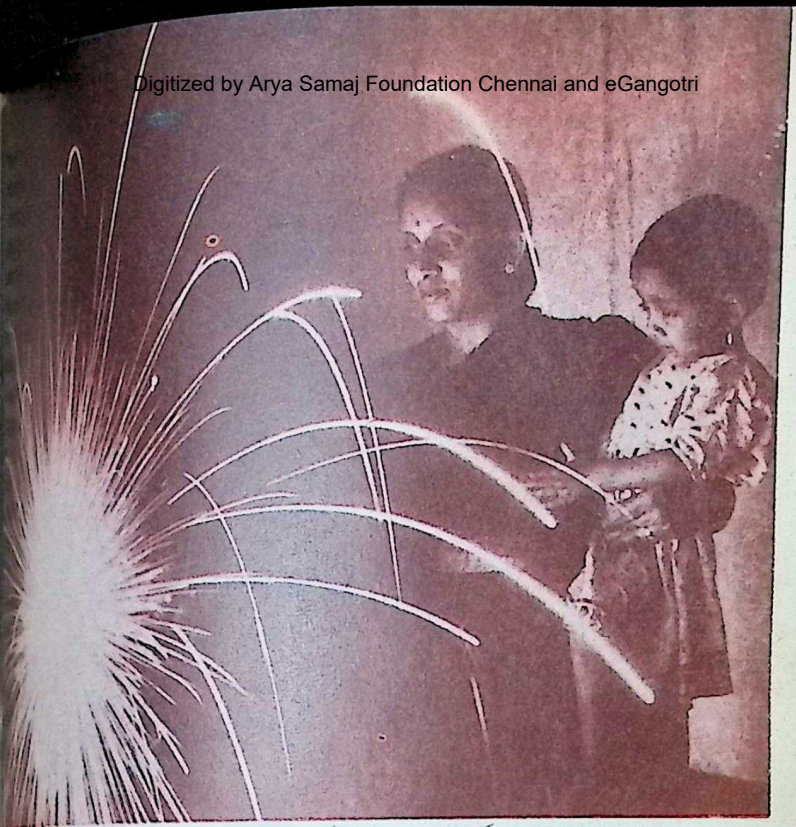

ing festivals, all culinary esthetic arts come to the ront. Festivals are usually mour of a particular God or dess and each Deity is pro- ed with the particular dish ally relevant to Him or Her. ified different items have be prepared and offer- to the Deity according e type of festival; for e.g., n Poli' for Holi and dak' for Ganapati festival. It e woman again who rises to ccasion and despite all diffi- s outshines in her art of e by preparing the innume- rable sweets and dishes compul- sory for the occasion. Further, festivals mean opportunity to dis- play all forms of cultural arts ranging from Rangoli, decora- tions, music, dance and drama, all of which are given a religious bias. Even the delicious dishes are to be first offered to the deity.

Hostess

Festivals mean holidays when people visit each other. This is the period when new ties are formed and old ties are renew- ed. At this juncture, it is the wo- man, the Grihini, who plays the perfect hostess and does not

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shirk to entertain the entire family's chain of guests.

Many religious functions and rituals of festivals have lost their intrinsic values and significance today. They are more and more becoming occasion for fun and frolic. Many festivals have been adapted to suit our modern trends and conveniences as every body is in a hurry and short of time. Despite all this, it is heartening to find that Woman, be she attending office or not manages to observe the festivals with piety and fervour, participates in religious functions and thus upholds the pristine tradition of our glorious Womanhood.

If you are daily praying for wisdom, for peace, for loftier purity, and a fuller realisation of Truth, and that for which you pray is still far from you, it means that you are praying for one thing, whilst living out in thought and act another. If you will cease from such waywardness, taking your mind off those things, the selfish clinging to which debars you from the possession of the stainless realities for which you pray; if you will no onger ask God to grant you that which you do not deserve, or to bestow upon you that love and compassion which you refuse to bestow upon others, but will commence to think and act in the spirit of Truth, you will day by day be growing into those realities, so that ultimately you will become one with them.

—James Allen

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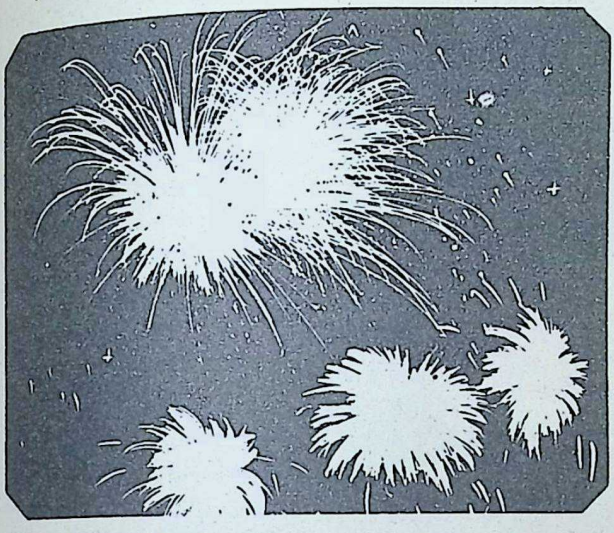
Making festivals a shared experience



India, with her variety of people and cultures, is replete with several festivals known for their gaiety and colour. All shared by people with a common cultural identity, heritage and tradition. Living in every part of this vast country. And that's where BEL comes in.

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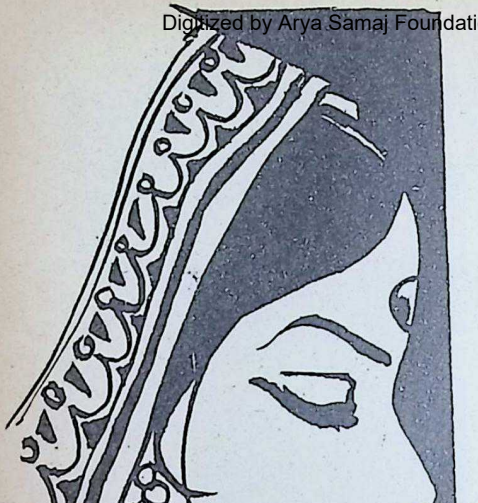

THE INDIAN IDEAL OF WOMANHOOD

SWAMI RANGANATHANANDA

INDIAN thought views woman exactly as it views man; as a person with a destiny. The search for this destiny makes her a pilgrim in search of *abhyudaya* and *nishreyasa* — worldly excellence and spiritual realization. In the sphere of the pursuit of nishreyasa, spiritual realization, which is the highest reach of life, woman as much as man has to walk in single file.

Perfect freedom and independence, and the weight of responsibility involved in both, descend upon that individual, be it man or woman, who has no craving for external delights, and longs for God alone. Only the unworldly man or woman can bear the weight of this responsibility; and they form the truly free. Throughout our history even, in our darkest days, this type of woman has brightened our horizon.

The Brahmavadinis of the Upanishads, the Theri nuns of Buddhism, and the nuns of Jainism of earlier periods, and Bhairavi Brahmani, one of the gurus of Sri Ramakrishna, in our own time, proclaim the freedom of the woman to scale the heights of spirituality.

Free to seek the most advanced intellectual development, or pursue any social avocations, the Indian woman of today does not feel herself as a competitor of man, but as his com-

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whose good wishes
she values.
This has led to important
sequences for the national
of womanhood. For the
time after several centuries.
riage is becoming a com-
ship of equals, a joint ad-
ure in the enrichment of
ty and the enjoyment of
delights. Under the old
family woman as wife
ly got the chance to express
lf. The impact of modern
es has all but broken down
joint family, making for
emergence of the wife as the
n of a limited household
in, and as a citizen in an
mited social field of endea-
without.

It is this ideal that is gripping
n womanhood today. She
ers to be the queen of a
ed household to being an
ure item in a large joint
ily. What is more, it is this
that the modern Indian
also seeks his wife to em-
y. He does not seek a de-
dent or plaything in his wife,
an equal in intelligence,
ngth of character, and
al feeling; not a women to
hip or be worshipped, but
companion who has the
ngth and will to share his
and sorrows, burdens and
onsibilities.

In this we catch an echo of
earliest Indian social ex-
ence of the Rig Veda. In

Swbmi Ranganathananda

this realization of the manhood of man and the womanhood of woman in the context of the equality of the marriage relationship, Indian recognises a significant experience of spiritual education. Here is the emergence of a family unit out of the welter of the modern transition which will form the nursery of the nation's morals, the school of its religious attitudues, and the integrated brick of its social edifice.

Woman and Mother

Swami Vivekananda expressed the view that the old Indian civilization had comparatively neglected woman as wife to uphold woman as mother, whereas the modern Western civilization has done just the reverse. To his judgment both appeared as

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partial and imperfect experiments and he exhorted both the civilizations to apply the required corrective.

The ideals of chastity, and purity, unselfishness and service, simplicity and modesty, have been pursued by our women, drawn by that vision of innate divinity. They have become the warp and woop of her being. The Indian woman cannot jump out of this inheritance of hers.

Swami Vivekananda is the first monk in history to uphold and to work for the freedom and equality of woman without any reservation. While upholding the Indian ideal of motherhood before the modern woman, he wanted it to be the fulfilment of the modern ideal of wifehood and not its negation. This is to be achieved by woman remaining as woman and realizing the perfection inherent within her through her functions in the home and society. This is the technique of practical spirituality which will help woman to combine energy, practically and social feeling with poise and peace and inwardness. The woman who stretches out her energies into the wider social field must have first learnt to establish peace and orderliness nearer home.

This is the ideal of womanhood which holds an appeal to the modern Indian woman. It connotes a largeness and richness of personality and a steadiness and strength of character, with vast inner energies released but held in poise and ease, making for efficient work without fuss, and wide-field function without friction. It is the fruit of a hard sadhana, consisting of a detached pursuit of spiritual knowledge and excellence and the nourishment of the inner being through meditation and discrimination.

That is the contribution of pure religion; and the future Indian woman is inconceivable without this training of religion, according to Swami Vivekananda. Writes Sister Nivedita (The Master as I saw Him, Ninth Edition, p. 283):

"He could not foresee a Hindu woman of the future, entirely without the old power of meditation. Modern science women must learn but not at the cost of the ancient spirituality. He saw clearly enough that the ideal education would be one that should exercise the smallest possible influence for direct change on the social body as a whole. It would be that which should best enable every woman, in time to come, to resume into herself the greatness of all the women of the Indian past."

So educated woman will realize her worth as woman and contribute her distinct share

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the peace and prosperity of ...ty. The modern woman's ...ation to grow into the ...ess of man is only a pass... phase of this transition. ...an thought holds that by ...aining true to one's own ..., man and woman will even...y outgrow the sex aware...s in the realization of the ...an, the sexless Self, which the true nature of both ... and woman.

From 'Eternal Values For A Cha...g Society' by Swami Rangana...nda-A Bhavan's Publication.

ENGLISH TRANSLATION OF SSC SANSKRIT TEXT

Shri G. R. Mani Iyer of the Saraswati Vidyalaya, Chembur, has translated the Standard X Sanskrit Text (100 marks) into English. Cyclostyled copies of the translation will be given free to bonafide students at Sankara Matham, Matunga, Bombay (Phone: 48 43 97). The cost of the publication has been borne by Sankara Matham.

A cunning person seeks for opportunities to deceive; a gentleman shunts them. A cunning person triumphs in deceiving; a gentleman is humiliated by his success.

—'Modern Painters', Ruskin

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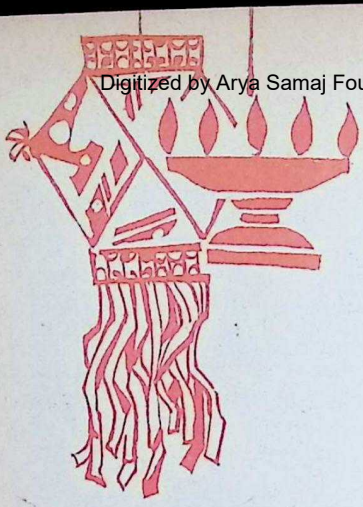
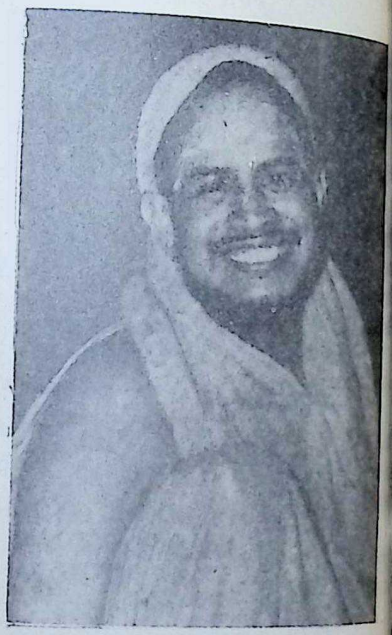


HINDU DHARMA

H. H. JAYENDRA SARASWATI



Q. What is the name of our dharma?

A. The name of our *dharma* is *vaidika sanatana Hindu dharma.*

Q. Who started Hindu dharma and when?

A. Nobody started Hindu dharma at any time.

Q. Who is the source (mula-purusa) of our dharma?

A. It is God. Our Hindu dharma has come down from beginning-less time. As God is beginning-less, so is our Hindu Religion.

Q. Which are the basic scriptures of Hindu Dharma?

A. The Vedas are the basic scriptures of Hindu Dharma. Rig Veda, Yajur veda, Sama veda and Atharva veda.

Q. What are the subsidiary scriptures (upa vedas) of the vedas?

A. The subsidiary (upa veda) of Rig veda is Ayurveda (Medicine). The subsidiary of Yajur veda is Dhanurveda (Military science). The subsidiary of Sama-veda is gandharva sastra (Music). The

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...ry of Atharvaveda is ...sastra (politics).

What are the limbs of ...edas?

Jyotisa is like the eye ... mother veda. Vyakarna ...e mind of the veda. Kal... is like the hands. ...a sastra (Metrics) is like ...et. Siksa sastra is like the ... Nirukta (literature, ...logy) sastra is like the

How many branches are ... in each of the vedas?

Rig Veda has 21, Yajur ... has 101, Sama veda has ... and Atharva veda has 9 ...hes.

Who is the author of ...edas?

No man is the author of ...edas. Just as God is with... beginning, so also the veda ...come down from beginning... time.

In which form is the ...

Veda at present is in the ... of books and can be seen ...any time in the form of ...

What is the evidence for ...eda remaining in the form ...rds?

The evidence consists of ... of Maharshis.

How are the vedas in the ... of words?

The Vedas are present ...s in the form of words in ... The great Rishis performed *tapas* (austerity) with one-pointed attention and obtained a special power to listen with their ears. After obtaining the special power, they grasped the Vedas remaining in Space. After this they mediated on the Veda in their minds and then rendered it to their disciples. The disciples too obtained through the Maharshis the strength of austerity and in their turn they imparted the Vedas they had received, to their disciples and thus there has come to be established a *parampara* or successors of Vedic preceptors. In this manner, the beginninglessly existing Veda is seen in the form of recitations. At present the Veda is observed in the form of books; by this one may read the Veda and memorize it.

Q. What is the proof of the eternality of the vedic words?

A. Today a song broadcast from a radio station takes the form of waves in space and we may hear it from our radio set in our house. But the radio sounds are generated ones. Therefore a song can be heard only so long as it is being broadcast from the radio station. Because the song consists of non-eternal words this is so. The Vedic words, however, are eternal. Therefore there is no originator for them. They can be heard always. This is because for the vedic words there is no

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destruction. From tape-recordings and cinema the words may be heard even after some years. Thus even the words that are generated and are therefore non-eternal may be seen or heard for a long time. The words of the veda constitute in form of God. Both exist eternally. Therefore we can see and hear the vedic words always since they are of the form of God.

Q. What is the nature of God?

A. The nature of god is eternal knowledge, happiness, pervading all, being the inner ruler of all, formless, attributeless. But the same god the Supreme Self is made to do good to the world and to remove all suffering from humans who mediate on Him becoming endowed with attributes and form. He also manifests Himself as Avataras.

Q. If God is omniscient and he is the cause for everything, then what is our work here?

A. Just as we cannot see with our eyes the power of electricity but can see it through feeling the air produced by a fan even so the power that is in the attributeless being we can see in God with form.

Q. God is omni-present, the Ruler of all. Even so why does He not remove our difficulties of his own accord?

A. It is true. The Supreme Self should do our work, but He does not do it. For the sake of this we have to do some work. Just like, although electric power is in the wires it requires the switch to be put on without which that power will be of no use. Similarly the power which is within us. We can use if we put on our switch. In this manner, we become necessary for all pervading Supreme Self to remove our misery.

Q. According to our Hindu Dharma, is god one or many?

A. According to Hinduism, the Supreme Self is one alone; but that Supreme Self itself appears in many forms. Even as Lord Mahavisnu takes *avataras* so also the one Supreme Self appears in many forms. To the one Supreme Self, which has no name and form, many names and forms are ascribed, but the many-ness of names and forms does not impart many-ness unto the Supreme Self-One, only being, gets many forms according to the many pieces of work it does. As is the nature of work the work done so does it receives a name. For example, when it does the work of creation, it is called Brahma. When it preserves it is Vishnu. Likewise when it gives knowledge to all, it is Lord Sankara. Similarly the Supreme Self is Ganapati, when it removes all obstacles. In this manner in our Hindu religion the One only Supreme

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blesses the devotees in a variety of forms.

Q. What is the cause for ...y and happiness of men ...ding to Hindu Dharma?

A. According to Hindu ...rma human beings experi... in the present life happi... and misery in accordance ... *karma* performed in the ...ious birth.

Q. How many kinds of ...a (results) are there?

A. There are three kinds of ...a: *Sancita, Agami* and ...*bdha.*

Q. What is Sancita karma?

A. The good and evil deeds ...formed by us in many pre... lives together constitute ...*ita karma.*

Q. What is Agami Karma?

A. The good and evil deeds ...e by us in the present life ...ch will bear fruit in the ...re. That is called *Agami* ...*ma.*

Q. What is prarabdha ...m?

A. Whatever happiness or ...ry which we experience in ... present birth is the result ...*rarabdha karma.* The collec... of *prarabdha karma* is ...onsible for our present birth ... in accordance therewith, we ... happiness or misery. This ...alled *prarabdha karma.*

Q. How many types of ...a are there?

A. *Karma* is of three types. (1) punya karma, (2) papa ...akisa karma and (3) Misrita karma.

Q. What is the fruit of punya (meritorious) karma?

A. From punya one enjoys happiness in the heavenly world.

Q. What is the fruit of papa (sinful) karma?

A. From papa karma one experiences misery in the form of *Naraka* (hell).

Q. What is the fruit of Misrita (mixed) karma?

A. From Misrita karma one takes birth in this world as a human being and experiences both happiness and misery. This is the fruit of Misrita karma.

Q. How many lokas (worlds) are there?

A. There are 14 worlds. Below there are 7 nether worlds. Atala, Vitala, Sutala, Talatala, Mahatala, Rasatala and Patala. Our world is the earthly world. Above this world, there are 7 worlds Bhuvarloka, Suvarloka, Maharloka, Janaloka, Tapoloka, and Brahmaloka. Thus there are 14 worlds.

Q. In which texts is our culture explained?

A. Our culture is explained in the Vedas, Smrtis, Ramayana, Mahabharata, Gita and many texts on devotion as also in moral books. Of these if we study at least one, we can understand the instructions about dharma and right conduct. But in older times our culture was

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understood from reading puranas, Itihasas (epics) etc. and observing the conduct of elderly people at home. At present, there is the absence of such dharma and right conduct because at home there is no one who follows dharma and good conduct. Therefore it has become necessary today to read at least one text on dharma.

Q. What is the least that every person should do in the Kali yuga?

A. One should get up early in the morning (brahmamuhurtam) and offer prayer to God. After that one should cleanse the body and then take bath. While bathing one should think of holy rivers like Ganges etc. Then the daily anusthana should be performed. Then God's names and mantras should be repeated. If there is time one should have darshan of God in a nearby temple. After this before eating food the edibles should be offered to God and guests and animals should be fed. Then with a pure mind one should eat one's food. Let the food be *sattvic*. Do not eat such food which will engender difficulties. Let your dress be in accordance with our Indian habits. Let good books be studied. Go to temples with faith and devotion. Recite the hymns to God. After that pray for the removal of difficulties. Then do the work of the house and office, or business with faith and confidence so that our country will become prosperous. Work should be done in this manner. In the course of a week go to temple at least once and pray to God with faith. Do not go to movies. When the evening comes, light an oil-lamp in the house, read hymns and sing songs. Converse with everyone in the family individually. Do not keep awake after 10 in the night. Everyone should save one paise daily. Do not make friends with the wicked. Help others physically or with your speech and with your wealth as far as possible.

□□□

Bhavan's Journal Wishes Its Readers A Happy Diwali

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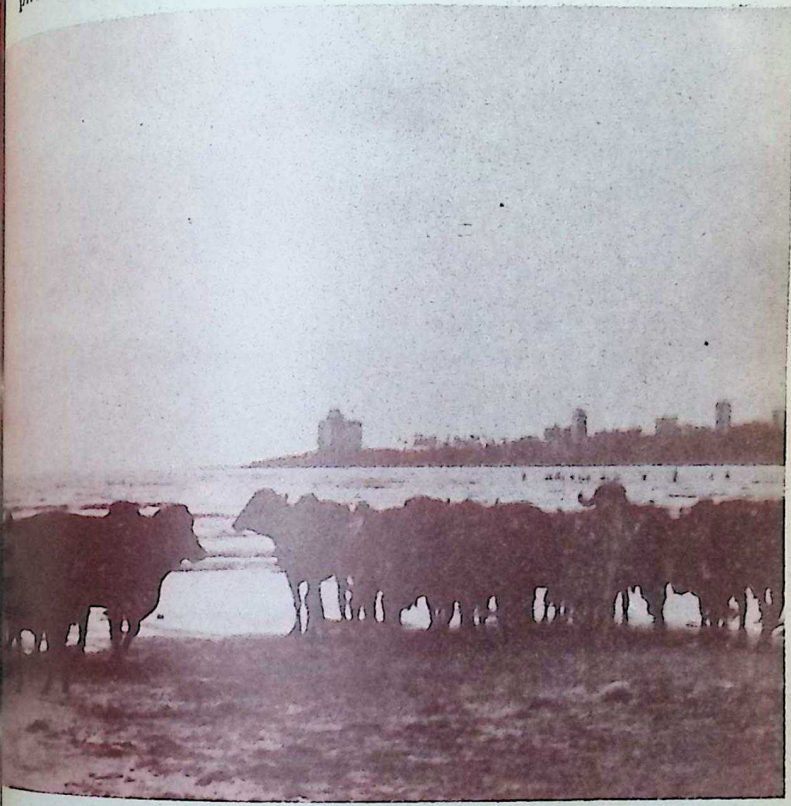
IN COLLOQUY WITH NATURE

Devidas Kasbekar passed away after giving us these photographs for publication in the Diwali Number last year.



The "Cow dust hour" — the evening twilight hour when le come home — is a literary expression that brings to mind rision of the felicity of village life.

The nearest equivalent of the "cow dust hour" for the Bom- man is this picture showing cattle against the backdrop of Shivaji Park beach in Dadar. But unlike the village cattle, city-bred ones seem to be in no mood to go back to their y sheds even after sundown.

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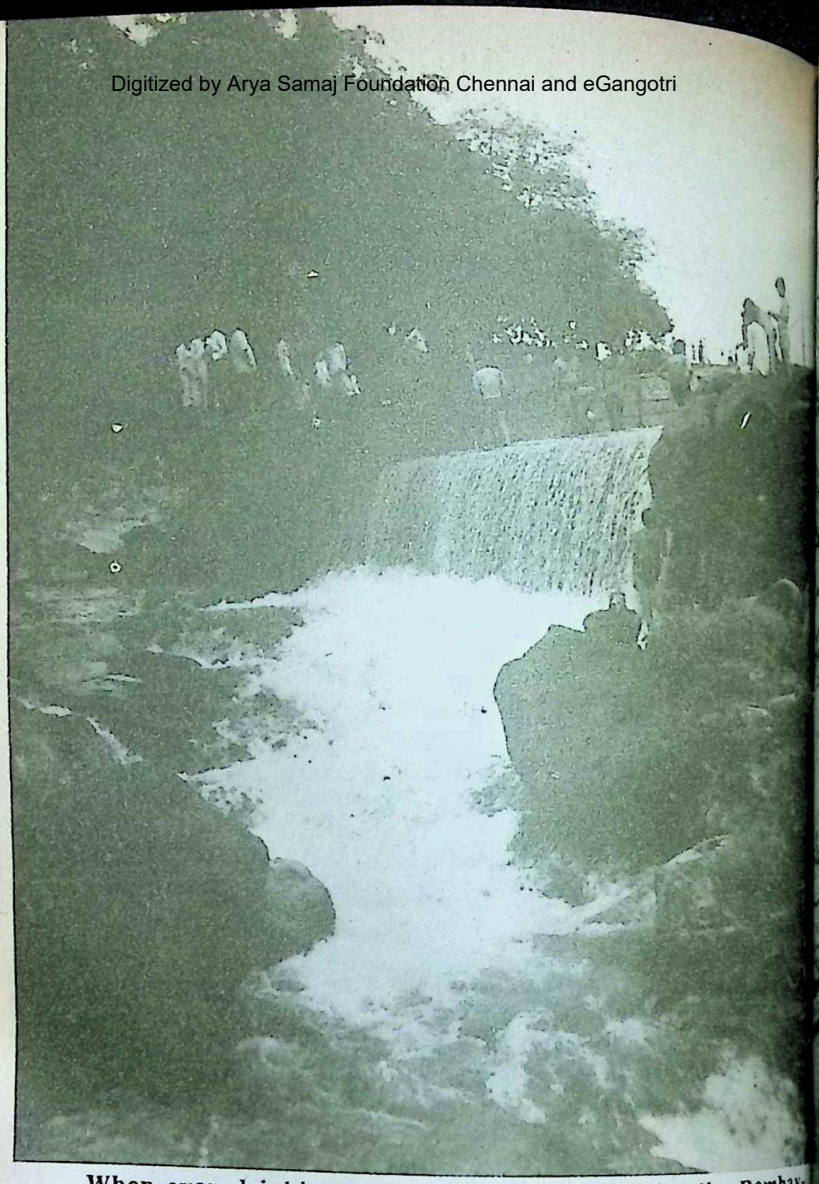

When even drinking water is a near-luxury for the Bombayman who has to depend on piped supply at specified hours, will he let go the delight of bathing in a waterfall? If the rain gods are kind, Bombay's lakes overflow during the peak of monsoon, drawing numerous picknickers who revel at the sight of the gurgling, foaming, flowing water that spills over the masonry dam. Here are some holiday-makers at the Vihar Lake site.

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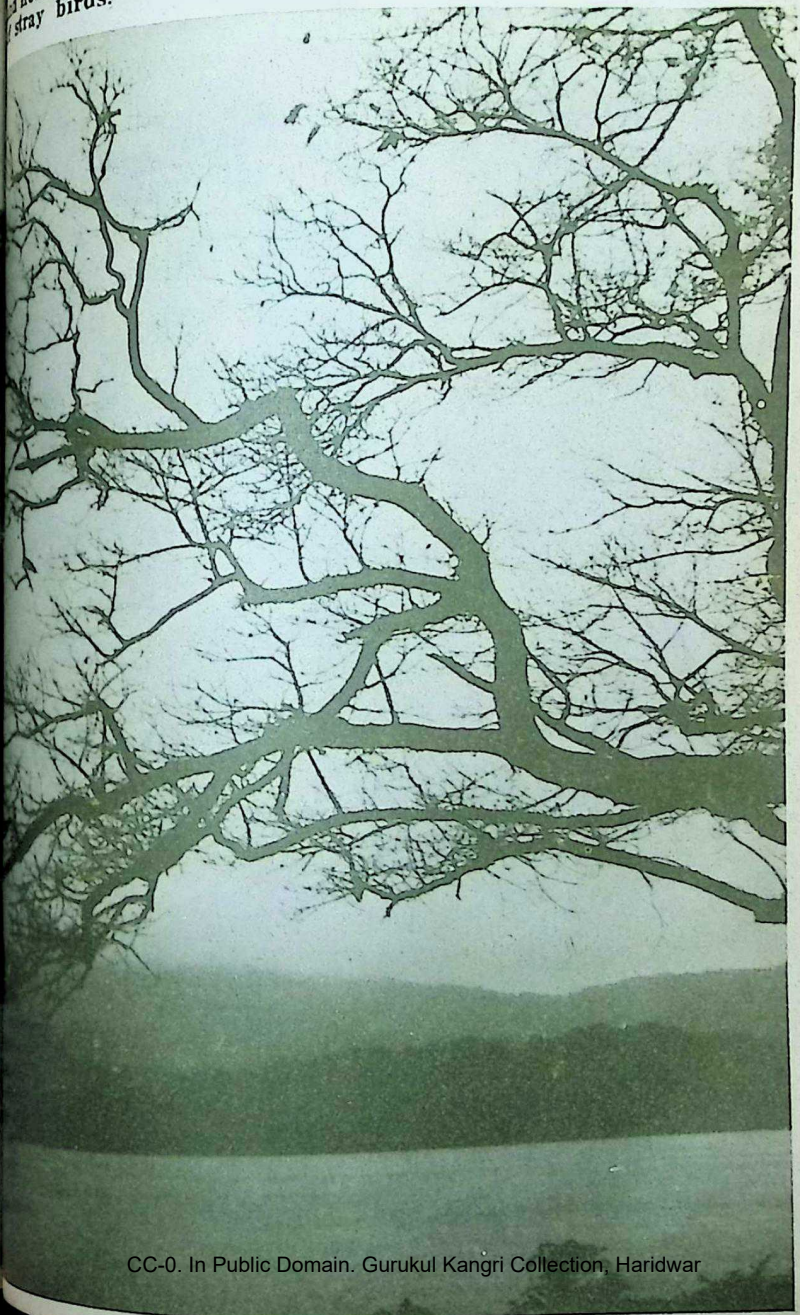
A view of the tranquil beauty of Bombay's Tansi lake, a small lake, cooled by the misty vapours from the bordering hills and holding a mirror up to the barren branches of a tree, a haunt of stray birds.



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Thanks to endowments from many charitable trusts, especially Jain trusts, pigeons are fed at several centres, known as "Kaboothar Khanas," in Bombay. Here is a little girl scattering grains for the birds of peace.

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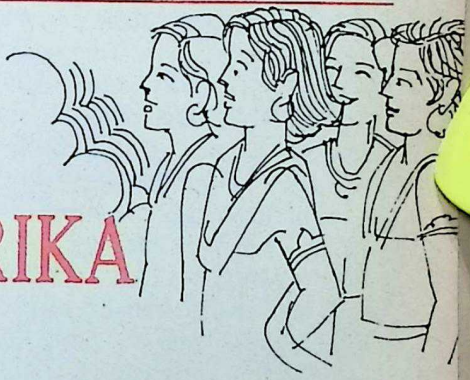
WITH this issue we begin the serialization of Neeti Chandrika a well-known book of Neeti Sastra, translated from the Telugu original by Shri T. H. Chowdary, presently Deputy Director General (MS), P & T Directorate New Delhi. He is closely associated with the Bhavan.

Moral lessons imparted in the form of prosaic essays are not apt to appeal to the young as abstract ideas and ideals will be beyond their camprehension. Our ancients solved this problem by imparting moral lessons by means of narrating stories which have an instant appeal to young minds.

Neeti Chandrika does exactly this.

NEETI CHANDRIKA



ARAVASTU CHINNAYA RI'S "Neeti Chandrika" *in gu has few parallels in popu- y among the Andhras. He a Telugu Pandit in the ernment College. Born in mbadur in the Chingleput ict of Tamil Nadu in 1807, ed only for 54 years.*

Like some passages in bhabharata" and "Bhagavata" *of "Neeti Chandrika" committed to memory and ted in repartees, in asser- of views, in making telling parisons and in prescribing paths of action. In earlier decades, parts of "Neeti Chandrika" were included in school and college text books. The style is mellifluous and poetry is easy to commit to memory.*

Stories are always interesting to children. One story leads to another, endlessly as it were. And a listener would like to hear all at a stretch.

The beauty of one language can never be brought out in a translation but the simplicity and the straightforwardness can perhaps be preserved.

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"Neeti Chandrika's teachings are as relevant today as they were hundreds of years ago. They are more so now when in the mistaken pursuit of secularism, passages from the epics and puranas containing the priceless heritage of moral values and codes of ethical living are being thoughtlessly excluded from the text books for the young. The large number of Indian children having their learning through the medium of English are much more likely to be unaware of our priceless literature. Stories from "Neeti Chandrika" rendered in English would show us the great wisdom they convey to us in the conduct of our lives.

The Sanskrit source books "Panchatantra" and "Hitopadesa" are very well-known, and like Aesop's fables they have been translated into many Indian and foreign languages.

I have followed the Telugu text of Chinnaya Suri as closely as possible. The animals and birds through whom the stories are told are sometimes referred to as 'it' and 'he' appropriate to the particular circumstances. The Telugu work is in four parts — "Mitralabha" (gaining of friendship) "Mitrabheda" (falling out with friends) "Vigraha" (disputes) and "Sandhi" (rapprochement). The first two parts were only written by Chinnaya Suri. The latter two were rendered into Telugu by the renowned social reformer and writer Kandukuri Veeresalingam. More of Kandukuri when coming to "Sandhi" and "Vigraha."

—T. H. Chowdary

ON the banks of the river Ganga was the prosperous city Pataliputra. It was ruled by King Sudarsana.

One day, when he was in the company of learned men, a Brahmin said, "Any one of the four — youth, affluence, authority and ignorance — can by itself bring about disaster to me. But when all the four are together in a person, the danger can only be imagined. Many a doubt is dispelled, many a hidden meaning is revealed, by a study of the Sastras. Indeed, he who is ignorant of the Sastras is verily blind."

The king thought of his sons who were averse to learning, foolish, and always given to sloth and frivolous sport. He felt sad.

He alone is a worthy child who listens to his parents, takes to learning and studies and is regarded highly by the people. The rest are no children. A fool causes distress to the parents for ever. If such a child dies, the sorrow ceases soon.

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that brings glory to the ly is a son, not the one who ly causes birth pangs to mother. Is there a more n (purposeless) mother the one who gives birth to ld that cannot be reckoned first among the noble mind- A single noble son is enough. t benefit is there if one has ndred foolish sons! A bas- d of pebbles do not equal single diamond. The good me and pleasure of seeing who are noble in character well read are enjoyed by men of good deeds!

Weighed down by such ghts, he felt that there was se grieving. 'Have my sons they would not study? I not arranged for their in- ction. It is the fault of the nts not to educate their dren. Not by mere birth but instruction from the parents s a child become learned and wledgeable. By manly effort purposes achieved, not by ful thinking. A prey does by itself, come and enter mouth of a sleeping lion. I ld therefore make proper ts and arrangements to have sons instructed.'

e then addressed the pandits the gathering. "My sons are ng away their time in fri- us sport and are not learn- anything. Is there among one-one who can instruct in the *neeti sastras* (books of ethics and morality, good conduct and meritorious deeds) and put them on the path of good conduct and noble deeds?"

A brahmin by the name Vishnu Sarma responded. "Noblest of Kings! Is this such a great task? It is not difficult to make your sons, who are born in so great a family, well versed in the *neeti sastras.* It is difficult to make a crane speak but it is not difficult to make a parrot talk. A worthless man is not born in a noble family. Can there be glass pieces in a mine of emeralds? Just as no diamond shines unless it is cut and polished so can no child shine without being instructed by a preceptor.

"Within six months I shall teach and train your sons. Entrust them to my care. They will return to you well instructed."

The King was very much pleased and said "Just as even the bark of a tree gets good smell because of flowers, even fools will become worthy by virtue of their association with the good. The company of the worthy is the root cause of all welfare and prosperity."

The King gave a few presents to Vishnu Sarma, bade his sons to come in presence and introducing them to said: "These princes are as good as blind for want of education. Please open

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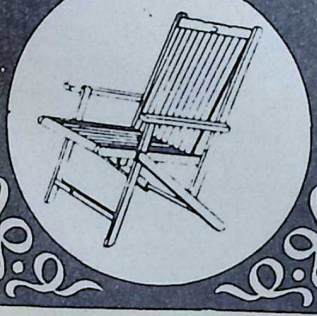

their eyes and save them. They are now under your care."

The brahmin took them to a beautiful place. "Listen! I will tell you a delightful story. It has four parts — "Mitralabha" (gaining of friendship), "Mitrabheda" (falling out with friends) "Vigraha" (disputes) and "Sandhi" (rapprochement).

"Even if lacking in wealth, the intelligent can accomplish their desires by establishing mutual friendship. This is what a crow, a tortoise, a deer and a rat did once," said Vishnu Sarma.

Their interest aroused, the princes at once entreated him to tell that story in detail.

□□□

TAX QUERIES

The "Bhavan's Journal" announces the starting of a new feature entitled, "Your Tax Problems Solved." Questions are invited from readers on specific tax problems. These questions will be answered by experts. It is requested that while sending the questions full details of the problems faced should be given so that the answers can meet the requirements of the problem. The problems and questions should be addressed to "Bhavan's Journal," marked "Tax Queries," Bombay-400 007.

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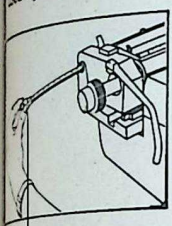

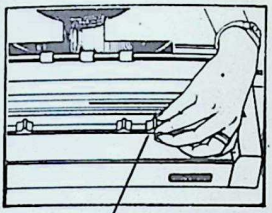

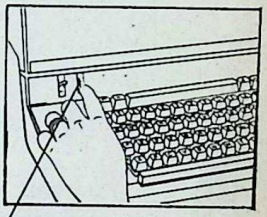

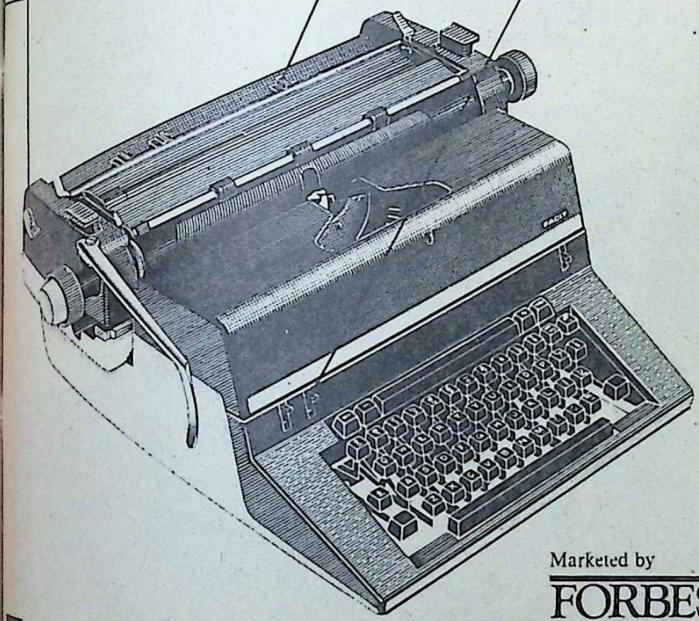

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Patriots & Bards of Freedom 2

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Dadabhai Naoroji

(Sept. 4, 1825-June 30, 1917)

HE story of a life so noble nd yet so simple needs no duction from me or anybody May it be an inspiration to reader even as Dadabhai was to me!"

wrote Gandhiji in 1938 in reface to Dr. R. P. Masani's raphy "Dadabhai Naoroji: Grand Old Man of India" lished by George Allen and n Ltd., London).

a tribute to the Grand Old of India after his death, Sir an Chandavarkar said: ... in all he did, in all he d, and in all he taught, he e Prophet Zoroaster's re- personified, because he was n more than anybody else **e thought, of pure speech pure deeds.**"

have been the source of inspiration to Gandhiji in his life and work and to have received the encomium of a 'Mahatman' (as defined in the Gita) on his death, is no small achievement of a man in the 'stormy and uncertain sea' of public life in India. ("Public Life in this country" said Gokhale on September 19, 1902, "has few rewards and many trials and discouragements.")

Dadabhai's long life spanned three quarters of the nineteenth century and seventeen years of the twentieth. It falls into five periods: (1) The period of childhood and youth from 1825 to 1855, (2) from 1855 when Dadabhai first went to England, upto 1881, when he left England with the intention, as he then thought, of never returning again, (3) from

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1886, when he did re- times between England and to England with the inten- of trying to enter Parlia- (4) from 1886 to 1907 — finally returned to India in 1907, and (5) the ten years of retirement from 1907 upto his death in 1917.

Dadabhai lost his father when was only four years old and responsibility of educating fell on his mother. After his school education, he was selected to be a student at the Elphinstone Institute, Bombay. Dadabhai read a great deal of literature of the world, mostly English, but Firdousi's Shahnamah, the great Iranian Epic, was his favourite. At 15, he received the Clare's Scholarship and was considered a scholar, a shining light of his Institute. Professor Orlebar called him "The Promise of India."

He became the first Indian professor at this Institute; he was the first Indian to be a member of the British Parliament; the first Indian to be appointed on a Royal Commission; and the first Indian to ask for self-government for his country.

The second period, from 1855 to 1881, is a crucial one in Dadabhai's life. It was during this period that his ideas on the economic and political problems of India became fixed. It was also a period of many-sided activities on his part. During these 25 years, Dadabhai moved several

India. For the first three years, he represented his firm (Cama & Co.) at Liverpool. He left the firm in 1858 and returned to India, but went to England again the next year and established a firm of his own, by name Dadabhai Naoroji & Co. In September 1863 he was back home once more, and stayed for a year and a half, returning to England in April 1865. He was again in Bombay for a few months in 1869. The East India Association, in the establishment of which Dadabhai had taken a leading part, had been founded in London in December 1866, and during his brief sojourn, Dadabhai established a Branch of it in Bombay. It was at this time also that he received an address and a purse from the citizens of Bombay for his public services.

In 1871 Dadabhai came once more to India to canvas support for the East India Association. He returned to England in 1872 only to be urgently called back by the Maharaja of Baroda towards the end of 1873, with the offer of the Diwanship of his State. Dadabhai served in that capacity for just one year (1874). The period between January 1875 and August 1876 was spent in Bombay. Dadabhai was elected member of the Municipal Corporation and the Town Council in July 1875 but he re-

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d that office in September 6 and sailed once more for land. He spent the next five rs in England, and returned India in 1881 intending to there for good.

1881-1886: During this period carried on some little business Bombay. But these five rs were also years of much lic activity on his part. In 2 he submitted a statement his views to the Education mmission. In 1883 he started ew venture — publication of ournal, under the title, "The ce of India."

1886-1907: This period of 21 rs was the culmination of dabhai's career. His fame read not only throughout the gth and breadth of India, but to other countries of the rld. To the people of India, seemed Patriotism-incarnate embodiment of the nation's irations. He was called the rand Old Man" of the coun- . Such was the reverence uni- rsally felt for him that when 1906 the question of the Con- ss Presidential election seem- about to lead to a rupture ong Congressmen, the propo- to elect Dadabhai was enough heal it for the time being. A r addressed to Dadabhai by amanya Tilak in that year is scribed, "Yours Obediently, G. Tilak."

In 1892 and 1893 Dadabhai at the pinnacle of his fame and popularity. The news of his election to Parliament in July 1892 sent a thrill throughout India and when he came to Bombay in December 1893, to preside over ninth (Lahore) session of the Indian National Congress, he received a tumultuous welcome. In his presidential speech he pleaded for 'Swaraj' or self-rule for India.

During his three years in Parliament, Dadabhai was instrumental in getting two important concessions for India — a resolution in favour of Simultaneous Examinations (for entry into the I.C.S.) passed by the House of Commons on June 2, 1893, and a Royal Commission (with Lord Welby as Chairman, and with Wedderburn, Caine, and Dadabhai himself among the members), appointed in 1895 to inquire into Indian expenditure. The resolution in favour of Simultaneous Examinations was barren of results. Government refused to give effect to the Resolution on the ground that most of the Provincial Governments, who were consulted, were opposed to it. At the general election of 1895 Dadabhai stood again for Central Finsbury but was defeated.

Dadabhai Naoroji lived a retired life, never appearing in public, the only exception he made to this rule, it seems, was when he received the L.L.D. degree from the University of

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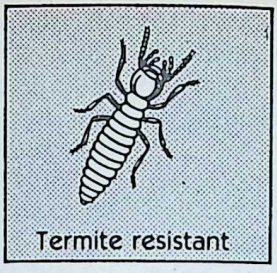

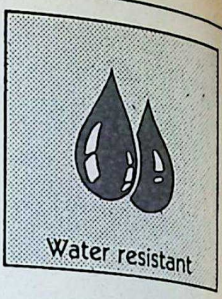

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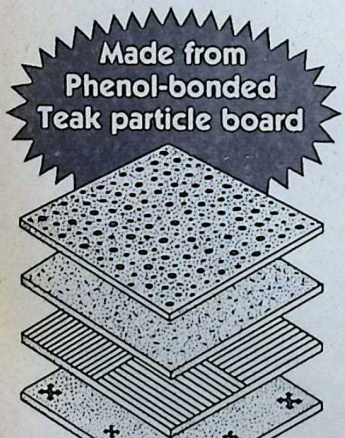

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mbay on January 18, 1916 never engaged himself in ic controversies. He passed y peacefully on June 30, 7.

Dadabhai wrote numerous pamphlets and books and among them was the classic 'Poverty and Un-British Rule in India'.

Sir Pherozeshah M. Mehta

(Aug. 4, 1845 to Nov. 5, 1915)

HE career of Sir Pherozeshah M. Mehta, the 'uncrowned g of Bombay' in his time, y be broadly outlined.

The son of a Parsi merchant o had been in his days an ve partner of Messrs. Cama Co., Mehta was born in Bom- y on August 4, 1845. His her had some literary tastes, ich found vent in a school ory and geography of some nt. Pherozeshah received his y education at an ordinary ool, and after passing the riculation Examination in 1, joined the Elphinstone College. He brought himself to the favourable notice of Sir Alexander Grant who was Principal and eminent Aristotelian scholar. He passed the B.A. examination of the Bombay University in 1864. He became an M.A. of the University in another six months and Sir A. Grant nominated him a Fellow of the College. He joined the Lincoln's Inn, and was called to the Bar in 1868. While in England Pherozeshah Mehta was initiated into politics by Dadabhai Naoroji and was induced by the latter to read a paper on Education in India before the London Literary Society. Pherozeshah Mehta set himself seriously to achieve success in his profession by diligent study and observation.

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Mehta began his public life taking part in the agita- against Arthur Craw- d's municipal administration Bombay in 1871-72. He be- e a member of the Bombay rporation in 1872 and took a active interest in its affairs. h the co-operation of Mand- Sorabji Shapurji Bengali and rozjee Furdoonjee, he ected many important reforms the constitution of the Cor- ation. For his municipal ser- es he was elected Chairman the Bombay Corporation in 4, an honour which was in continued in the following r. As Chairman he had very d work to do and public nion of all sections was un- imous on the point that he de a very efficient Chairman.

In politics, too, Mehta made great name. The undoubted wers he possessed as a speaker roduced him early in life to blic platforms and he was led upon to speak on almost ery important political sub- t. He was one of the founders the Bombay Presidency Asso- tion and one of the most ive spirits in the work of rying on political agitation Western India through it. He s appointed a member of the gislative Council at a time n the most important work fore the Council was the pass- of the Municipal Act, in formity with Lord Ripon's Local Self-Government scheme.

Pherozeshah Mehta was a Moderate in politics and his presidential speech at the sixth Indian National Congress was somber in tone, literary in style and rich in substance. There was no mistaking his main thrust though critics included it in the 'prayers and petitions' category. Here is an excerpt from it:

"When, in the inscrutable dispensation of Providence, India was assigned to the care of England, one can almost imagine that the choice was offered to her as to Israel of old: 'Behold, I have placed before you a blessing and a curse; a blessing, if ye will obey the commandments of the Lord your God; a curse, if ye will not obey the commandments of the Lord your God but go after other gods whom ye have not known. All the great forces of English life and society, moral, social, intellectual, poiitical are, if slowly yet steadily and irresistibly, declaring themselves for the choice which will make the connection of England and India blessing to themselves, and to the whole world, for countless generations. Our Congress asks but to serve as a modest handmaid to the movement, asks but to be allowed to show the pits and the falls, asks but to be allowed to join in the blessing which England will as surely earn as there is an 'Eternal that maketh for righteousness.'"

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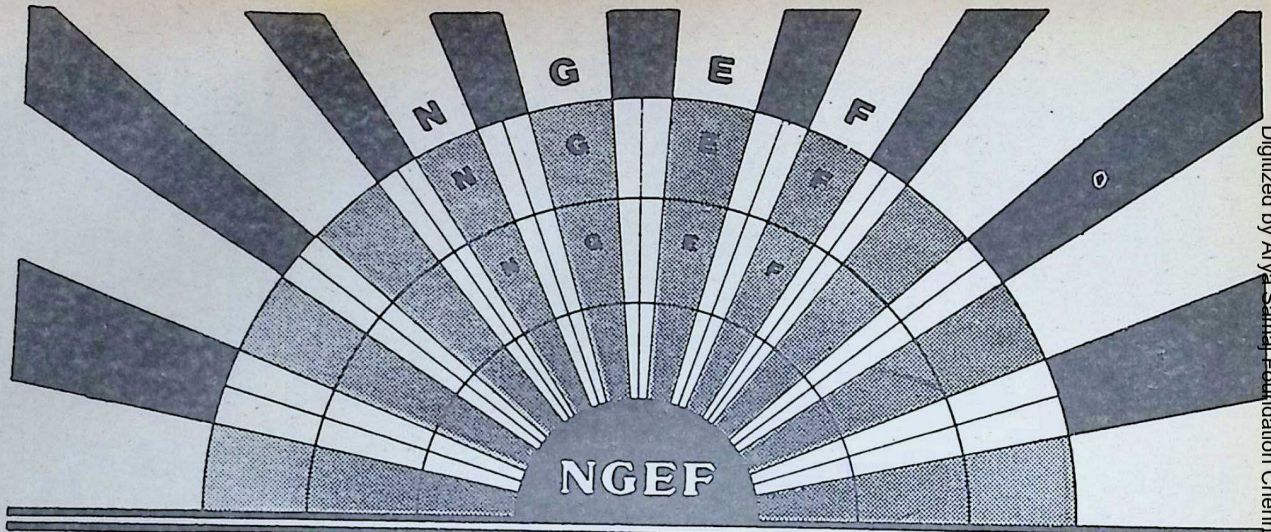

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MacDonald, President of Bombay Corporation, sum-up the great qualities of ta thus in 1904 while gratulating him on being con-d the Knighthood of the an Empire:

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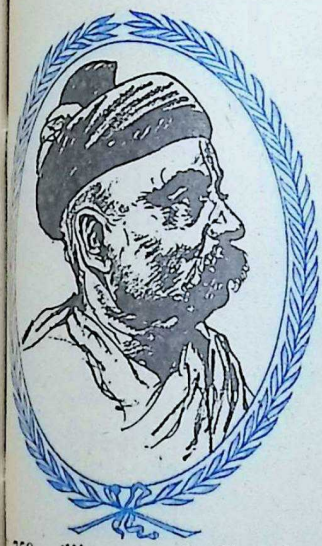

Lokamanya Bal Gangadhar Tilak

(July 23, 1856 to Aug. 1, 1920)

750 million people live in an pendent India today, it is in small measure due to Loka-nya Bal Gangadhar Tilak se last words were: "Unless raj is achieved, India will not per. It is required for our tence." Patriot and scholar, k knew no religion but love of his country. His life was one long saga of suffering and sacrifice for the sake of his country and he knew no respite from the lifelong battle he waged against the foreign ruler.

Tliak was born on July 23, 1856 in Ratnagiri, of Gangadhar Pant and Parvatibai. The future Lokamanya's mother called him endearingly **Bal** which stuck to him. He had his education at the Poona City school and the Deccan College. He also took the LL.B.

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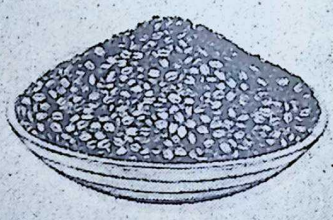

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in 1879. Meanwhile, he married Tapibai in 1871. It is said that he demanded from his father-in-law only books to read. Tilak's public life began in 1880 as a teacher at the New English School, Poona, started by himself along with Vishnu Shastri. Tilak became a journalist by sheer accident when the school had just completed one year. In January 1881, the English weekly **Mahratta** and the Marathi weekly **Kesari** were started and Tilak and Agarkar actively edited them — Tilak mostly wrote on religion, law and politics. Tilak suffered his first term of imprisonment — four months' S.I. — on a charge of defamation and was released in October, 1882.

Following the formation of the Deccan Education Society, at the initiative of Tilak, an arts College was set up on January 1885. Tilak resigned from the Deccan Education Society in 1890 owing to differences of opinion with the other members. Tilak attended the Bombay session of the Congress in 1889 as a representative of Poona. It was at this session that the trio, Tilak, Lajpat Rai and B.C. Pal, known as Extremists, met. Tilak attended the Nagpur session of the Congress in 1891, and moved the Resolution on the Arms Act. The resolution, inter alia, demanded education and training for a military career for Indians.

Tilak attended subsequent sessions of the Congress until the split between the Moderates and Extremists at the Surat session in 1907. Meanwhile, in 1895 and 1897, he was elected to the Bombay Legislative Council. On July 27, 1897, Tilak was arrested for sedition, the main charge being that he 'attempted to excite feelings of disaffection to the Government established by law in British India."

After a protracted trial, he was sentenced to 18 months' rigorous imprisonment. Max Muller, the great Orientalist pointed out in 1898 that it was a mistake to imprison a man of Tilak's learning for sedition. Tilak was released on September 6, 1898 after he had served his jail term for one year. One of the conditions of his release was that if Tilak happened to be again tried and convicted on a charge of sedition, the unexpired term of six months should be added to his sentence.

After his release, Tilak once again plunged into the struggle for freedom. He was totally involved in the Swadeshi Movement. The signs of a break of the Extremists from the Indian National Congress were clear in 1905 (Benaras Session) when Tilak and his followers found the Moderates opposed to a resolution on boycott, Swadeshi and national education. The diffe-

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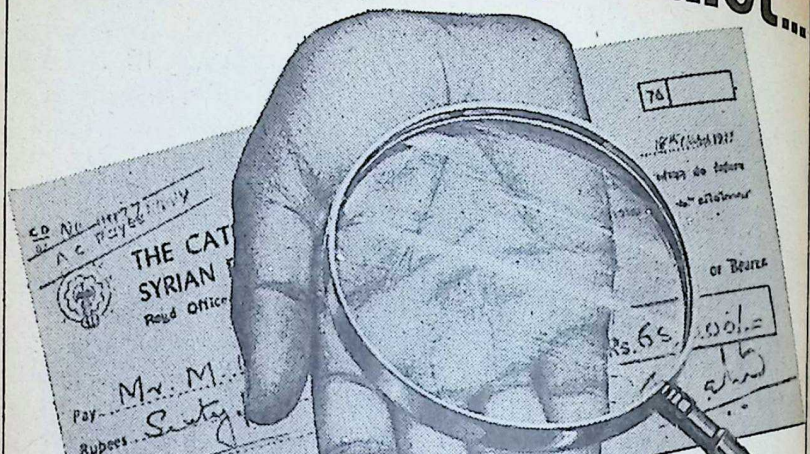

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...s came to a head in 1907 ...the Surat session, and ...k was complete.

The Government of Bombay ...ered Tilak's prosecution fol...ing the publication of an ...cle in **Kesari** in which he ...: "We, on our part, do not ...k that our duty ends with ...demning the Muzzafarpur ...age. We regret the occur...ce, but we are of opinion ...so long as the causes which ...e rise to it are allowed to re...n, it will be impossible to ...vent its repetition." (In ... Muzzafarpur bomb case, ...diram Bose and Prafulla ...ki threw a bomb at a carriage, ...g the wife and daughter of ... Pringle Kennedy. Their tar... was Kingsford, the District ...ge). At his trial, Tilak dis...sed with the services of ...yers and addressed the jury ... 21 hours, even before the ...ocate-General presented his ... When the jury (7 to 2) re...ed the Verdict of 'guilty' Tilak ...:

"All I wish to say is that, ...n spite of the jury, I main...in that I am innocent. There ...re higher powers that rule the ...estiny of things, and it may ...e the will of Providence that ...e cause which I represent ...ay prosper more by my suffer...g than by my remaining free."

...ilak was sentenced to six years' transportation along with a fine of Rs. 1,000. The next day after the sentence was pronounced was Tilak's birthday — July 23 and he was 53 years old. Tilak's arrest and conviction set up a wave of unrest and consternation unprecedented in Bombay. Tilak was removed to Mandalay in Burma where he was detained till 1914. Of Tilak's detention in a 'cage' Subhash Chandra Bose, who was lodged in the same prison in 1925, said: "Only one who had attained complete self-mastery, who was altogether indifferent to pleasure and pain and heat and cold, could rise above such dismal surroundings .... I still wonder how in these circumstances Tilak could produce a magnificent work like **Gita-Rahasya."**

About the middle of 1916, Tilak undertook an extensive tour instructing the masses. on Home Rule and exhorted them to join his Home Rule League.

Tilak's 60th birthday was celebrated on a grand scale and a purse of one lakh rupees was presented to him. He attended the Lucknow session of the Congress in 1916 and supported the resolution on self-government. Tilak left for London on September 24, 1918 mainly to fight his case against Sir Valentine Chirol for defamation in his book 'Indian Unrest.' He took the opportunity to start a whirlwind campaign for self-govern-

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ment for India. Tilak stayed for almost a year in England and returned to India on November 27, 1919.

Tilak was chosen for the Presidentship of Congress for 1920. On July 28, 1920, Gandhiji announced the launching of the non-cooperation movement on August 1. On the same day that the movement was to begin, Tilak passed away after a severe attack of malaria. Among the bearers of the bier that carried this great son of India in his final repose, were Gandhiji, Maulana Shaukat Ali and Dr. Kitchlew.

The Ganapati and Shivaji festivals, which are being celebrated on a mass scale today, owe their popularity to the impetus given by Tilak.

Gandhiji said of Tilak: "His life, if it teaches us anything whatsoever, teaches one supreme lesson: that if we want to do anything whatsoever for our country, we can do so not by speeches, however grand, eloquent and convincing they may be but **only by sacrifice at the back of every word and at the back of every act of our life.**"

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Gopal Krishna Gokhale

(May 9, 1866-Feb. 19, 1915)

BORN at Ratnagiri in Maharashtra on May 9, 1866, Gokhale had his education at Bombay. He joined the Deccan Education Society and was appointed first as a Professor of Fergusson College, Poona and later as its Principal. Editor of the 'Sudharak' he was also the Secretary of the Sarvajanik Sabha. Elected to the Bombay Legisla-

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Council in 1899, he became member of the Imperial Legis- e Council in 1902. As the ing Indian spokesman in the se he was distinguished for budget speeches, heard with attention and received as dels of parliamentary eloqu- . A critic of Curzon's educa- policy, he fought for the in- ction of free and compul- education in the country. He osed the Indian indentured our Plan and mobilised public ion against it. He also played rominent role in the delibera- s preceding the inauguration e Minto-Morley Reforms in 9.

A very distinguished exponent the Moderate School and con- tive nationalism, Gokhale sided over the Congress ses- at Banaras in 1905 and pro- ed vehemently against the ernment for partitioning gal. Later, he visited South ca championing the cause of in settlers and played an im- ant role in bringing about the dhi-Smuts Settlement of 4. By founding the Servants India Society in 1905, Gok- aimed at training national ionaries to work for the uni- on and self-government of , building up co-operative prises, promoting the cause omen and organising the l service and relief work in country. He passed away on uary 19, 1915.

This bare outline of Gokhale's life does scant justice to the contribution of this great son of India. The lesson that his life holds for us — working in the spirit of a devotee — is best learnt in Gandhiji's words:

Whatever you do, whatever you eat, whatever you offer as sacrifice or gift, whatever austerity you perform, O Kaunteya, dedicate it all to me.

It seems that Mahatma Gokhale functioned as if the words addressed by Krishna to Arjuna had been addressed to him by India, the mother of us all, and had been made by him the guiding principle of his life. For it will be readily admitted that whatever he did, whatever he enjoyed, whatever he sacrificed, whatever he gave in charity, whatever austerities he performed he dedicated them all to his motherland.

What is the moral of Gokhale's life? What legacy has he left for us?

The questions were answered by Gokhale himself in his last words to the members of the Servants of India Society who were present beside his deathbed:

Don't waste your time in writing a biography or setting up a statute, but pour your whole soul into the service of India. Then only shall you be counted among her true and faithful servants.

Gokhale's life was that of a

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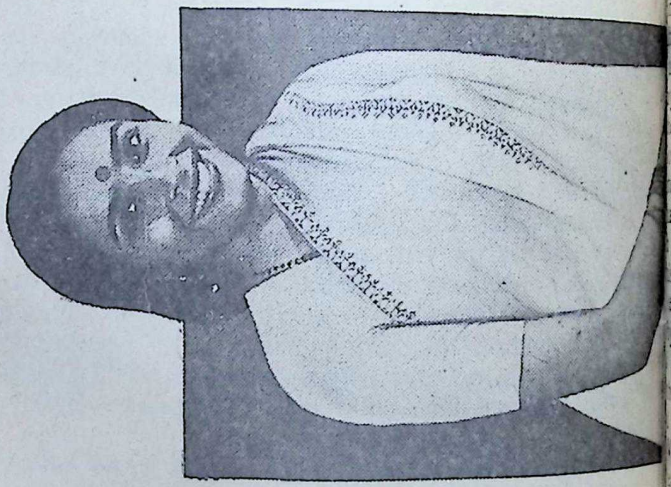

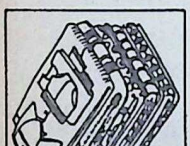

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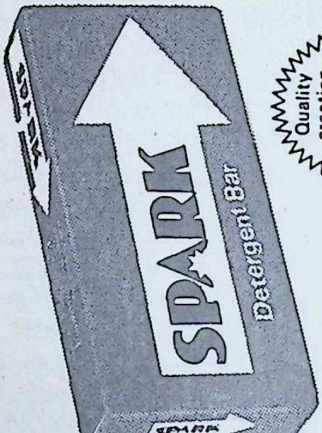

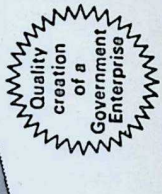

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of religion. Everything he was done in the spirit of a as far as I can testify. Gokhale called himself an agnostic. observed that he had not, but he had, Ranade's faith. so I could discern a religious strain in his work. It would be improper to say that his doubt was inspired by religion. A man who leads a dedicated life, who is simple in who is the very image of who is full of humanity, who calls nothing his own — a man is a man of religion, whether he himself or is not conscious of it. Such was Gokhale I could see during the twenty years of my friendship with him. Since our meeting in 1896, Gokhale's political career served me as an ideal. I installed him in the heart of hearts as my guru in politics.

Gokhale wrote articles in the early years of the Sarvajanik Sabha in Poona. He imparted lustre to Fergusson College by his work there as a professor. He tendered evidence before the Public Commission. All India recognized his intrinsic worth. He so deeply impressed Lord Curzon by his ability that the viceroy feared Gokhale as he feared no one else. Gokhale distinguished himself with distinction as a member of the Supreme Council in Calcutta. He served on the Public Service Commission because of his failing health. On this and many other aspects of his work others have written with greater qualifications than I can claim to possess. Again the lesson which, in my opinion, we have to learn from his life cannot clearly be deduced from these activities.

The Satyagraha struggle in South Africa created such a deep impression on Gokhale's mind that he resolved to visit South Africa, although his health would hardly permit him to undertake the tour. He came there in 1912. Gokhale's health was not at all adequate to the task of attending public receptions and making speeches. Still he insisted that the onerous programme which we had drawn up for him be left intact. He thus attended the reception at Cape Town and won the hearts of the Europeans at the very first opportunity. Every one felt a saintly man was in their midst. Mr. Merriman, the famous veteran statesman of South Africa and man of liberal views, said to Gokhale, "Sir, when men like you visit our country, they purify the atmosphere."

Fearlessness was a very important element in Gokhale's composition. Indeed this virtue is an indispensable quality in a man of religion. There was a reign of terror in Poona subsequent to the assassination of Mr. Rand and Lt. Ayerst. Gokhale was in England at the time

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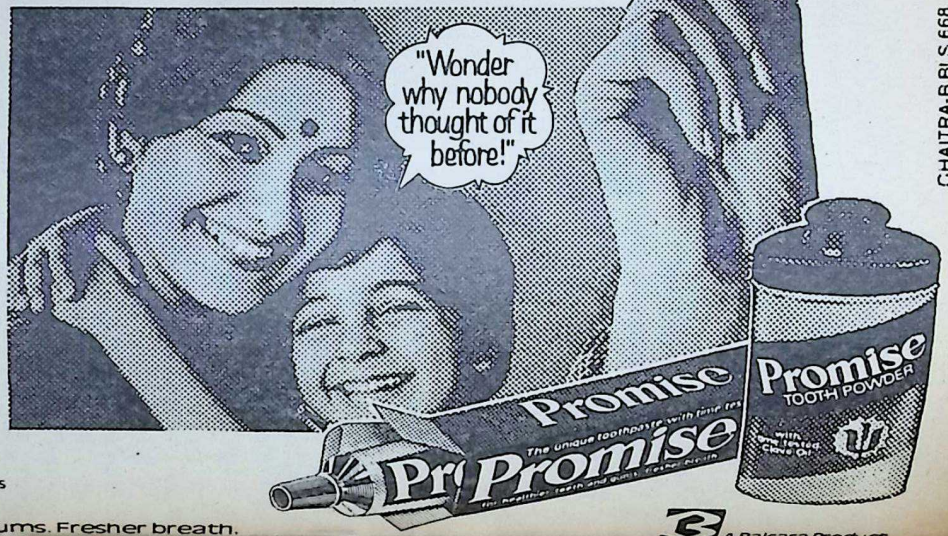

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referring to it he spoke to a committee of influential men of the British Parliament. statements made in that could not be substantiated on. Therefore, when Gok- returned to India he tender- an apology to the European ials whom he had charged misconduct and thus in- the displeasure of some rant people who called him ward and advised him to re- from public life. He rejec- this advice with the noble ds:

Public duties undertaken at bidding of no man, cannot be down at the desire of any Whether one works on a er plane or a lower one is a er of small importance. One always glad of the appreciation the public of what one has e... But it is not the highest pose of existence, nor really highest. If it comes, to give words of Herbert Spencer, ; if not, well also, though so well'.

Gokhale did his duty con- ntiously and never wasted a e selfish thought on what the public would take of his on. I believe he had the capa- cheerfully to mount the ows for the country's sake if essary. I know to mount the ows more than once was very h easier for him than to face ficult situation. But he never so much as thought of turning his back to it.

If therefore we would learn a lesson from the life of this great patriot, we should follow his method of working in the spirit of a devotee. Everyone of us cannot become a member of the Supreme Legislature, and members of that Legislature are not always seen in the ranks of the servants of the nation. Every one cannot serve on the Public Service Commission and men designated as its members are not always found rendering service to the country. We cannot all acquire learning like him and learned men do not always serve the people. But we can all cultivate virtues like courage, truthfulness, patience, humility, a sense of justice, straightforwardness and perseverance and dedicate them to the nation. This is the spirit of a devotee. This is what Gokhale meant when he spoke of 'public life being spiritualized.' All who conduct themselves in such a spirit of dedication will always see their way clear before them and claim a share in the legacy which Gokhale has left for us all. Such devoted workers will be endowed with all such gifts as they need. as the Lord has promised, and Gokhale's life is an illustration of that promise having been abundantly fulfilled.

My mother was not more solicitous about me than Gokhale.

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e was, so far as I am aware, a fault. It does not matter to reserve between us. It was me that he may not have been y a case of love at first sight, any of these things. It was en- it stood the severest strain in ough for me that I could dis- . He seemed to me all I cover no fault in him to cavil at. ted as a political worker — He was and remains for me the e as crystal, gentle as a lamb, most perfect man on the politi- e as a lion and chivalrous to cal field.

Sun Yat-sen

(Nov. 6, 1866 to Mar. 12, 1925)

"The earth, the universe, elongs to everyone."

"The people are the foun- dation of a country; when the foundation is strengthened e country will be secure."

—Sun Yat-sen

n Yat-sen, the President of first Chinese Republic, was triot and revolutionary who ed his country to be strong united, free from foreign influence and internal conflicts and corruption.

Born on November 6, 1866, in the village of Choy-Hung, of a poor farmer, Sun Yat-sung, Sun Yat-sen had a rebellious streak even as a boy. Educated for two years in Hawaii, Sun qualified himself for the medical profession. But he was drawn into the vortex of political conflict. He worked "not only to cure the ills of his patients, but the ills of his country." As one of the active agents of the Chinese Revolutionary League, Sun sought financial and other aid from overseas Chinese

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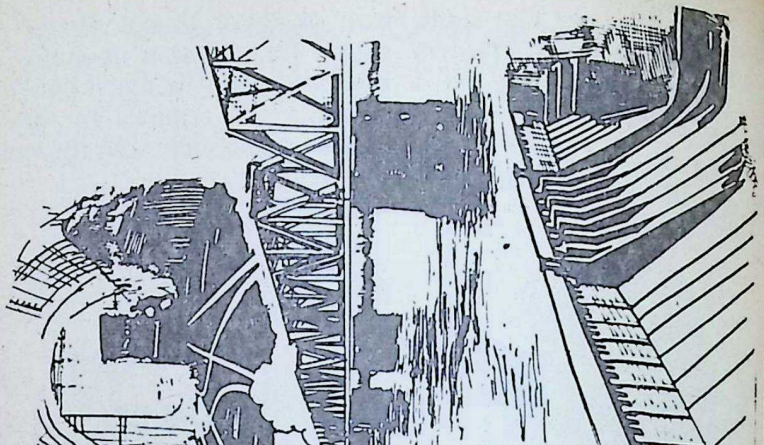

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ist the corrupt Chinese ernment. He was shadowed ywhere and he carried a e of $ 50,000 on his head. n February 12, 1912, the emperor of the Manchu asty abdicated in favour of Republican Government eady proclaimed on January 1912, of which Sun was the visional President.

ternal frictions and schisms persisted and Sun Yat-sen, eving that a more influential ministrator acceptable to all ups was needed for the untry, resigned the Presidency February 1, 1912. He chose an Shih-K'ai for the post and ned his attention to construc- e work as Minister of Trans- t. But Yuan was ambitious d betrayed Sun's trust. He med a dictator and drove Sun o exile. Yuan died in 1916 the country continued to be nited and torn by civil wars. In 1921 Sun, aided by the werful warlord, Gen. Chen Chiuming, was restored to power Kwangtung province. He enjoyed the support of the intellectuals, the students, the peasants and the workers but Gen. Chen turned against him. In 1923, he declared that "henceforth our revolution can never succeed unless we take the Russian revolution as our model."

Sun was not to live long. On his deathbed he signed a proclamation urging adherence to "nationalism, democracy and socialism and unity with those peoples of the world who will treat us in terms of equality." Sun passed away on March 12, 1925.

Sun married as his second wife the second of the famous Soong sisters when he was close to fifty. Chingling, who had great admiration for Sun the revolutionary leader, stood her ground and married him in the face of much opposition from her family. She was a partner not only in his life but in his work for the unity and welfare of his country.

U N U

(B 1907)

U NU was born in 1907 in Wakema, Burma. He received e B.A. degree from the Uni- rsity of Rangoon in 1929 and attended the University of Rangoon Law School. He did not receive his law degree because of his leadership in the

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dents' strike against British e in 1936. He joined the Ana- tionary nationalist party bama Asiayone (Our Burma sociation) in 1938 and quickly came one of its leaders. Im- soned by the British early in rld War II he was released the Japanese and became a mber of Dr. Ba Maw's binet.

A devout Buddhist and as- ring writer, he wanted to re- from politics after the war was persuaded by General ng San (often referred to as e George Washington of rma) to stand for the Con- uent Assembly of which he came Speaker. After the assination of Aung San in 947 he became Prime Minister. 1956 he tried to retire from litics once again and resigned e premiership, but he was on involved in reorganizing s political party — the Anti- scist People's Freedom League — and then returned to the vernment as Prime Minister 1957. Ousted by a military up in 1958 he won a lands- de electoral victory in 1960, t he was removed from office, gain by a military coup, in 962 and imprisoned until 1966. r much of the time since then has been in exile.

Adherence to ethical and iritual values, loyalty to causes d co-workers, moral fibre to

spurn the escapist path of expediency and opposition to the cult of "end justifies the means" were the hallmarks of his life and work. In his unusual autobiography (U Nu, Saturday's Son — A Bhavan's publication) he gives a candid self-portrait. U Nu's capacity to disclose damaging truths about himself and write an unvarnished account of his failings and failures, agony and ecstasy, is equalled only by that of Mahatma Gandhi in his autobiography: "My Experiments With Truth."

Writing about democracy, U Nu has said: "In promoting the ideal of democracy, two things are essential: first, to identify the natural enemies of democracy; and second, to educate

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the leaders as well as the masses in the culture of moral cleanliness, self-restraint, the spirit of compromise and willingness to accept the verdict of the people as expressed at the polls, and to imbue them with such a spirit that they would be willing to die in defence of democracy.

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"The enemies of democracy, such as have surfaced in countries in which democracy is just putting down roots, fall into three categories:

1. Some politicians begin in the approved fashion, with victory at the polls. But later, because of either moral turpitude or incompetence (or both) on their part, public confidence is forfeited and they find themselves facing electoral defeat. In such a situation they may delay elections or rig them. If despite their unfair practices they should still lose, these men will cling to power by suspending the people's rights and by outright seizure of the government by unlawful military means.

2. Some politicians are tools of foreign powers. They know full well that they do not command the respect of their people. They also know full well that, lacking this respect, they have little or no chance of winning votes in a free election. So they take the offensive against the democratic system and denounce all free elections. Finally, they beg for assistance from foreign governments likely to support them, and they go into rebellion against their own government.

3. Some military officers, being only human, begin to covet the power of the politicians. And since they have the weapons, they are tempted to use them as a readier and surer means of gaining political control, rather than to risk defeat in free elections.

In a newly independent country, the leaders as well as the masses are inadequately informed about democracy. They do not know the real value of this political system, in the absence of which the people are made to suffer greatly. They cannot be expected to have advance knowledge of the evils of government established by arms seizure. The longer a military dictatorship endures, the greater the people's hardships. They cannot understand how demanding it is to become henchmen to foreign powers, nor how uplifting it is to feel pride of race and pride of one's own country. Most of all, in a democracy in the making, they do not appreciate the need to keep the army free of politics, and the need for the army to subordinate its role to civilian authority. These are the manifold dangers that a new democracy confronts.

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Bankim Chandra Chatterjee

(June 26, 1838-April 8, 1896)

VANDE MATARAM

Bankim Chandra Chaterjee

"Vande Mataram
Mother I bow to thee
Rich with thy hurrying streams
Bright with thy orchards gleam
Cool with thy winds of delight
Dark fields waving, Mother of might
Mother free.

Glory of moon-light dreams
Over thy branches and lordly streams
Clad in thy blossoming trees,
Mother giver of ease
Laughing low and sweet
Mother, I kiss thy feet
Speaker sweet and low
Mother to thee I bow."

(Translation by Sri Aurobindo from the original Bengali)

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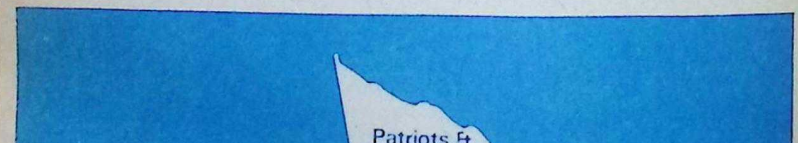
Sir Cecil Arthur Spring Rice (1859-1918) was a great scholar of Greek and Latin. He was the British ambassador in the U.S.A. during 1914-18. His fame as a poet largely rests on this poem.

I VOW TO THEE MY COUNTRY

SIR CECIL ARTHUR SPRING RICE

I vow to thee, my country, all earthly things above —
Entire and whole and perfect, the service of my love
The love that asks no questions, the love that stands the test
That lays upon the altar the dearest and the best
The love that never falters, the love that pays the price
The love that makes undaunted the final sacrifice;
And there's another country, I'hve heard of long ago —
Most dear to them that love her, most great to them that know
We may not count her armies; we may not see her King —
Her fortress is a faithful heart, her pride is suffering —
And soul by soul and silently her shining bounds increase
And her ways are ways of gentleness and all her paths are peace.



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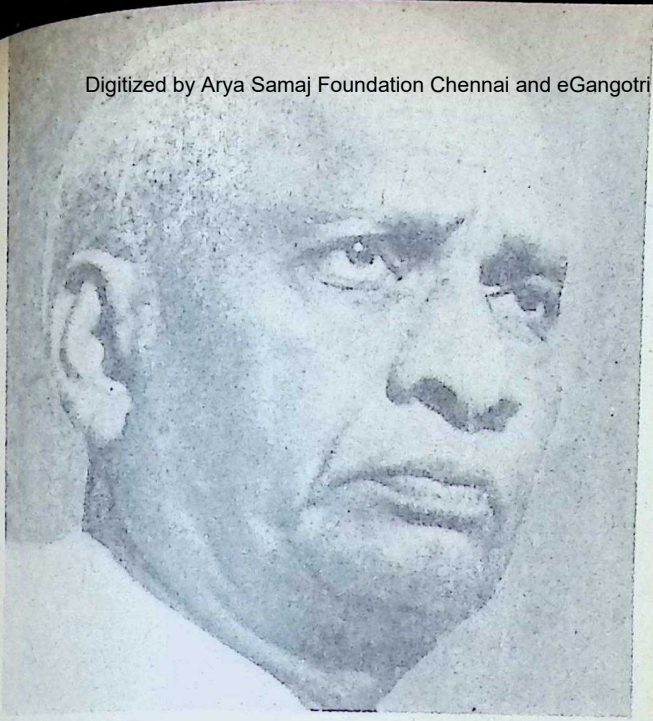

he Indomitable Sardar

ilder & Consolidator of Modern India

S. RAMAKRISHNAN

AHATMA GANDHI, Pandit Nehru and Sardar Patel were ique triumvirate among the of the remarkable architects builders of Free India.

Sardar was to Gandhiji what himana was to Sri Rama," d Rajaji, the first among the of modern Indian leaders. cording to the eminent his- of India's freedom move- and a former President of the Indian National Congress, Dr. Pattabhi Sitaramayya: "If Gandhiji was the Christ, Sardar was John the Baptist" of Nationalist India.

As a very discerning foreign analyst wrote of our freedom struggle: "Gandhi gave the Congress inspiration, Jawaharlal broadened its vision and imagination, Rajagopalachari sharpened its intellect and analytical

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faculty, Rajendra Prasad gave it purity, Sarojini Naidu gave it grace. But it was Vallabhbhai Patel who gave it efficiency and a sense of thoroughness and power."

II

Vallabhbhai Jhaveribhai Patel was born on October 30, 1875 in a peasant family, in Borsad, in rural Gujarat.

He lived, toiled and gave his all for Mother India. Courageous and resourceful, determined and disciplined, dedicated and diligent, realistic to his finger tips, devoid of hypocrisy and humbug, utterly unselfish, he was the silent but extraordinarily efficient "Executive Arm" of Mahatma Gandhi, and one of the seniormost Field Marshals of the Gandhian Freedom Army in the "war without violence" for India's deliverance from foreign rule.

Sardar was no novice in national politics and in the assessment of men and matters. He was a hero endowed with unusual qualities. In times of crises he was serene, confident, alert and nonchalant.

Like the redoubtable Sir Winston Churchill, Sardar's Philosophy of Life was: In War: Resolution; in Defeat: Defiance; in Victory; Magnanimity; in Peace: Goodwill. But unlike the British leader, the Sardar was not loud and flamboyant and he loved and lived a very spartan life.

III

The Sardar detested double-think and double-talk.

In the 1930s, when he was with Gandhiji in the Kochrab Ashram there came to live in the Ashram one Chotelal from Ajmer, a flaming patriot who had no faith in Gandhiji's non-violence and constructive programme.

Chotelal used to become occasionally impatient with Gandhiji's non-violent plan of action. He would go to him and berate him for his "inaction" and advocacy of Ahimsa to win Swaraj. Gandhiji would silently take in all the well-meant tongue-lash of Chotelal, the ill-tempered, impetuous freedom-fighter.

One day when Gandhiji and Sardar were together, Chotelal barged in and burst out urging Gandhiji to take militant action. He concluded: "If you do not very soon resort to direct action, I would kill myself by jumping into the Ashram well."

The Sardar did not speak a word but quietly caught hold of Chotelal, took him to the well in front of the Ashram and told him: "Well, if you mean what you say, if you are brave enough, jump into it. If not, I shall help you by pushing you into it."

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The poor man paled. He con-
ed to the Sardar that he had
real intention of killing him-
but only wanted to give vent
his impatience and anger at
slow pace of the freedom
gle, and goad Gandhiji in-
uick action.

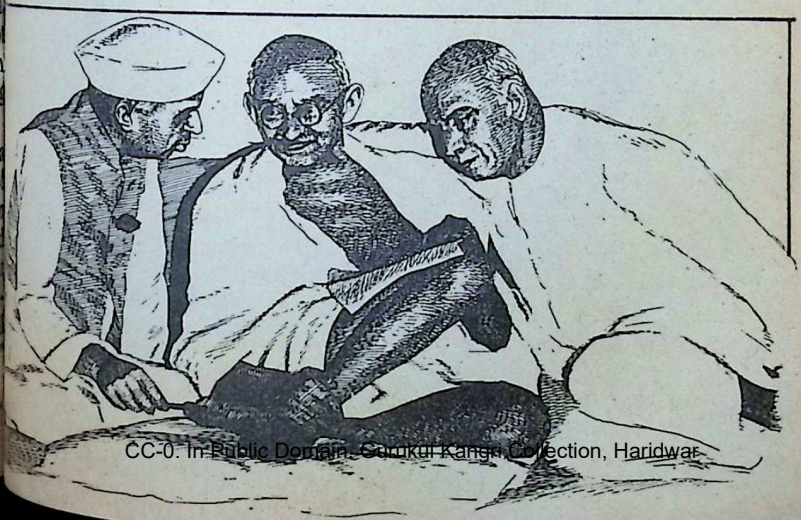
The Sardar was the de facto
irman of the Congress Par-
entary Board from its incep-
in 1936 till he breathed his
in 1950. Once a piquant
tion arose. Charges of cor-
ion, drinking, gambling and
on were brought up against
ertain candidate recommend-
by the U.P.C.C. and ap-
ed by the Sardar for one of
seats in the then U.P.
embly. The complainant, one
he half a dozen candidates
had applied for the seat but
chosen, seemed to carry con-
on for a while, when he told
Sardar, with an air of right-
indignation, that the selec-
of such a candidate would
disgrace to Gandhiji's Congress.

The Sardar solemnly heard the complaint. After a pause for 2-3 minutes, he asked the worked-up complainant, whether he would be willing, even though late, to take up the Assembly seat himself and whether, in his opinion, it would be all right to choose the other man for the Upper House.

With a broad grin, the complainant readily agreed to this proposal! The Sardar quietly commented: "If a drunkard and a man of moral turpitude is good enough to be a representative of Gandhiji's Congress for the Upper House, he should also be good enough for the Lower House." Obviously, the complainant had his own axe to grind! He was nonplussed, crestfallen. He mumbled an apology and sneaked away.

IV

Soon after the dawn of freedom in 1947, during a voyage of



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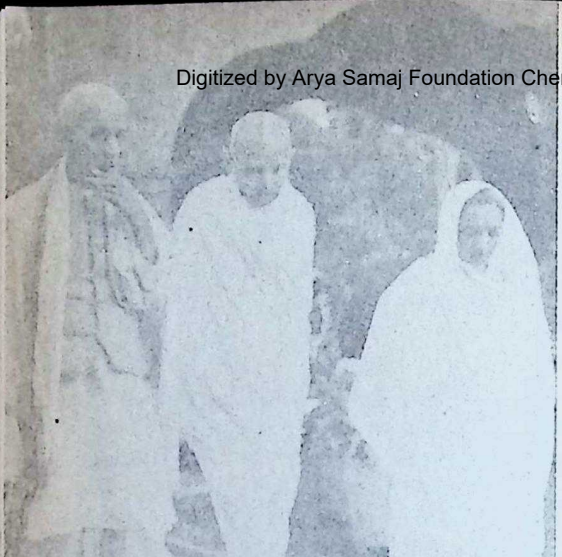
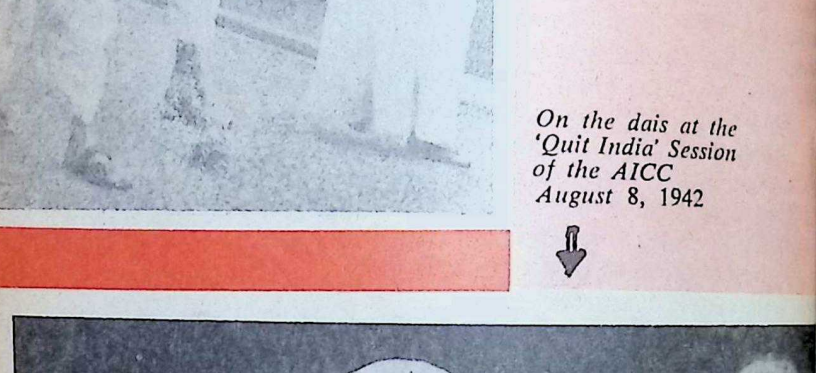


Sharing the Mahatma's thoughts

On the dais at the 'Quit India' Session of the AICC August 8, 1942



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eration on one of the Indian y's battleships, at hallowed yakumari, where the Ara- Sea, the Bay of Bengal and Indian Ocean intermingle, devout Sardar had a holy There, like the cyclonic Saint Vivekananda, the Peasant Patel became ired. In reverential humility, meditatively gazed on a map India and mused on the tor- course of Indian history on the hectic events of the few months since the de- ure of the British, the evements, the problems en- tered and overcome and the unfinished.

What was the outcome?

Sardar bent all his energies build up, stone by stone, the difice of a strong, stable, nited and prosperous India.

The foundation stone of this ty edifice was laid with the culous integration of 550 an States, without bloodshed violence and in record time. We can realise the magnifi- e and vital importance of ar's quick, breathtaking and but bloodless operation if we visualise what would been India's condition to- if the intervening territory een Bombay and Delhi, be- n Rajasthan and the former ya Bharat, Hyderabad in heart of India and a ring of putana States on our western s, had acceded to Pakistan instead of India.

Not even Asoka, Chandra Gupta or Akbar — the absolute monarchs they were — could fuse the whole of India into an integrated whole as did the Sardar, so swiftly, so silently and so well.

Never before in our long history of 5,000 years and more was India welded into one united administrative and political entity — **aasetu Himachala Paryantam** — and conferred the blessings of democracy, the largest-ever in the world.

V

Sardar Patel has been very unjustly compared to Bismark. Sardar was of peasant stock. Bismark belonged to the ruling aristocracy of Prussia. What Sardar achieved was real and closer unity in all respects; geographical, political, administrative, cultural and emotional integration of India. What Bis-

Nepolean

Caesar

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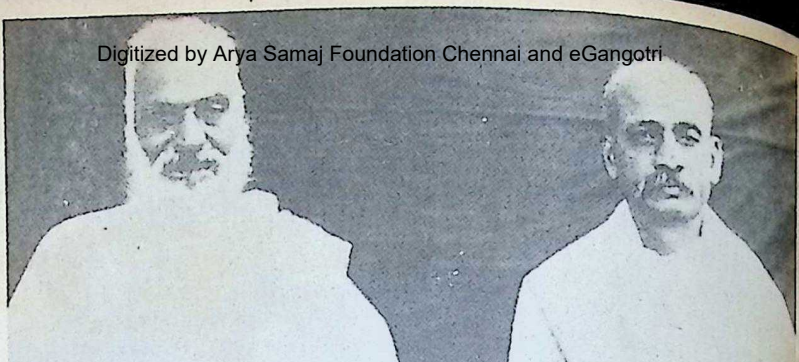
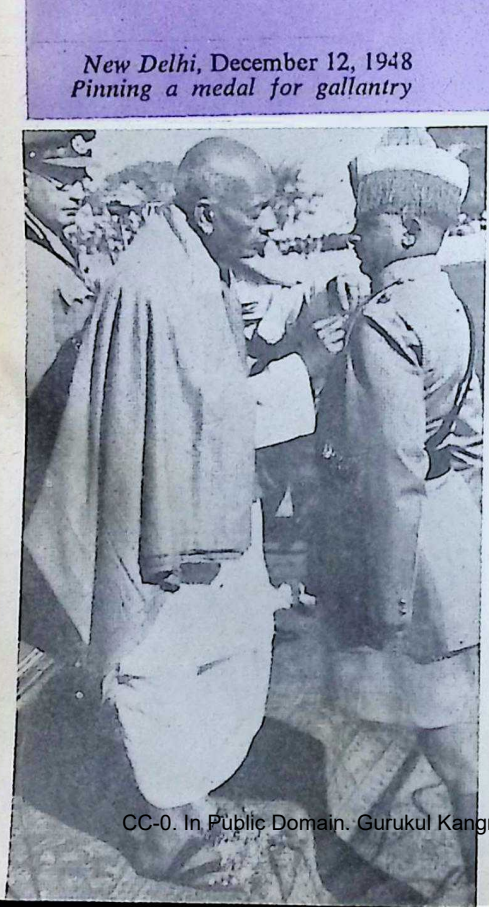


The Patel brothers,
Vithalbhai and Vallabhbhai . . . in 1930

New Delhi, December 12, 1948
Pinning a medal for gallantry

. . . to a prayer meeting, Bombay,
Sept. 16, 1940



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achieved was not the unity Germany but the mere exten- of the Prussian hegemony. ardar's achievements are con- ely comparable to those of Caesar and Napoleon. Caesar's and Napoleon's con- sts were through war and nce, while Sardar's "con- sts" were through statesman- persuasion and the kindling the nobler instincts in the rs, except in the exceptional s of Junagadh and Hydera-

Caesar conquered France, t and Asia Minor but could accomplish the task of con- ation.

Napoleon had 30 years, while ar less than three. Napoleon to reckon with only 28 units, Sardar had to grapple with Napoleon's might was mili- while Sardar's was moral. oleon had several divisions rmy, while Sardar had be- his iron will, only two s and broad shoulders. reas Napoleon, was the Sup- Commander, Sardar was the Deputy Commander. ke Napoleon, Sardar had to ate in a fluid, depressing and cating atmosphere vitiated communal holocausts, migra- of millions of people, mass ctions, rape and murders, tions and strikes. Added to re the frequent policy differ- with his chief the Prime ster who was younger to him by 14 years, a beloved comrade with whom he worked shoulder to shoulder, as equal, for over three decades under Gandhiji's leadership. Above all, he had to face allegations of not providing, as India's Home Minister, adequate protection to the Father of the Nation, who was assassinated by a lunatic fanatic, as Bapu was briskly walking to the venue of his usual evening prayer.

In sum, Sardar's "conquests of peace" are in no way less glorious than the "conquests of war" of Caesar and Napoleon. Indeed, they are worthy of greater respect in world history.

The swift, skilful, thorough and non-violent manner in which the thorny, complex problem of the accession and integration of the hundreds of anachronistic Princely States, many with their own flags, currency, police, railways, posts and telegraphs and other insignia of Nation-States was accomplished is unparalleled in the annals of world history. What is more, the former Rulers looked upon him as an affectionate guide and well-wisher. There can be no greater tribute to this great feat than the pregnant comment of Comrade Nikita Khrushchev during his visit to India in 1956, as Chief of Communist Russia. "You Indians are a remarkable people. How did you manage to liquidate

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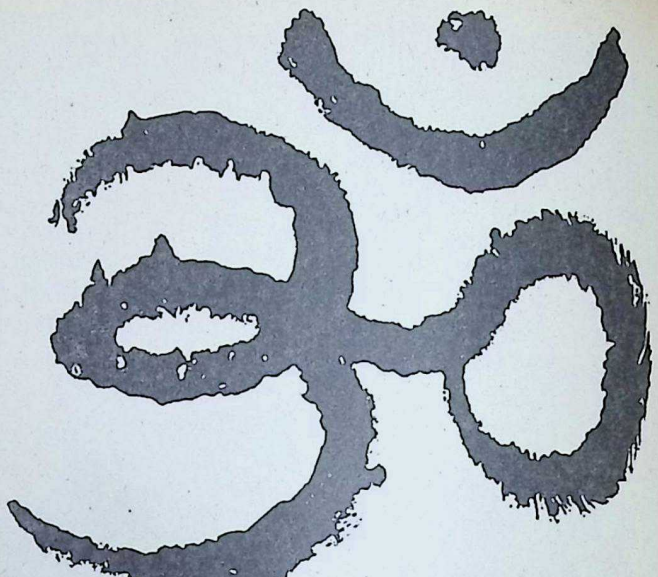

THE MYSTIC 'AUM'
AS IT WOULD WRITE IT
TODAY IN DEVNAGARI

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Princely States without liqui-
g the Princes!

the **Tretayuga,** Parasurama,
incarnation of Lord Vishnu,
nguished himself by destroy-
Kshatriya kings. In the be-
ing of the Christian era
ndragupta was hailed as the
rooter of Kings". But, no
knows whether the kings
m they dethroned or destroy-
prayed for the destroyer's
life and condoled the des-
er's passing away. But the
an Rajas and Maharajas
se kingdoms were integrated
the Indian Union by the
ar did pray for Sardar's long
and when he died at the age
75 on December 15, 1950,
held a condolence meeting.
larly, the Indian Civil Ser-
officers made history by
oling his death.

VI

The Indomitable Sardar who
ded the fate of hundreds of
ces, many of them fabulous-
rich, and habituated to lavish
g and giving, was so utterly
oncerned about accumulating
money for himself or his
ly. When he died, he virtually left nothing, not even a will. Like his Guru, the only "personal property" he left behind was a few pieces of clothes, one or two pairs of chappals and other minor personal effects.

As Prime Minister Jawaharlal Nehru, with his deep insight into history, succintly summed up in the Indian Parliament: "History will record his achievements in many pages and call him the builder and consolidator of the new India and say many other things about him. By many of us, he will perhaps be remembered as a great captain of our forces in the struggle for freedom and as one who gave us sound advice both in times of trouble and in moments of victory, a friend and a colleague and comrade, on whom one could invariably rely, as a tower of strength which revived wavering hearts when we were in trouble."

A shining symbol of indomitable will and **nishkama karma,** Vallabhbhai Jhaverbhai Patel's name is inscribed on the Roll of Honour of history as one of the greatest nation-builders and statesmen of India through the ages. ■ ■ ■

Next to the originator of a good sentence is the first quoter of it. Many will read the book before one thinks of quoting a passage.

—Emerson.

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Presidential vs. arliamentary form of Democracy

PROF P. G. MAVLANKAR

Constitutional Government" ans "Limited Government," d the experience of the last ve decades shows that when- r Government has tried to beyond the letter or the it of the Constitution, the reme Court, the electorate, Press and sometimes all three have challenged the vernment. Therefore, this of a constitutional Govern- nt as a limited Government very valid one.

Secondly, our constitutional deavour is an experiment in mpromise, and to the extent are not willing to make such mpromise, either as Govern- t or as Opposition, we are ing on undue strain on the stitution. If we had more spirit of understanding and accommodation, we would have been much better off.

The Indian Parliamentary system is basically modelled on the Westminster pattern, though there are quite a few significant departures from it, and it is necessary to spell out what these departures are. There are, of course, several models of the democratic forms of Government. We have not blindly copied any of these models, but we have many lessons to learn from them, particularly from the broad human and political experience on which these models were drawn; and obviously we have ultimately to go by our own experience.

I am pleading for continu-

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ce, in a sustained way, the experiment of the Parliamentary System, and I do not recommend a change over to any other system unless we are convinced of the necessity for such a change. I am at present of the opinion that in spite of all its defects and faults, the Parliamentary System has not let us down. Indeed, it is the people who have been running the system who have let us down.

I would define the Parliamentary System as testing the functions of the Government *in* Parliament. There are several Continental models of democratic constitution in Europe where Governments are not necessarily *in* Parliament. In America also, the Chief Executive is not a part of the Congress, but is outside it. At the same time, he is in it through his policy statements and programmes which have to be approved by the Congress. It is only in the Parliamentary system that Government is actually *in* Parliament and therefore the location of responsibility is more easily possible and available. Apart from the location of responsibility, the accountabitily and answerability of the political executive to the elected Parliament is better obtained in the Parliamentary form, than in any other. It is also easier in the Parliamentary form of Government to secure the removal of the political executive. You may remember how difficult it was for the Americans, with all their traditions of freedom, judicial review and intellectual independence, to get rid of President Richard Nixon. An American President once elected remains entrenched in the White House for four years. The comparatively easy removability of the Prime Minister is supposed to be the weakness of the Parliamentary model. In my opinion, it is the strength of it.

The working of the present Parliamentary System during the last three decades has shown some deficiencies of that system. The first is the absence of a proper party organisation and functioning. Unless we have broadly a two-party system, we cannot run the Parliamentary Government. We have parties headed by individuals and known by the name of this or that individual only! Barring the Communist and Marxist parties on the extreme left, our parties do not have any clear-cut and definite political ideology. Most of these liberal, centrist and right wing parties do have some semblance of ideology, programme and manifesto, etc. but they are not very different from each other. There are hardly any party cadres and

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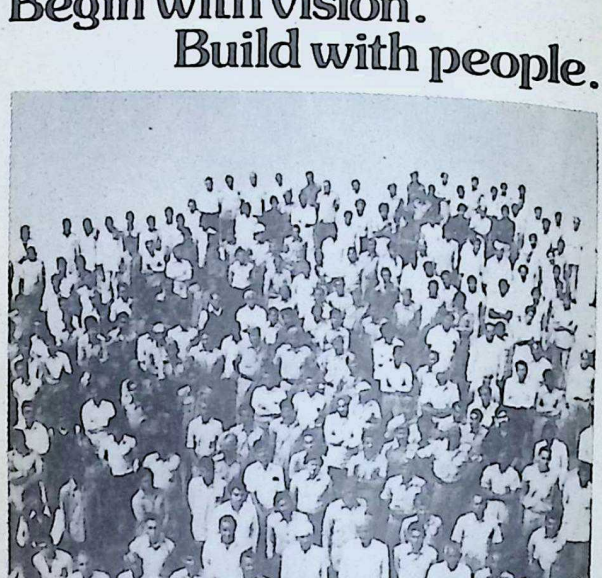
Begin with vision.
Build with people.



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e is no political education of d for these cadres.

Defection

Let me refer to the question defection. This takes place imarily because the selection candidates is hopelessly poor. is not based on the com- ence of the candidate, but on s winability on the basis of s caste and/or money. This true of all political parties ough there may be difference degree between them. The sent ruling party is probably e worst in this respect. Even e plethora of independents this country are by and ge not genuinely indepen- nt. They are only undepend- ate dependent political animals aiting for some party to in- e them. Then, again, no olitical party really wants an nti-Defection Bill. In the Se- ct Committee on this Bill 1973-75), I had suggested that en if a legislator elected as n Independent joins a political rty, that should be treated as defection, but none of the olitical parites agreed to this. n effect, what all the party olitICIans say is: "If you come us and then go out, it is de- ction." Anybody joining their rty is "joining a national ream," claim the Ruling Party osses! While the parties are epared to accept the so- alled Independents, they are not prepared to accept independent-minded people. Our political parties connot tolerate dissenters within their parties because the party leaders lack confidence and the party caucuses want conformism.

The Indian bureaucracy is both weak and strong: weak, because of too much political interference, and strong, because the politicians do not know how and where to interfere or intervene. We had in the past Ministers who knew what they wanted, and had the political will and backing of the electorate, of the party, and above all, they possessed the necessary independence and intellectual resources to get things done from the civil servants; but, today most Ministers do not know how to get any work carried out by the bureaucrats, who therefore became more strong and even unanswerable. Moreover, each spell of Presidential Rule in the states makes the civil servants stronger.

Our Press, unfortunately, is still not robust and independent. Now, without an independent and robust Press, it is difficult to operate the Parliamentary system. There are, of course, splendid exceptions. Just two individuals doing some investigative journalism could rock the Parliament and the Maharashtra Legislature. But,

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el the Press in general in is not projecting the right d of issues and persons. It very fond of reporting the nsical and even nonsensical ements of certain political ons.

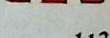
The intellectuals and the elite e also failed the country and n failed themselves, though re may be a few honourable eptions. Talking about the ge and working of our Parent as an insider, and now outsider, I would say that present Prime Minister and Government are not in ear- about the institution of iament. The Prime Minister lly attends the Parliament. e Opposition is also not very ous about its specific functs as Opposition, *viz.* to comt critically, openly and ghtfully without fear or our, and to oppose, expose propose. Even if the Opition cannot succeed in opng effectively for the time g, it will still be registered the next general election.

About the question of amend- the Constitution, I think our stitution is on the whole e good and workable, inasch as it makes constitutional ndment neither too rigid too flexible. But the domina- of the Parliament by one has made the Constitution flexible. If the Supreme Court strikes down some Governmental action, then the remedy suggested is to change the law or even amend the Constitution, without bothering to examine whether Government itself has made any mistake. If you cannot do something constitutionally, then the remedy suggested is to change the Constitution! That is not the way any Parliamentary system or any democratic system can or should operate.

Electoral reforms are the urgent need of the day. Besides, the main problem is the apathy of voters. We intellectuals in particular talk loud and criticise, but when it comes to standing for a particular issue or canvassing for a particular candidate or speaking out one's mind, we hardly do anything, and merely vote for whoever is available, if we vote at all!

In conclusion, I would say that in spite of the dark and ugly realitities of today, I believe, the Indian Constitution was an exercise in compromise, an effort at reconciliation, and we should implement it as an article of faith with all the zeal, sincerity and integrity at our command.

(*Speech made at the Colloquium held on April* 10, 1982).



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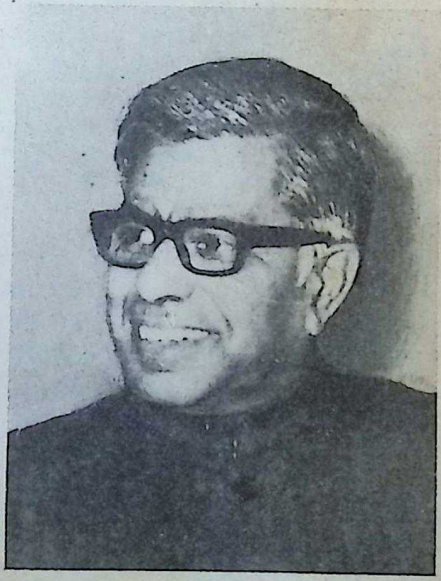
The Anatomy of Poverty

C. SUBRAMANIAM

E have had three decades of planned economic develop- t through six successive Five- r Plans. During this period country has had many im- ssive achievements. Food- ns output has reached the l of 150 million tonnes. The strial output is regarded as tenth largest in the world. ilities for general and techni- education have expanded en- ously: Currently, over 100 ion boys and girls attend ols. Four million students the benefit of higher educa- annually. The stock of ed scientific and technical nnel now stands at over million — third largest in world, next only to U.S.A. U.S.S.R.

e have exploded the atom. have launched our own lites and recently put a man rbit, though in a foreign e-ship. Our international ige has been enhanced by the hosting of the Asiad, the Non-aligned Meet and the Commonwealth Prime Ministers' Conference. Today our national capital, New Delhi, is comparable to the capital of any developed country.

The base built for the further expansion and diversification of industry, agriculture, transport,



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Shri Gangavihari Lallubhai Mehta (G. L. Mehta) was very closely associated with Bharatiya Vidya Bhavan from its inception in 1938. He was also an intimate friend of Kulapati Munshi for several decades. He has delivered several lectures under the auspices of the Bhavan in Bombay.

In the 60s, along with Shri K. P. S. Menon, India's Ambassador to Russia and China, Shri G. L. Mehta, who was India's Ambassador to the USA, took keen interest in the formation of the Bhavan's International which has now taken deep roots in the UK and USA.

After his retirement as Chairman of ICICI, Shri Mehta started writing his autobiography. He desired the Bhavan should publish it and the Bhavan's staff were regularly meeting him in connection with the preparation of the autobiography. Unfortunately before much headway could be made, he passed away. After Shri Mehta's demise, his wife, Shri Sowdamini Mehta donated part of his library to the Bhavan.

communications, etc. in terms of both the physical facilities as well as the human skills has received favourable comment from analysts of the Asian development scene.

But, alas, there is the other side to the ledger. Per capita income, for what this standard is worth, is still among the lowest in the world. Unemployment is rampant both in the urban and rural areas. Thanks to the population explosion, per capita availability of foodgrains has remained virtually stagnant over the past three decades, despite the increase in total output. Estimates made at various times using official data on family consumption expenditure put the figure of the percentage of population below the poverty line at 40 to 50 per cent.

An ILO study (Poverty and Landlessness in Rural Asia — ILO, Geneva, 1977) that covered eight Asian developing countries (Bangladesh, China, India, Indonesia, Malaysia, Pakistan, Philippines and Sri Lanka) came up with some startling findings. In respect of India the study found that in the Bihar State nearly 60 per cent of the rural population lived in poverty. In Tamil Nadu the poverty situation in the early 1970s was found to have been not much better than the mid 1950s and was actually worse than in the early to mid-1960s. This was in a State, as the study points out, whose economy registered during the 1950s and the 1960s a rate of growth above the national average and quite commendable by international standards. During the two decades the growth of the population in the State was much lower than in the country as a whole (1.85 per

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per annum) permitting
ificant increases in per capita
come.

There is thus no denying the
that the dualistic nature of
economy has been getting
entuated more sharply under
impact of growth in the last
ee decades.

We have the pathetic scene of a large mass of people suffering under conditions of poverty while a small minority enjoys affluence comparable to that of any rich and developed country.

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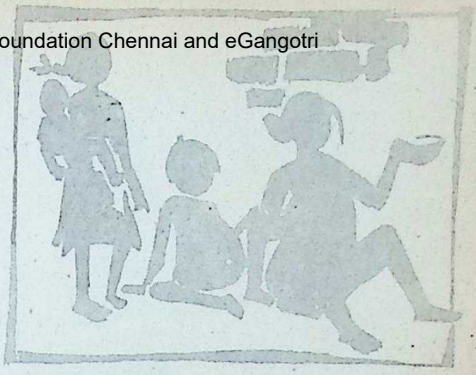
hotels providing opportuni-
for the rich to indulge in
spicuous consumption. Spe-
l classes are provided even in
internal air service to satisfy
class consciousness of the
er elite. There are "Palaces
Wheels" in the trains for the
lthy to travel unaffected by
t and heat. Our system, in-
ding Government, recognises
d caters to the rich for their
ury and comfort in various
ys, while there is the familiar
a of lack of resources to pro-
e even the most elementary
uirements, like drinking water
the common people.

Now let us have an intimate
k at the anatomy of poverty,
title I have given to this me-
rial lecture. Poverty is a con-
on of an individual or a family
able to meet the basic mini-
m needs necessary for decent



human existence for lack of purchasing power. The most tragic manifestation of poverty is persistent unsatisfied hunger. Hunger is man's oldest enemy. A hungry man loses all his human qualities.

Global Phenomenon

Hunger is a global phenomenon. It is estimated that about one billion people in the world are under-nourished. Each year 15 to 20 million people die as a result of hunger. This means that 41,000 people die every day; to put it more dramatically 28 persons every minute, out of whom 21 are children. This is the most tragic aspect of poverty and hunger.

The infant mortality rate (IMR) has come to be widely accepted as a standard for determining the extent of hunger in a community or country. The infant mortality rate is the number of deaths of infants under one year of age per 1000 live births in a given year.

Experts, after a good deal of

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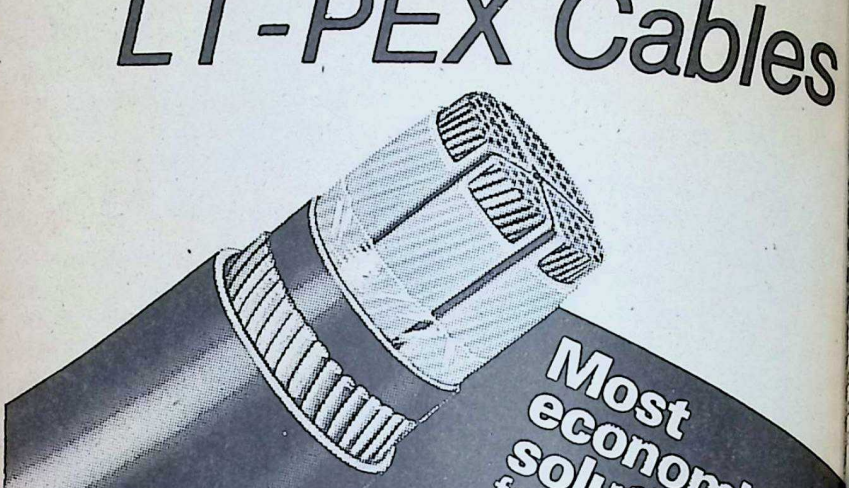

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vestigation, have come to the conclusion that when a country has an IMR of 50 or less, the people of the country are getting their basic needs including adequate nutrition.

On this basis the Indian subcontinent has nearly one half of the world's hunger of which India alone has one third of the hungry population of the world. Africa and the rest of Asia together have approximately 40 per cent. The remaining are in Latin America and other parts of the world. This would give us an idea of the magnitude of the problem of poverty in India.

If we eliminate hunger in our country that would be as much as one third of the world's hunger. India had in 1960 an IMR of 165 and during the last two decades it has come down to 113, indeed very slow progress. Many countries which had a high IMR have brought it down to 50 and some of the countries which have brought down the rate significantly in a period of 20 years are Singapore, USSR, Taiwan, Cuba, Rumania and Sri Lanka. These facts will show that people have reduced or eliminated hunger under many different conditions of climate, political ideologies, economic systems, population densities and agricultural techniques. The examples of success include socialist countries such as the Soviet Union, China and Yugoslavia; market-oriented economies such as Japan, South Korea, Taiwan, Hong Kong and Singapore; and poor developing countries such as Sri Lanka. The case of China and Sri Lanka also show that it is possible to reduce hunger even at a relatively low level of per capita GNP.

We have the experience in our own country of the working of the Integrated Child Development Services (ICDS) programme. Supplementary nutrition forms an important part of this programme. In addition, ICDS provides a package of services which includes health care, immunisation, pre-school education and functional literacy for mothers. This scheme was conceived in the early 1970s when I was in the Planning Commission and was launched as an experiment in 1975-76 when I was in the Finance Ministry. I am told that by now the scheme is expected to cover about 1000 blocks. Within a short time IMR dropped to 83 from 127 in the project areas.

While the IMR shows the death of infants before attaining the age of one, what about those who survive under conditions of poverty and grow into adults? They are men and women physically and mentally stunted, devoid of any initiative or enterprise. They become a dead weight to society rather than assets. One deplorable aspect of

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ulation growth in India is only the high rate of growth that in the increasing population a large percentage is of sub-standard quality. They breed children who come to be poor. So we have the gic situation of poverty breeding poverty.

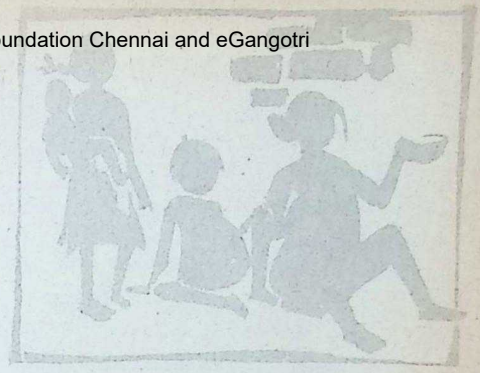
It has been well established t in conditions of decreasing R, birth rate also begins to line. When parents are cern about the survival of the dren born, there is less motion to breed more children. wer infant mortality is one of causes which bring down the th rate.

The Way Out

The challenge facing India toy is how to get out of this ious circle of increasing population and continuing poverty d hunger among large masses the people.

If we make an analysis of the or people, who they are and ere they live, we find nearly per cent of the poor live and rk in rural areas. They are the dless farm labourers, small nant farmers and farmers owning lands too small to meet their nimum requirements.

The remaining 25 per cent live stly in urban slums. But if look into the origin of these ban slum dwellers, we would d that they were once the rural employed driven to the towns



in search of some employment which would keep their soul and body together.

How are we going to get these hundreds of million people out of this trap of poverty and hunger in which they are inextricably caught?

Mahatma Gandhi wrote in Young India in October 1921, "To a people famishing and idle, the only acceptable form in which God can dare appear is work and promise of food as wages".

"The hungry millions ask for one poem — invigorating food. They cannot be given it. They must earn it. And they can earn only by the sweat of their brow".

These ringing words are relevant even today.

In recent years the Brandt Commission has made the following declaration:

> "Mankind has ever before had such ample technical and financial resources for coping with hunger and poverty. The immense task can be tackled

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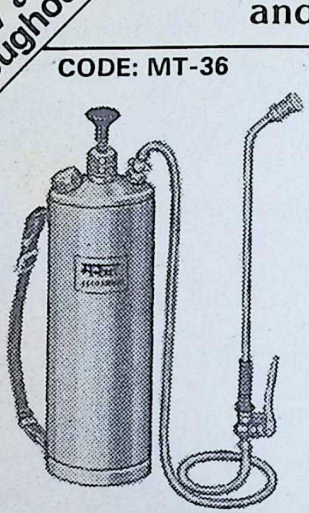

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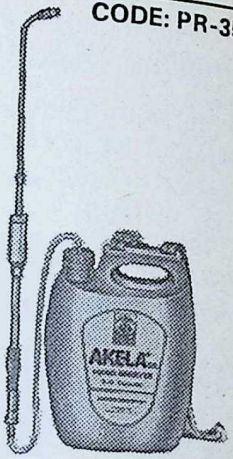

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once the necessary collective will is mobilised. What is necessary can be done and must be done".

Poverty is not eliminated rely by producing more food, th and shelter etc. It is elimited only when those whose eds of these items are not fully at have also the means, the inmes, with which they can acire them. And there can be no stained incomes without rehar employment. The corner ne of any plan to eradicate verty is to reach a stage of full ployment.

Structural Origin

The answer to this actual alady of unemployment or unemployment does not lie in awing off surplus labour from e villages to work in the facries sector. This can at best be secondary solution for a country like India, where the unemyed figure runs into hundreds millions. It is not a marginal enomenon associated with the s and downs of business as in e developed countries.

Poverty, particularly in the ral areas, cannot be measured mechanically counting the mber of persons declaring emselves to be unemployed. It s a more structural origin and s to do with, how available tural resources, particularly nd and water, are owned and tilized, what goods are produced by what processes and by whom, within the context set by existing distribution of assets and resulting pattern of income.

Known production processes in the organised sector of large scale industry at whatever enhanced rate at which this sector might grow in the future, cannot absorb hundreds of millions of people in new industrial units within a foreseeable future.

The main avenues will necessarily be related to land and the proper utilisation of improved water and soil management and exploitation of other resources in forests, fish, animal stock through labour-intensive techniques in decentralised production and processing units, and services organised for the provision of social amenities, like education, sanitation and health.

That the demands on technology and the need for technological adaptation will be pressing and immense in fields other than farming is fairly self-evident. I might mention but a few which are relevant to the satisfaction of the minimum needs of the people. Housing, Textiles, Medicine, Transport, Energy are all areas, where great challenges lie ahead to utilise available resources to enable the poorest, particularly in rural areas, to lead a decent life.

Questions such as the following arise in this context.

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Can timber, bricks and local building materials substitute for cement and steel in construction of houses, schools, hospitals without loss of functional efficiency?

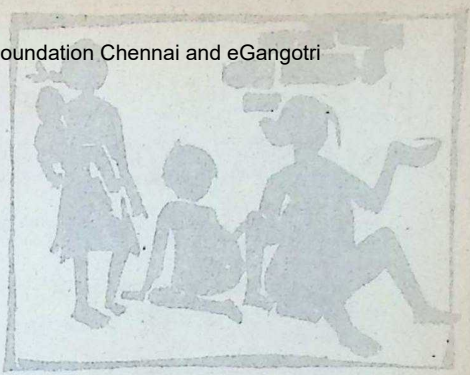
Can available natural fibres be supplemented by suitable artificial or non-traditional natural fibres so that textiles of adequate quality and quantity, which are durable and easily washable, and at prices that the poor can afford, be produced?

Can the costly allopathic medicines, which are often beyond the reach of the poor in remote villages, be supplemented by use of tested indigenous medicare systems, with accent on prevention?

Can the bullock cart be improved so that its tractional efficiency is improved and it takes a reduced toll on the animal as well as roads?

Can renewable sources of energy (solar, wind, waves, methane from biological wastes) be made to play a more dominant role in meeting energy needs? Perhaps many more can be added to this list.

The point I wish to make is 3-fold. First, there are no ready-made answers to these questions even from the narrow point of view of technological adaptation and innovation. India will have to learn much from the



experiences of other countries. But we have a wealth of our own experience within our country that can be drawn upon. In addition, we have a band of men of science and technology who can be harnessed to this task, provided there is firm leadership, the political will and commitment to bring about socially equitable priorities and patterns of productions.

The other and equally important point is that the solutions will not be merely technological. Certain basic changes in attitudes and social objectives are also crucial. The potential of improved technology, oriented to production and fulfilment by the masses, by the involvement of the masses in production should be accepted and adopted. Mahatma Gandhi perceived the need for such reorientation and adaptation as a means of balanced growth enhancing human dignity and ensuring social justice. India will have to formulate a viable strategy to solve its pressing pro-

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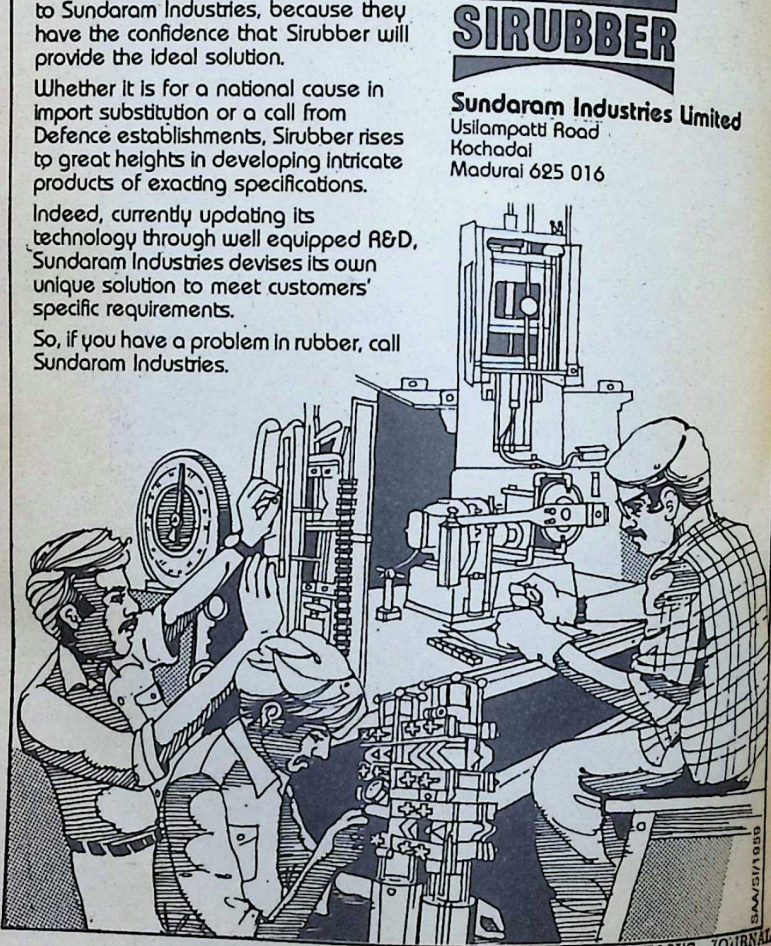

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s of poverty on the basis of experience in the past. Obsly these are not matters on ch one can hope to see dra- c results within a short od of a few years. But there o denying the fact that with- some visible signs in the t run, the people may lose fidence in the ability of the em to tackle their ills and opt more radical and possibly ent changes.

The Seventh Plan which is er formulation gives us an portunity to formulate policies programmes to eliminate erty and hunger. The nation uld make a soleman pledge to poverty and hunger by the end of this century. This would require launching a well-planned action programme.

What is most needed, as mentioned by the Brandt Commission which I quoted earlier, is the mobilisation of the necessary collective will to achieve this noble objective of putting an end to poverty and hunger. This is possible only if politics of power which is gripping the nation today gives place to politics of development.

(Slightly abridged text of lecture delivered by Shri C. Subramaniam on Sept. 5, 1984, under the auspices of the Institute for Financial Management and Research, Madras). □□□

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Figure 1

The Story of GANDHI Stamps

T. N. MEHTA

ON January 21, 1948, when Jawaharlal Nehru was Prime Minister of India and Rafi Ahmed Kidwai held the Communications Office, the Director General, Posts and Telegraphs (P&T), sent a letter to Security Printing at Nasik Road calling for specimen designs for Gandhi stamps.

The idea was to issue a set of three or four stamps on Gandhi's eightieth birthday (October 2, 1949) depicting memorable events in his life, such as the fast for communal unity in 1924, the Dandi march of 1930, and the fast for communal peace in Delhi a few days earlier.

It did not take the Master of the India Security Press more

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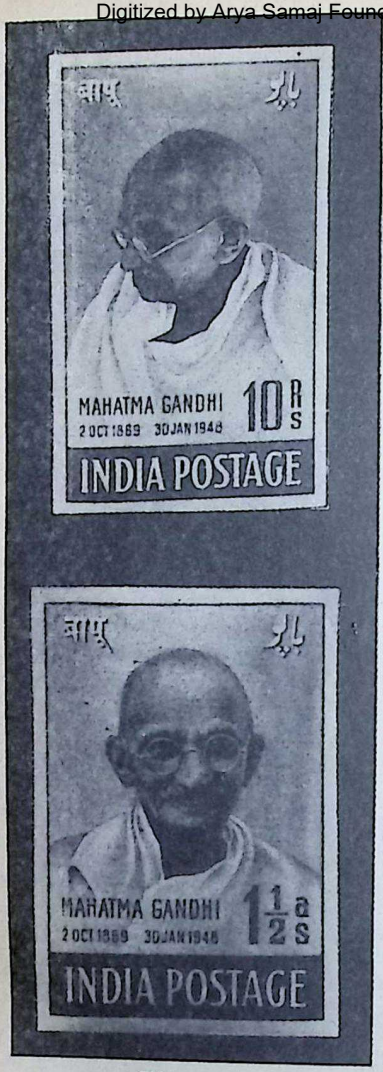

Figure 2

than six days to suggest a compact set of four denominations: 1½ annas, 3½ annas, 8 annas, and 1 rupee. He proposed that the first three values be printed in a single colour in the existing anna size, and the fourth value in two colours in rupee size.

A line portrait of Gandhi prepared earlier already was available at the Nasik Security Press. Two trial copies, one in the anna and the other in the rupee size, showing Gandhi's characteristic pose, were submitted for consideration. Alternatively, it was suggested that a photograph approved by the Mahatma be adopted for the proposed stamps.

While these preparations were afoot, however, tragedy struck. Gandhi was assassinated on January 30. The picture changed entirely and the government switched over to designing a "mourning" stamp.

Accordingly, on February 6, the Security Press was asked to furnish quickly fresh designs based on an approved sketch drawn by C. Biswas, an Indian artist. Two denominations were proposed, a 2½-anna for inland air mail and a 12-anna for air mail to the United Kingdom. Proofs of the designs, in somber shades of grey and olive green, were sent by the Security Press on February 17.

Jawaharlal suggested that the word "Bapu" be included in the proposed stamp designs both in Hindi and Urdu. This was a welcome suggestion in view of Gandhi's life-long struggle to maintain peace and communal harmony. The inclusion of Hindi

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Urdu inscriptions was of both
al significance
ally and philatelically. On
other Indian stamp does
find a place; the script
is Hindi (Devanagri) and
sh.

ked on March 12 to send
ed proofs, and to include a
pee denomination in the
osed set of the mourning
ps, the Security Press
plly submitted these on
ch 16 (Figure 1). Although
correspondence apparently
at the final stage, the autho-
s in New Delhi, in a typical
eaucratic manner, carried on
tiations behind the back of
Nasik Press with the
rian State Printing Press,
na, as well as with the
known Swiss printers Helio
rviosier, S.A., La Chaux
Fonds.

he print order finally was
ed with the Swiss firm,
h was known for its works
rt. Naturally, this led to bad
ngs. The Nasik Press felt it
been deprived of its legiti-
e right to offer indigenously
uced Gandhi stamps. The
ter of the Nasik Security
s R.C.G. Chapman, an
ishman, wanted to quit, but
Ahmed Kidwai saved the
tion.

t was argued that India did
have the photogravure
ing which the Swiss printers
d offer to produce the best

T. N. Mehta worked for the Indian Postal Administration from the birth of Indian Independence (1947) until he retired (1965). His job involved the production of all Indian stamps, and other philatelic matters. In 1967-1968 he served in Nigeria as Expert Philatelie (UPU) and reorganized the philatelic service of that country.

results in stamp printing. If Gandhi had been alive to see his own stamps produced as originally envisaged, there was no doubt in anyone's mind that he would have put his foot down on "videshi" printing. Coarse or not, the stamps would have been acceptable everywhere.

An extensive search also was on at this time to obtain suitable photographs of Gandhi to be used on the stamps. After a wide, wild hunt, those entrusted with the task stumbled upon two photographs — one from the *Life* magazine, and the other lent by Rajkumari Amrit Kaur, but which belonged to Kanu Gandhi, grandson of the Mahatma. The photograph from *Life* showed the Mahatma unclothed above the waist, perhaps taken at his Ashram in Wardha during the summer months. Officials thought that it would be derogatory to portray the "father of the nation"

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in such a manner, and so they asked the Swiss printers to adequately cover the naked portion of his body. This they did, but the sketched-in clothing in no way approximated Indian garb, or the way Gandhi used to put on Khadi (as could be seen in his portrait adorning the Central Hall of the Parliament, and in several of photographs in official and private collections).

The Swiss firm secured orders for printing thirty-two million stamps in four denominations: 1½ annas, 3½ annas, 12 annas, and 10 rupees — the first three in a single color, and the fourth in two colors (Figure 2).

Why a 10-rupee Gandhi stamp? Commemorative stamps invariably are issued in popular postage denominations; the 10-rupee variety in the Gandhi series is probably the solitary example of its kind. This step deprived a large number of collectors of possessing the full set because they could not afford the 10-rupee stamp. To other philatelists, however, this was a boon, because the value of the set has been steadily mounting year after year.

Philatelists the world over were agitated by this inclusion of a high denomination in the Gandhi set. Margaret Bourke-White of Time/Life, who knew the Mahatma well, met with Sir Benegal Rama Rau, the Indian Ambassador to Washington, and later sent a long cable strongly protesting this move and stating that it was highly improper for the Government of India to issue a 10-rupee stamp in the name of Gandhi, who always used the cheapest means of communication — a postcard.

Bureaucracy could not have done a greater disservice to Gandhi! Yet another move that inflated the value of the Gandhi stamp occurred when the sale of these stamps (initially) was restricted to three months. This meant that the unsold stocks had to be withdrawn and destroyed in substantial quantities, resulting in great loss in terms of foreign exchange involved in the printing of stamps. As soon as the stocks were reduced, prices shot up.

It was on August 15, 1948 — the first anniversary of India's independence — that the Gandhi stamps were released. They had been printed by the heliogravure process on coated paper made of pulp and silk fibres, but the gum on the back of the stamp sheets did not suit the Indian climate, particularly during the season when the stamps were released, when the humidity was high.

As soon as the sheets were taken out of the packings and exposed to the atmosphere, they became stuck to the thin paper inter-leaving, thus, from the philatelic standpoint, ruining

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It is possible that stamps. Swiss printers were not miliar with climatic conditions India, or with the properties the gum applied to the stamps. Later the same year, some h-ranking officials proposed t an extremely limited quan- of the Gandhi stamps be erprinted with the word Service." These were to be d on official mails emanating m the Secretariat of the Gov- or-General C. Rajagopala- ari. The P&T Department eved that because the stamps re commemorative it would against philatelic ethics to overprint them (Figure 3). But these observations were overruled, and the required quantities were overprinted. There never has been a case such as this when the philatelic code was ignored and the will of the bureaucrat prevailed.

Figure 3

A few "used" copies of these "Service" stamps are known to exist, but I am not aware of even one copy of the 10-rupee denomination surfacing. These stamps thus turned out to be the rarest gems of the independence issues.

The limited supplies have led to forgery, a common evil in philately (Figure 4). However, these are crude forgeries, restricted to the anna values.

The Indian officials who went berserk probably did not understand that philately has its own norms, and that any breach of these would affect the entire stamp collecting fraternity, to which Gandhi himself belonged. With all his social and political preoccupations, he still found time to collect stamps. He wrote that in 1896 he was faced with the task of circulating what came to be known as the "green pamphlet," and this is how he solved the "manpower" problem:

> But I hit upon a much simpler plan. I gathered together all the children in my locality and asked them to volunteer two or three hours' labour

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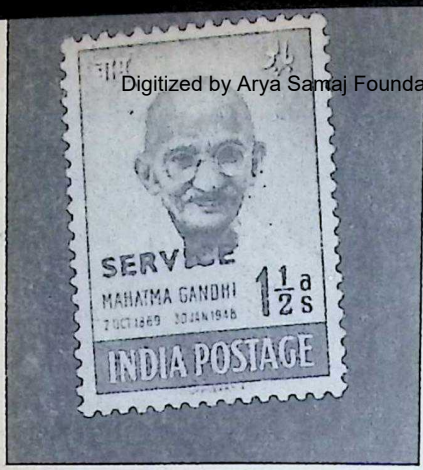

Figure 4

of a morning, when they had no school. This they willingly agreed to do. I promised to bless them and give them, as a reward, used postage stamps which I had collected.

The P&T Department should have realized that taking too many philatelic liberties would cause bad feelings. It still is rumoured that the Swiss printers supplied a small number of Gandhi stamps imprinted with the word "specimen" to the Indian legation in Berne, which in turn presented them to certain dignitaries.

The Berne legation had only given the P&T Department a few sheets of the 10-rupee Gandhi issue containing a printing flaw -- a dot between the words "India" and "Postage" occurring on the first stamp of the third horizontal row. These are on view in the New Delhi Philatelic Museum (Figure 5).

But no "specimen" stamp actually was received by the P&T Department and none was printed or circulated according to records. It is possible that the Gandhi stamp series — a many-splendoured thing in its own right — caused much more than a ripple in the sea of stamp collecting. The "specimen" stamp could be a forgery, a

Figure 5

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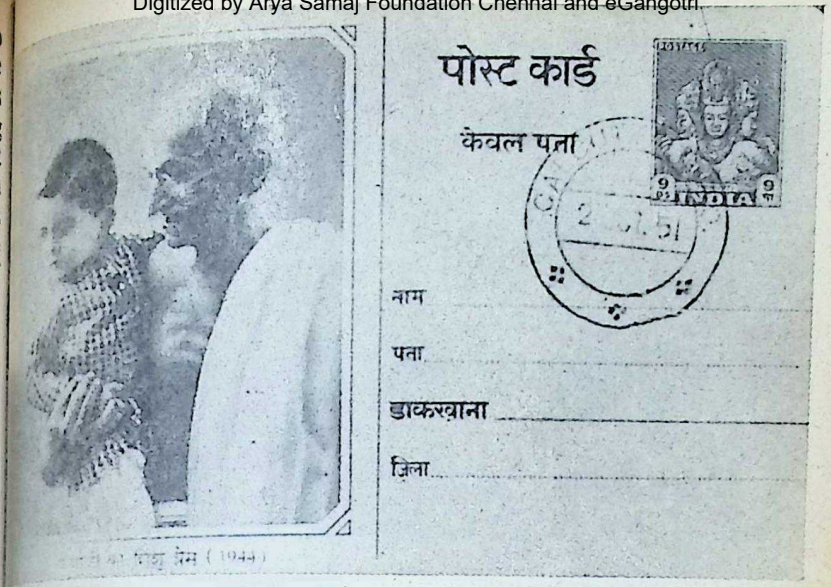

Figure 6

nt, or, at best, a philatelic ntasy, but one never knows.

The P&T Department also ought out a set of four Gandhi ture postcards (Figure 6) th the introduction of inland stcards printed for the first e in Hindi (Devanagri ipt) and released for use, ective October 2, 1951, which incided with Mahatma Gan-'s eighty-second birthday. e picture postcards, imprinted th the face value of 9-pies ch — the then prevailing stcards, rate — were sold at able the face value — i.e., annas per postcard — a her unusual and extraordinary asure adopted in this instance. e picture reproduced on these stcards were obtained from the collection of Kanu Gandhi who demanded a royalty payment of 12½ per cent on the sale of such cards.

Rajkumari Amrit Kaur, then Minister of Communications, persuaded him to accept a token royalty of 2,500 rupees. The job of printing the picture postcards was entrusted to the India Security Press, most likely to placate it for what had happened over the printing of the Gandhi memorial stamps.

The story of Gandhi stamps would not be complete without saying a word about all other Gandhi stamps — those issued in commemoration of the Gandhi centenary (1969), and others which formed part of a series dedicated to "Workers for Peace"

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(Kerala)

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Some of the common offerings are :

Thulabharam : Devotees pray for favours from the Lord and in return vow to gift to the temple articles such as sugar, fruits, milk, butter etc. equal to their body weight.

Annaprasanam : The child is fed for the first time with the rice offered to the Lord.

Marriage : The couple exchange garlands and rings from the Kalyanamandapam in front of the temple for a happy married life.

Krishnanattam : The story of Lord Sri Krishna in Sanskrit depicted in a series of eight separate dance dramas.

Accommodation for Pilgrims : Devaswom 'Panchajanyam' Rest House having 105 rooms. Rate : Double Room Rs. 30/-. Family suite Rs. 60/-, Devaswom Satram having 114 rooms. Rate: Single room Rs. 10/-, Double room Rs. 20/-, Rooms having 3 beds Rs. 25/-, 4 beds Rs. 30/-, 5 beds Rs. 40/-.

Free Satram : Service charge Re. 1/-. Clock Rooms-cum-comfort station Re. 0.50. Prasada Oottu (Free food to 150 pilgrims) is given by Devaswom daily. In addition, poor feeding is also done daily.

Important Festivals :

Ashtami Rohini : Birth day of Sri Krishna (August—September.)

Guruvayur Ekadasi (December) : The Ekadasi celebrations begin 30 days in advance. Chembai Music Festival is conducted during the last four days of the Festival.

Annual Utsavam (February & March) : The most remarkable features of the 10-day festival are Anayottam (Elephant race) on the inaugural day, the grand Utsavabali on the eighth, the Pallivetta on the ninth and the Arattu on the final day.

Elephant Camp at Punnathurkotta : The Devaswom is maintaining 36 elephants of its own. The elephants are stationed at Punnathurkotta, 4 K.M. from Guruvayur. Pilgrims are permitted to visit the place and see the elephants.

General : The administration, control and management of the temple are vested in the Guruvayur Devaswom Managing Committee constituted under the Guruvayur Devaswom Act. 1978.

Administrator, Guruvayur Devaswom,
Guruvayur (Kerala)

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example, Martin Lurther g). Forty-one countries of world, including the United s and Britain, issued such ps. However, on the Asian ent, only India (which sponsored the Gandhi cen- y commemoratives), the alayan Kingdom of Bhutan, Syrian Arab Republic, and hern Yemen issued such ps. Burma, as a token of participation in this great t, authorized the use of a ial postmark on October 2, to frank mails at the goon General Post Office. postmark bore the inscrip- "Gandhi Centenary 1869- ."

critical view of all these dhi stamps shows that the sh version of the Gandhi p is the most outstanding a classic example of phila- art and printing. This stamp d well be acclaimed the d's best Gandhi stamp. gned by Biman Mullick, an n artist living in Britain, stamp, released in 1 shilling nce denomination, bears hi's characteristic smiling against a background of Indian tri-color. The stamp printed by the photogravure ss at the world renowned son and Sons Limited land), one of the oldest ity printers in Britain 7).

e unique feature of this

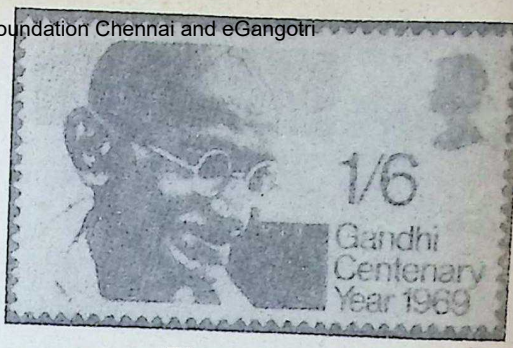

Figure 7

stamp is that it is the only one in the whole of the British stamp series devoted to a non-British personality — a rare honor indeed. This was an extraordinary gesture on the part of the British government; the stamp is an everlasting symbol of goodwill and friendship.

The first country other than India that honoured Mahatma Gandhi on its stamps was the United States. Two stamps (4-and 8-cent denominations) were issued on India's Republic Day for the U.S. Champion of Liberty Series of 1961, with printings of 120 and forty million, respectively. The quantities of the 4-cent stamp are the largest of any single Gandhi commemorative stamp issued thus far (Figure 8). The portrait of Gandhi adopted on these two stamps was obtained from R.L.Lekhi, official photographer of the government of India's Photo Division. The U.S. Post Office Department organized a special ceremony for the release

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Figure 8

of these stamps at which Secretary of State Dean Rusk and Indian Ambassador Mahomedali Currim Chagle were present.

I will conclude by quoting from the review of a book by Haskel Frankel:

> If one brash American heart can break through one Englishman's starched reserve, what is not possible between people in this tortured world? And what is loneliness but an illusion of private affliction which people are waiting to dispel at the other end of a postage stamp? □□□

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New vistas opened in Gujarati writing when Umashankar Joshi stepped on the stage. This veteran writer, now in his seventies, has made significant contributions to all the main branches of Gujarati literature and set new standards of excellence.

Umashankar Joshi Blazes a new trail

MAHENDRA N. PANDIA

o read the works of Umashankar Joshi is a delectable perience. His plays and short ories give us a sense of *a vu* with their traumatic periences, some of which are ppily a thing of the past. His ems open up new vistas of auty and lyricism or of stark alism and point a way to that ure of peace and universal otherhood. With him, we avel to the days of our mythogy and are contemporaneous th the great of another age. e trace the sad chronicle of man kind till we reach our n times and watch the giant ps that Gandhiji took to usher a new age. Whether in the mote past or in the near pre-nt, with him we are always on e hinge of fate, to experience momentous events that have spelt history.

This poet, patriot, playwright, Gnanapeeth laureate, critic and

Umashankar Joshi

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t story writer, has not only en on diverse themes and in multiplicity of forms, he has ted a new age in Gujarati ature. It is no small won- that one so frail-looking d have accomplished so h in his proverbial three e and ten. He is 73 now. was Chancellor, Vishva- rati; Chairman, Sahitya demi; Vice-chancellor, Guja- university; Vice-president n P.E.N.; editor, *San-* ; member, Rajya Sabha. He to his credit scores of publi- ns of great value which e enriched the country's ary output.

orn in 1911, Joshi was at- ed to poetry when barely Having seen the epoch- ing events that occurred r Gandhiji's leadership, he e "Vishva Geeta" wherein referred to non-violence as answer to the menace which been haunting the world. long as there is, even some te corner of the world e truth, love or beauty is ed, there can be no lasting e in the universe. He re- Gandhiji's words: "The ss man never wields wea- even if he falls, his inner gth shines bright." He s the blood-soaked course man history culminating in famous Dandi march and no-tax campaign.

A Nation awoke

At a time when many were sceptical about the efficacy of Gandhiji's methods, at a moment when a mighty empire was ranged against him, the poet in Umashankar saw Gandhiji as the hope of the world and the harbinger of a new age. This poem in six parts speaks of his longing for peace — not of the dead or the defeated, the feeble and the frightened, but one of the dauntless and the dedicated, a concept of universal peace, "beyond the ken of many. "The thirties were years of national awakening and the fever of patriotism had reached even the remotest edges of the country, and these find their echo in "Gangotri" and "Nisheeth" where the lyrics vibrate with the feelings that shook the nation at that time — sympathy for the exploited masses, the unconquerable will of the people to die for their homeland, the spread of marxism.

Joshi shows how love of the poor can lead to love for the family and the country and finally for the whole of humankind. "It is not man alone whom we find on the face of the earth — there are others, animals, birds, flowers, the vegetation of the forest — who have the same claim to existence," he writes Some of his famous poems, "Bhomiya Vina" and others, are included here.

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"Prachina" turns to mythology d in its seven poetic plays, he vivifies incidents in the lives Sri Krishna, Karna, Gandhari d Rahul. "Mahaprasthan" ers round the same ground here we have another set of racters; Yudhishtira, Narada, raupadi, Arjuna, Urvashi, om large. "Vasantvarsha" has other crop of poems, some spired by his visit abroad and reference to Shakespeare in e of them is notable: "God, u need a whole world, but for (Shakespeare) a narrow ge sufficeth'.' Oxford, Dante, instein, Shelley, Charlie haplin come within his glance. Atithya" bring us back to e domestic scene and we read communal harmony. the engal famine of the forties, andhi-Jinnah meetings, and andhiji's fasts for Harijans. As a story-teller Joshi's contribution has been helpful. His Shravani Melo" and "Visamo" mind us of what we once ere like — warts and all. ere he deals with superstitions d beliefs which made life a urden for the woman, the untouchable, the poor agriculturist debt; the narrowmindedness at led to family feuds; a oman's illicit passion which prooted a family; the craze r a grandson which made an d man almost insane. There infinite pity for the unfortuates like Devo, who cannot marry Ambi owing to indebtedness, for the night-blind Limba Patel and his son, Sukhlal, when Gulab, Limba's wife, elopes with Karsan; for Hill', the orphan girl, who goes each evening to the village bus stand in the hope that some day her mother would return; for the motherless boy, Mukul, who brings about the marriage of his teacher, Malini, with his father, as he pines for a mother. The stories probe the hearts of men and things and through sympathy show where we have gone wrong. His plays move in a similar sphere but at greater length and in greater depth.

Village Life

What he must have observed in his young years finds expression in the plots of his dramatic pieces. "Sapna Bhara" is a moving tragedy of an unfortunate widow seduced by her father-in-law. It is the young widow Mena, who is blamed and ultimately commits suicide. The culprit, Nandram, with his wife living, goes scot-free. "Barne Takora" brings to life a poor family where the widow feels she turned away her husband who had returned to ask for shelter on a stormy night, as he had said he would! Her repentence and her faith in her husband's words are touching and we see how poverty drove her to this step. In "Udan

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All Your servitors learn
without considering the fact
that their way (of learning) is round-about
and greatly deceitful;
(therefore) then and now too
they do not realise you.
Oh my Master
Who dance a dance of bliss
in the light-radiating Hall of Gems!
By Your grace,
it is from you I learnt,
it is from You I heard (my lessons)
it is through you that I realised (You)
it is at Your hands I ate,
it is from you I received (initiation)
it is through you I experienced bliss.
Had I indeed, performed great penance (in the past)?
Amazing is my good fortune:

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"Kakaladi" Chandani is a g and blossoming girl drawn rds Kishu; but the path of true love does not run oth. Her father decides that should marry a widower m she has never met as he eady to make some payment. oveless marriage is solemnised een a young, hopeful girl a man more twice her age a perfect stranger to her; the illiterate poor women rural India were exploited cheated by moneylenders he subject of "Kadalan," re Heti has to part with her ets to keep body and soul ther; Daluchand gives t weight into the bargain.

et another speaks of the ble plight of the untouch- s who cannot drink n turbid water, whose huts d be set on fire with im- ity, who cannot hit back, but t bear the cross laid upon n. As the borrowed money is repaid, the wife is sent back the family is threathened h excommunication. To pe this disgrace the wife, khi, throws herself into a from which she is rescued. s does "Khetarna Khole" light what once was a terror excommunication and the 's rejection by her tyrannical ther-in-law.

n these and other plays, ashankar has shed light on straits through which our illiterate, poor, superstitious, oppressed brethren had to pass some decades ago. It may seem as if we are reading about life on another planet when we come across these people of the near past, before a great metamorphosis swept these nightmares away. By exposing them, by rousing sympathy for them, Joshi rendered real service and was instrumental in banishing them.

Today, therefore, when Umashankar Joshi has reached a venerable age, he can look back with pride on his many lofty achievements. They have enlarged man's horizon, his social awareness, and have provoked him into thinking of ways and means by which our "fallen" brethren could once again be brought to live a happy, human existence.

Born and brought up in a small and remote village in North Gujarat, Joshi gained close and first-hand experience of the thinking of the people there — their strength and their weaknesses. He then entered the wider field of life at a time when the country was convulsed by the non-cooperation movement under the leadership of Gandhiji, when the old order was changing. To this he contributed actively, even courting arrest, and serving a prison sentence. Later, he travelled widely abroad. This deepened

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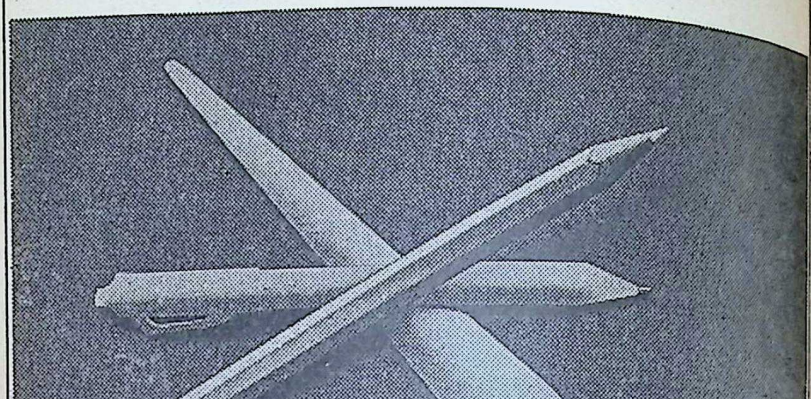

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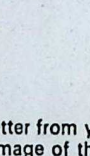

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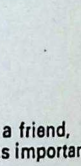

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understanding and appreciation of the literature of the West, which he had read with interest.

All these various phases and aspects find their reflection in his writings. He cut new ground and pointed to a new direction and to new bearings. In fact, Joshi became the originator of a new pattern and a new age in the annals of Gujarati poetry of the 20th century.

A New Wave

The pre-Umashankar period in Gujarati verse was mostly notable for poetry devoted to nature, to spiritual matters, moral issues, which left contemporary society or the political scene practically untouched. The weight of Sanskrit scholarship weighed heavily upon it and it was written in the time-allowed metres of the classical language. They had a relatively small distinguished, erudite coterie of readers and admirers, while the common man remained outside its purview. Such was the poetry of Narsinhrao and of B.K. Thakore. The narrowness of its range of appeal and hence of influence and interest was swept away in the new wind of change, that blew when Umashankar and Sundaram and others ushered in an age and a manner and a point of view. Their happy and diverse innovations have stood the test of time. They have been carried forward; modern poetry, like philosophy has left its cloistered and sequestered existence and has become autocthonous of the people, a sensitive plant registering the change in times and in society as it takes place. From the classes to the masses — this is how it has travelled and in the migration from the old to the new, it has enriched itself, become more vocal, more sincere, more realistic. Today, thanks to Umashankar Joshi, and others it has come to be the full-throated expression of society and its underdog and has its appeal for both the elite and the rest.

Joshi's plays reflect a similar change of attitude. Instead of the full length episodes based on far-off pauranic episodes and people, he wrote one-act-plays with the common man and woman, (like the fisherfolk and the tinkers in Synge's plays) which were more true of the age and the country.

Umashankar has widened the scope of poetry and drama and brought them within the ken of the many who find their own voices and faces reflected in the cast of his plays. This increased their participation and voluntary involvement. Their problems, vexations, sorrows and joys now stride across the stage — something they had never done before! □□□

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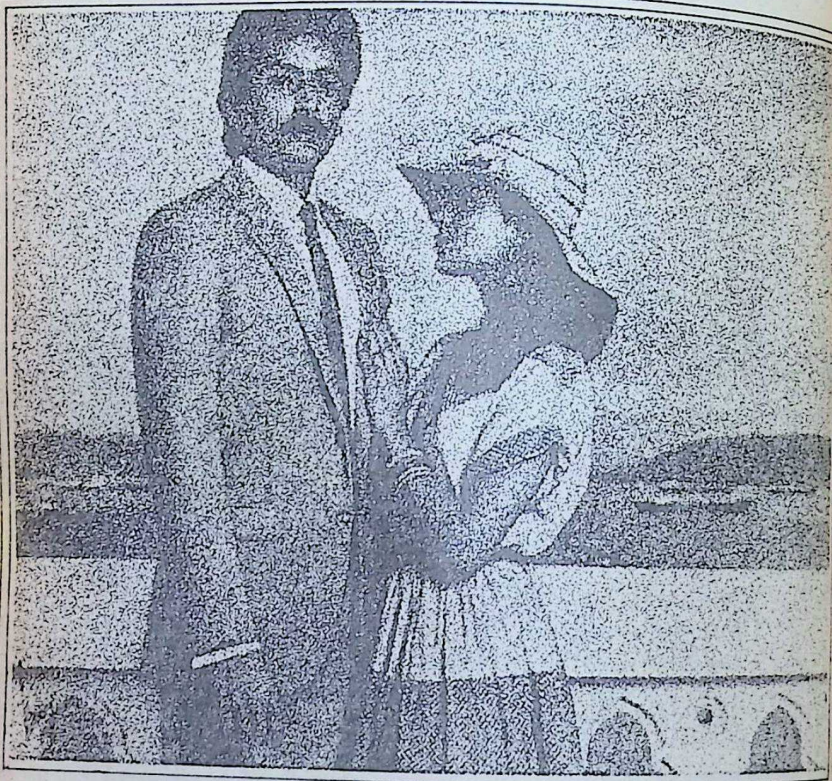

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AVID KIPEMBWE

SIVARAMAKRISHNAN

NT be scared by this odd d even unpronounceable e and skip on. Pray, linger le and know something t this youngman in distant a, in Tanzania, to be pre- Know him, too, to be un- red, a child of wild Nature. id was the name given him his baptism but he retained tribal name. His love of st lay dormant in his breast .....

hri Daniel Aruldoss, an n expatriate official, who ked as a Water Works Engi- , was on an official safari one in the interior of the Region Kigoma. His vehicle, a Land- r, got stuck in the mud near age. David, who was around a maize cob in his teeth, ted a few boys of the village and helped to push the vehicle out of the rut.

As Shri Aruldoss sat by his driver ready to go, David came round near the window and mumbled, **'Bwana, na taka kazi'** ('Master, I want work') in Kishwahili. Shri Aruldoss was moved by Divid's poor condition — bare-bodied with only a tattered trouser to cover his nakedness — and asked him to meet him at his house in the town, about 10 km away, the next day. David smiled from ear to ear baring his strong, white teeth and nodded his head in assent.

The next day saw David, dressed in motley, at the town — the town of Kigoma lying on the shore of Lake Tanganyika spread out to link Tanzania, Burundi, Zaire and Zambia.

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David carried a pineapple in one hand and a fowl on the other. He made a bee-line for Aruldoss's house and knocked at the door, calling 'Hodi, Hodi' — 'May I come in?'

With fear in her heart, which showed itself on her face, Smt. Aruldoss moved on tip-toe to the window, lifted the curtain a little and looked at the doorstep outside. She had reason to be afraid of these youngsters. Did she not hear the other day that the African boy who was with the Talatis as a cook, had mixed a soporific in the food? The couple, the Talatis, from Gujarat, who ran a shop of miscellaneous goods — from pins to Two-in-Ones — for decades, went into a deep slumber. The boy then decamped with whatever money he could collect. The money, it was rumoured, was hidden in the cushioned sofa set.

Smt. Aruldoss also remembered how an African entered Jan Mohammed's shop late one evening and, under the pretext of asking for a pair of socks, pulled out a pistol and demanded all the money in the till. Fortunately, Jan Mohammed escaped unhurt but lost only the day's collection. For once he stopped bragging that no African would dare to rob him.

"Hodi, Hodi," David shouted again.

Smt. Aruldoss did not have the courage to open the door. She went back to her bedroom and woke up her husband who had just then snatched a wink of sleep after a night-long tussle with his asthma.

Shri Aruldoss rubbed his eyes, yawned and asked in his usual soft tone, "What is the matter?"

"An African at the door, I do not know for what".

To go or not to go was the question. Yet, Shri Aruldoss summoned enough courage and with Smt. Aruldoss in tow went to the window, slightly pulling aside the curtain. He could vaguely recognise the youngman but still he was not sure.

"Hodi, hodi," — the shouting went on.

"Is not this youngman the one who helped me yesterday?," Shri

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uldoss asked himself. After a le he felt somewhat sure and ided to open the door. Open- it was not a simple operation turning the key in one lock d just pushing the bolt to one e. At least half a dozen locks d to be opened and an equal mber of bolts moved up, wn and sideways. Even as he gged himself in this operation, t. Aruldoss remembered how few weeks earlier, a gang of eves who had burgled Abdul- 's shop, had brought down e massive door at one stroke. "Shikamoo," said David as the door opened ajar. (This was the customary way of greeting an elder in age or one higher in social status.)

As Shri Aruldoss had picked up enough conversational Kiswahili, he replied, "Maarahaba", "Thanks."

Unlike the other Indian expatriates who would not even dream of offering a seat to a menial African, Shri Aruldoss was the very pink of courtesy. Besides his official work, Shri Aruldoss and his wife, carried on missionary work, both being Anglicans. He offered David a seat and asked Smt. Aruldoss to get tea.

Now the problem that faced Shri Aruldoss was where to fix up the youngman before him. There were, of course, the Indian businessmen, a dozen of them — the Patels and the Talatis, the Jan Mohammeds and the Kassams the Mullahs and the Abdullahs, the Ashgars and the Hasans — Hindus, Cutchi Memons, Ismailis and Shias. They were all friendly with the expatriates, Indian or European, and occasionally invited them to lunch or dinner. They liked Shri Aruldoss for his gentle manners and obliging nature. But Shri Aruldoss was not sure that they would oblige him by taking David. He knew that, though the 'Asian' businessmen had dealings with local Africans, their suspicions ran deep. Though they had been

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re for decades, there was dis-
st on both sides. The Africans
oked upon them as exploiters
d the latter treated the Afri-
ns with utter contempt un-
rthy of any confidence.

The Indian businessmen had
d Shri Aruldoss how in the
ke of freedom in 1961 some
their kin elsewhere in the
ntry had been killed. In the
ital city of Dar-es-Salaam,
ri Aruldoss himself knew, how
Indian shopkeepers were
en victims of daylight robbery
d even of merciless beating
d killing.

Shri Aruldoss decided finally
talk to the Norwegian expa-
te heading the Water Works
partment.

"Come tomorrow," he told
vid who was tapping his toes
the floor in tune with the
re rhythms that floated in the
from inside.

David rose to go but Smt.
ldoss, ever on the alert to
a soul for Christ, enquired
David to which church he be-
ged. On being told that he be-
ged to the Pentecost Church,
suggested that he could at-
d the prayer sessions of a
ecost group that met that
e evening. Meanwhile, David
d help her in her household
es of sweeping the floor and
bbing the utensils.

David accepted the proposal
alacrity and stayed on.

was not easy for Shri Arul-
doss to fix up David but some-
how he managed to get him ap-
pointed as a watchman atop a
hillock to guard the water tanks
from which the town got its
water supply. This could be done
only after David had stayed with
the Aruldoss's family for more
than a week.

On the very first day when he
attended the prayers of the
Pentecost group, David burst in-
to tears like the rest — Smt.
Aruldoss made a note of this and
offered her thanks to God.

In course of time David be-
came a part of Aruldoss's house-
hold. The watchman's work on
top of the hillock was not quite
congenial, what with the mosqui-
toes buzzing around his ears
throughout the night. Smt. Arul-
doss was solicitous of his wel-
fare but she was a little too de-
manding and would not allow
him to rest for a while. Slowly
she freed herself from the house-
hold chores and devoted more of
her time to her Bible classes
which were attended by the
wives of local dignitaries and
some young women in humbler
stations of life. David felt irrita-
ted when she did not spare him
from work even when he had a
bout of malaria — it recurred
almost once a month with severe
headache, fever and vomiting.

David managed to get over his
irritation when he found himself
in love with a girl who attended
the mourning sessions and Smt.

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ldoss's Bible classes. As time t on, one never knew what cted him more to the prayers love of Christ or love of the

All good things must come to end and so did Aruldoss's con- t of employment with the ernment of Tanzania. Pre- ations were started almost six ths in advance — settlement ccounts with the Department which he served, transfer of unts from Kigoma to a Dar ch of the Government bank, king of goods and shipping n home and so on.

Smt. Aruldoss was keen on ing the game-parks of Ngo- goro and Shri Aruldoss man- d this at little expense to self; he visited the game- ks while he was on his way Dar on an official visit.

David was inconsolable as the of departure of Shri and Aruldoss approached. The ple, too, were in tears at part- and assured David that they ld write to him regularly. y entrusted David to the care Saxena who had already ved in Kigoma from India to Shri Aruldoss's place.

Saxena was as different from Aruldoss as chalk from se. Having left his family be- d in India, Saxena's greatest ssion was his wife and ren. Enlarged photographs his family members stood on table and very often he felt deeply distressed over his loneliness. For getting relief from boredom, he became friendly with the Indian shop-keepers and spent much time with them and at the theatre. There were rumours of some shady transactions and it was said that the police kept a close watch on his movements.

David found it difficult to get on with Saxena who was rude in his behaviour. The Indian, David told someone, had made him his cook and ate himself all that was prepared by him.

David's family responsibilities increased — he had three mouths to feed now. His work on top of the hillock was becoming odious and with every bout of malaria he was getting weaker. There was one thing he did regularly — he wrote to Shri Aruldoss every month.

More Indian expatriates came to Kigoma on different assignments and they all got to know David. He was helpful to them in some way or the other and one of them engaged him for household work. If Saxena was worldly-wise, this newcomer (they called him queer) had his head in the clouds. A bookworm, he had left his country with a sense of mission, Schwitzer-like, of uplifting a people. His ideas of service were all vague but his intentions were all good. As it happened, he undertook odd jobs like reorganising a school library here, teaching at

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school there, helping someone of his debts, taking a sick old or an old man to the hospital and so on. He also lived one but, unlike Saxena, never got a photograph of his family on his study-table or by his bedside. (Some of his fellow-Indians charitably remarked that he was too old to think of them).

David was not a little surprised. Here was an Indian who never ate meat or drank even water, rarely talked about his family, and whenever he wanted a little relaxation, went to the sea-shore and watched, as one in a trance, the long line of anchored boats fishing by the light.

One day, David asked him: "Master, when is Mama coming? How does she look like? Don't you have even a photo?"

To all these questions, the 'queer' Indian just smiled.

Another day David asked him: "Master, you don't go to the church. Don't you pray to God?" Shri Aruldoss and his wife used to pray whenever they were awake".

The talk about Shri Aruldoss would invariably end up with the 'queer' man writing one more letter to Shri Aruldoss, as from David. But none of them met with any response — there was only silence at the other end. As the years went by, David's family expanded, now with three children, each under-fed or ill-fed, sick and suffering. David himself was sick with his cheek-bones protruding and his eyes getting sunk in their sockets. For several days in a month, he never went for work.

The 'queer' Indian got a shock one day when he was told that David was in the lock-up at the police station. He had allegedly sold away to a Zaire trader 50 to 60 cement bags stacked atop the hillock for building another water-tank.

David smiled a wan smile when the 'queer' Indian met him at the police station.

"David, why did you do this?" he asked, full of sympathy for the youngman.

David kept quiet and a sigh escaped him.

"David, I am leaving for India tomorrow. I can't help you in any way now."

David continued to be silent. His face was immobile and there was no trace of emotion in it.

"I shall meet Shri Aruldoss. What shall I tell him?"

David's eyes brightened up. "Master, please don't tell him that I have turned a thief. This is our lot, the poor people. I shall be in jail for a few months, or even a year or, perhaps, more. Then, I shall be a free man .... for some time. Tell Shri Aruldoss that he and Mama Aruldoss loved only Jesus. But neither of them loved this David. All the big people of this town get letters

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n them. Why don't they write me?"

The plane flew high and fast ards India, piercing through a of silvery clouds.

The 'queer' Indian met the ldoss couple somewhere on border of Tamil Nadu and rala, where a dam was under struction.

The couple were happy to see visitor and plied him with stions about the People of portance in Kigoma.

"I wrote so many letters to the Regional Commissioner's wife and not a single reply so far", Smt. Aruldoss complained bitterly.

Shri Aruldoss made anxious enquiries about the Norwegian boss of the Water Works Department.

"Do you remember your David, David Kipembwe?"

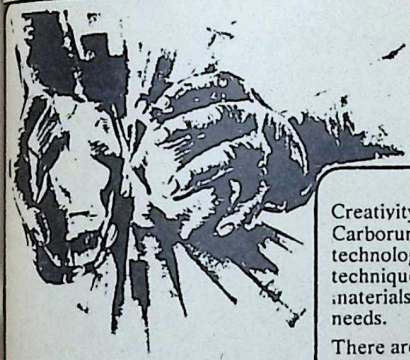
"Oh, that boy. They are all thieves," said Smt. Aruldoss.

"They are all thieves,' echoed Shri Aruldoss.

□□□

The essence of inhumanity is indifference to fellow-creatures.

—Shaw



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viracaya mayi dandam dina-bandho dayamva
gatir iha na bhavattah kacidanya mamasti
nipatatu Sata-koti nirbharam va navambhah
tad api kila payodah stuyate oatakena.

"O Lord of the poor, do what you like with me, give me either mercy or punishment, but in this world I have none to look after except Your Lordship. The chataka bird always prays for the cloud, regardless of whether it showers, rains, or throws a tunderbolt."

—*Srila Rupa Gosvami*

dharmartha-kama iti yo'bhihitas trivarga
iksa trayi naya-daman vividha ca varta
manye tad etad akhilam nigamasya satyam
svatam arpanam svasuhrdah paramasya punisah.

"Religion, economic development and sense gratification are celebrated as three means of attaining the path of salvation. Of these, iksa trayi especially, i.e., knowledge of the self, knowledge of fruitive acts and logic and also politics and economics, are different means of livelihood. All these are different subjects of Vedic education, and therefore I consider them temporary engagements. On the other hand, surrendering unto Lord Visnu is a factual gain in life, and I consider it the ultimate truth".

—*Prahlada Maharaja*

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
तत् त्वंपूषन्नपावृणु सत्यधर्माय दृष्टये ।।

"O Lord, you are the maintainer of everything both material and spiritual and everything flourishes by Your mercy Your devotional service or "Bhakti-Yoga", is the actual principle of religion, "satya-dharma", and I am engaged in that service. So kindly protect me by showing your real face. Please, therefore, remove the veil of Your 'brahmajyoti' rays so that I can see Your form of eternal bliss and knowledge."

—*Shri I'sopanisad*

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ancers on Dancing

s an Art and a Profession

y Shankar

TER SEVERAL YEARS OF NCING AS A PROFES-N, DO YOU FEEL TISFIED?

erally dancers strive for a icular goal and when they eve that, they are satisfied. in my case when I reograph new items and the reographic work is over, then n satisfied but then again I t to do something new and ter. The sense of resting is there. Always on the lookout new productions.

ULD YOU ELABORATE UR WORK AS A OREOGRAPHER?

hiniattam, unlike Bharata yam, does not have a re-oire. Mohiniattam was almost ct until it was revived early century by Mahakavi Val-ol Narayana Menon. When I to reproduce any theme in dance form I have to start from the lyrics, the music that, too, within the ework of Mohiniattam. Dur-he last decade, I have intro-d more compositions of mman Thampi. Another is "Omana Thingal Kidavo which is a famous lullaby in Kerala. I also introduced the 16th century classic "Narayaneeyam". My latest production is "Swamiye Saranam Ayyappa". In fact I am always on the look out for new productions in order to broaden the repertoire.

WHILE YOU CHOREOGRAPH NEW DANCE NUMBERS, HOW DO YOU STICK TO TRADITION?

GEETA RADHAKRISHNAN

Geeta Radhakrishnan is the best Mohiniattam denseuse in India. Although Geeta has learnt Bharata Natyam also she specialises in Mohiniattam. In Mohiniattam she had her initial training under Kalamandalam Kalyani Kutty Amma and Smt Satyabhama. She is among the selected dancers who had opportunities to perform Mohiniattam for the western audiences as an Indian delegate.

The crowing glory of her research work in Mohiniattam is "Narayaneeyam", a 16th century sanskrit classic introduced for the first time in Mohiniattam dance form and the latest one is "Swamiye Saranam Ayyappa".

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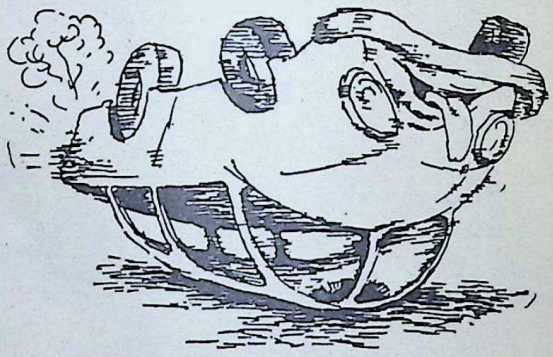

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fact one can make enough ations in "abhinaya". Mohiam generally emphasises gara' or love but I have tried ing out the 'Bhakti' element. instance in my latest composi- "Swamiye Saranam ppa", I touch upon the main ects of Lord Ayyappa begin- with the lord's chidhood. en I portray such themes the port among the laymen is endous. Thousands of people h me enact the various acters but I still stick to the itional aspect of Mohinia- n.

HINIATTAM IS NOT YET MPLETELY RECOGNIS- , WHY?

present I have got over 20 stu- s learning Mohiniattam er me. I propagate Mohiniat- through teaching and performing. With more and more performers, Mohiniattam may be recognised. At present, I get no aid.

SMITA SHASTRI

W DID YOU START ARNING DANCING?

a child, I had interest in cing. My parents encouraged and I joined the Darpana. t's how I started under Shri unni Panikkar, Guru C.R. haryalu and also I learnt rata Natyam under Kittappa i. After my marriage my band encouraged me a lot.

W COULD YOU DISTINGUISH BETWEEN YOUR STYLE AND THAT OF GURU VEMPATTI CHINNA SATYAM?

It is surprising to note that although my guru Shri Acharyalu and Shri Vempatti Chinna Satyam learnt from the same guru Shri Venkataramayya Sastri, there is a lot of difference. My guru has stuck to the style but Guru Satyam has stylised it with

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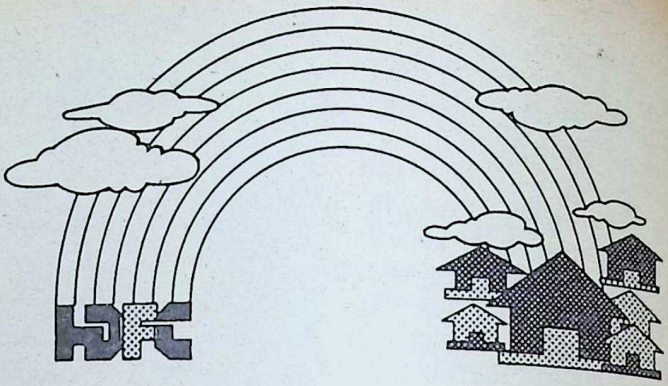

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ome film touches. I have derived lot from guru Acharyalu and ould not change his horeography.

ARE YOU SATISFIED WITH EING A DANCER?

Yes and No, because I have been erforming and teaching, being raised and criticised. I am dis-atisfied as I feel I deserve better ecognition. I am happy in a ay becouse today I am respected n my community. The parents of y students are extremely happy. am also teaching dance to a post-an's daughter and if the student s not in a position to pay the fees, I don't take. I have been conduct-ng dance classes for more than a ecade

SMITA SHASTRI

Smita Shastri is the foremost disciple of guru C.R. Acharyalu. She has also received inspiration and guidance from Smt Mrinalini Sarabhai and Shri Chatunni Panikkar. She is among the few kuchipudi dancers who perform traditional items like "Simhanandini Nrityam" and "Mayura Kavutvam". Though a Gujarati, Smita is one of the most promising Kuchipudi exponents. Smita had also organised the Bhartiya Nritya Samaroh in March, '79 when eminent artists like Guru Kelucharan Mahapatra, Smt Sanjukta Panigraphi, Pt Birju Maharaj, Kumudini Lakhia and others had participated. Smita is the Director of Nartan School of Classical Dances at Ahmedabad.

WHICH PERFORMANCE OF YOURS DO YOU RATE AS THE BEST?

My performance at the Logan Hall in London in the year 1982 I rate as the best.

WHAT HAS BEEN THE RESPONSES WHEN YOU RENDER ITEMS LIKE SIMHANANDINI NRITYAM

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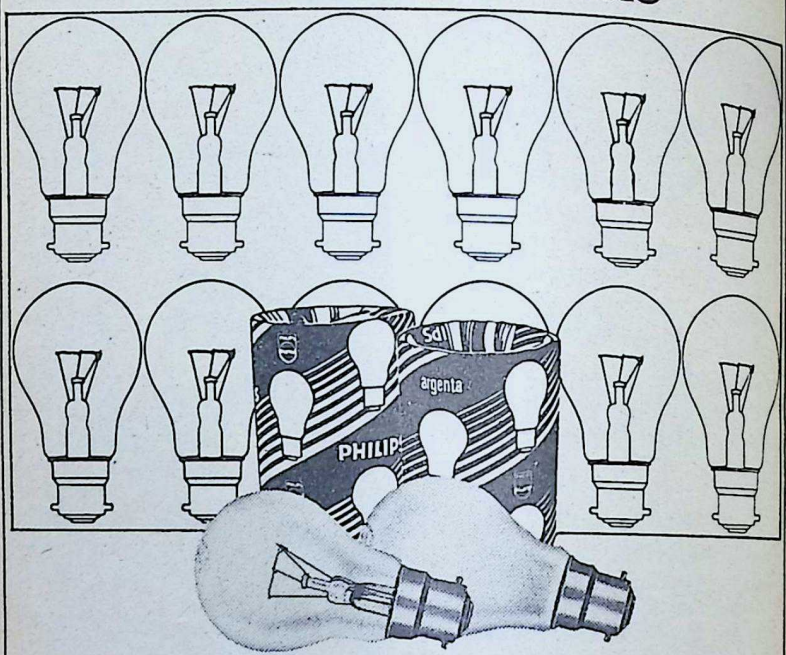

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R MAYURA KAVUTVAM?

Whenever I perform it, has given thrill for the viewers.

AVE YOU AT ANY TIME SPIRITUALLY ELT ELEVATED?

Once I felt ecstatic when I performed at the Siva Temple in my village. The villagers were surprised to notice the presence of cobra as they believe that the cobra is a representative of Lord Siva. I am a Siva-bhakta.

REKHA MENON

OW WERE YOU DRAWN OWARDS KATHAKALI, HICH IS OTHERWISE ERFORMED BY MEN NLY?

When Roopatan, an institute f Indian dancing, was running in ombay, I happened to visit it. I as barely six and I wanted to arn Bharata Natyam. The eacher refused as he felt that it as too early for me to start. As I as about to return home dected, Shri Krishan Kutty Warer called me and asked me to and behind other students who ere learning. That's how I arted learning Kathakali nexpectedly.

NITIALLY DID YOU EXERIENCE ANY DIFICUTLY, AS KATHAKALI S QUITE STRENUOS?

I did not experience any diffilty initially. After learning the ems I used to perform for 45 inutes and later on would erform for 2 to 3 hours.

AVE YOU BEEN A STUDENT OF UDYOGAMANDAL VIKRAMAN ALSO?

Yes, for the past ten years I am learning under him. I have learnt from Kalamandalam Ramakrishnan also. It was under Vikraman that I presented my debut in 1973 presenting 'Poothana Moksham'. I have also had the privilege of learning the "kathi vesham" un-

Rekha Menon

Rekha Menon is among the few women in India to pursue a career in Kathakali style of dancing. At the age of six Rekha started her training in this art-form under Kalamandalm Krishnakutty Warrier and later was also a student of Kalamandalam Ramakrishnan. After years of advanced training under her present Guru, Shri Udyogamandal Vikraman, she made her debut in 1973 presenting 'Poothana Moksham'. Although Rekha has enacted different female roles, she is keen on disguising herself in 'Purusha vesham' (male character roles). She has learnt 'Kathi vesham' under Nelliyode Vasudevan Namboodiri at Trivandrum. In this interview Rekha explains how she was fascinated by this art which is otherwise dominated by men.

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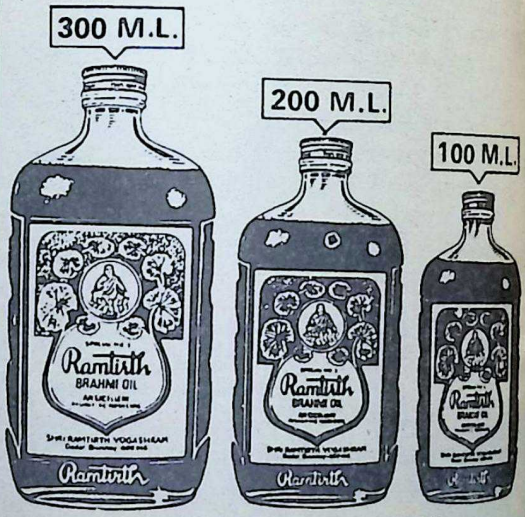

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er Nelliyode Vasudevan Namboodiri at Trivandrum.

WHICH ROLES DO YOU IKE TO ACT?

I have played female roles but I efer 'purusha veshams'. The les that I have played are airandhari, Krishna, Arjuna, aksha, Nala, Bhima etc.

HY DO YOU PREFER TO NACT MALE HARACTERS?

I find the female characters ectype and there is not much express whereas, when I en- t male roles, there is much to press both through movements nd expression.

HAT HAS BEEN THE IM- ACT OF YOUR PERFORM- NCES THROUGHOUT THE OUNTRY?

The impact has been fortu- tely good throughout.

S A DANCER, DO YOU ND LIFE INTERESTING?

Yes, it is interesting. oreover, I am also satisfied with hat I get. I don't go out of the way to get programmes. I want people to recognise me by my merits. Nor do I want to become a complete professional.

COULD YOU NAME ANY OF YOUR FAVORITE KATHAKALI EXPONENTS?

Klamandalam Krishnan Nair and Nelliyode Vasudevan Namboodiri.

You must not mix ornament with business, any more than you may mix play. Work first, and then rest. Work first, and then gaze, but do not use golden ploughshares, nor bind ledgers in enamel. Do not thrash with sculptured flails, nor put bas-reliefs on millstones.

—'The Seven Lamps of Architecture, Ruskin

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BREAST-FEEDING

DR. K. NARAYANAN

HE trend in bottle feeding of infants began a few decades o when foods began to appear the market. This became a ndy source of food for babies ose mothers had to leave their mes in the morning for work. on it became fashionab'e for ung mothers to get the ready-de milk for their babies in ir colourful packings which s encouraged by the brilliant vertisement of the manufac-ers. This is but only one ample of the weakness of inkind for the artificial in ce of the natural.

That Nature produces milk the breast when a child is rn could only mean that ture's bounty is exclusively ant for the child. This is the of Nature — a law which instinctively recognised by all mmals. Animals never pro-e tinned milk for their young. (In the zoos, of course, they are fed with bottled milk when natural milk is not forthcoming. This is anyway is the result of interference of man in the first place).

What is even more important is the fact that the milk of every species of animal has a different composition and is the best imaginable food for the babies of that particular animal.

Mother's milk has a different composition from cow's milk. Moreover it is sterile and at the right temperature and tapped straight from its source. In fact it is the perfect natural food especially formulated to suit the infant's digestion and, more important, nature itself adjusts its contents (quantity of production, mineral, etc.) to meet the needs of the growing child. In other words, breast milk is not a standardised product, its

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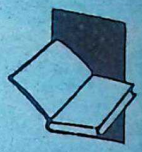

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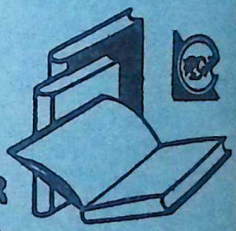

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position and quality vary n mother to mother, and in same mother at different

es.
esides the basic nutrients oteins, carbohydrates, fats vitamins) the breast milk contains antibodies like munoglobulins that can pro- the baby from a number common disorders such as mon cold, diarrhoea, etc. reover tinned milk formulas more likely to produce ce they are "foreign") rgic reactions like asthma eczema than breast milk.

For the first few days after delivery of the baby, the ast produces a small quantity a yellow, milk fluid known as *olostrum*. It is rich in nutri- s and anti-infective agents. haps it is nature's way of ating the digestive tract. Do miss feeding the baby on it.

Unlike it is commonly ught, nursing the baby can begun as soon after the de- ry as possible, preferably in an hour, as the baby's kling reflex is believed to be ngest in the first hour after th.

Feed the baby as often and ong as he delights in suckling. se him on one breast till the ast feels empty and soft (the nt will slow down its suck- g at this stage) before shift- him to the other breast. eady nursing may take about 10 minutes on one breast).

★ Space the time between feeds with discretion. Ideally, if the breasts are full, nursing should be done every three or so hours — provided the baby is willing to suckle. Establish a routine though not a rigid one after studying the baby's feeding habits. Frequent short periods of nursing produce more milk and fewer sore nipples, as the hungry infants need not tear at their mother's breasts.

★ Breast-feeding can forge a strong emotional bond between mother and the child. This invisible emotion can play a major role in moulding the baby's natural abilities as it grows — like walking, talking, etc. In other words, learning disorders can be minimised, if ever there is a possibility for them due to lack of emotional rapport.

★ During pregnancy and nursing, the mother's diet should be well-balanced, with vegetables, pulses, beans, fruits, milk and cheese. If she is not a diet faddist, she should also take meat and eggs but should avoid fatty and spicy foods, as well as fried foods and sweets. Should drink plenty of water. (Milk is nearly 90% water).

★ Many of the commonly used drugs are excreted through the breast milk but in most cases they are harmless because the quantities excreted are so

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gible to affect the infant. ever there are substances ch should be avoided during st feeding. (Or breast feed- should be stopped if the ther cannot stop taking the gs).

They include radioactive com- nds, lithium etc. Equally, it advisable to avoid — or at st restrict — smoking, oral traceptives, alcohol, sleeping s, caffeine (tea or coffee). ey either reduce milk supply pass on to the child through milk.

After each feed (this applies h for breast fed or bottle d babies) the mother should ce the baby against the ulder and pat it gently on back till it burps. This is e to avoid colic or other dominal discomforts resulting m air swallowed while feeding.

Nursing mothers should be xed, confident and proud of sing the baby. Otherwise, k production may be affected. rking mothers, can breast d babies while at home, and y can squeeze out the milk m their breasts for feeding babies with spoon during r absence. Expressed milk n stay fresh for at least 12 rs without refrigeration.

If the baby bites the nipple ring teething, slip the finger ween his gums and say firmly "No" and he would soon understand.

★ Weaning should be done gradually, after six months. Home-made foods (mashed solid foods) should be preferred to readymade, tinned foods. All foods, depending on the ch'ld's likes and digestive power, can be given. Begin with a small quantity, gradually increasing it.

★ Contrary to general belief, breast-feeding never deforms the female contour. Wearing a good bra can often help overcome the drooping which worries most women.

★ Breast feeding can help the womb to regain its normal shape quickly (involution).

★Suckling can stimulate the secretion of certain hormones which *may* delay ovulation. But it should never be accepted as a birth-control measure.

Human milk, however, is deficient in *iron* and *vitamins C and D*. These have to be supplemented by preparations available with the chemists. The breasts should be always kept clean. Washing them with warm water after each feed is advisable.

If the mother is suffering from T. B., breast-feeding is forbidden. If the mother has whooping-cough, diphtheria, influenza and meningitis, the milk can be expressed by pump and given to the child. If she has

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Frequently the man of passion is most eager to put others right; but the man of wisdom puts himself right. If one is anxious to reform the world, let him begin by reforming himself. The reformation of self does not end with the elimination of the sensual elements only; that is its beginning. It ends only when every vain thought and selfish aim is overcome. Short of perfect purity and wisdom, there is still some form of self-slavery or folly which needs to be conquered.

On the wings of aspiration man rises from earther to heaven, from ignorance to knowledge, from the under darkness to the upper light. Without it he remains a grovelling animal, earthly, sensual, unenlightened, and uninspired.

—James Allen

typhoid, scarlet fever, measles or chicken pox, she can go on feeding the child (since by the time the symptoms appear in the mother, it is pretty certain the child is also infected). Still in severe cases, it is advisable to consult the doctor.

Resumption of monthly periods is no reason to stop breast-feeding. However pregnancy during lactation should make way for weaning.

Should the infant find it difficult to suck due to breathing troubles (cold, stuffy nose, etc.) the milk should be expressed and given with a spoon. □□□

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A DEATH ON THE SAHYADRI HILLS

B. R. BALIGA

AS I stood gazing at the body I could hardly control myself. asked myself "Is this the sturdy oung man I had known for wenty odd years?"

I could find no words to conole Rukmayya, the father. A mp rose in my throat, almost oking me, when I looked at kavva, the luckless mother. he sat like a statue by Lachana, her first born. The chief read-winner of the family lay ere dead, his limbs totally rushed.

A motor lorry fully laden ith goods, had turned turtle on e National Highway in the ombay-Poona section of the hyadri Hills or Western ghats. had been heading south toards Mangalore via Hubli. In e early hours of the morning e accident was caused by a ow moving cart. Trying to avoid the cart, the driver had swerved to one side. As ill-luck would have it, he had lost control and the heavy lorry had tumbled down the slope into a ravine some fifty feet below the road. The driver and the cleaner of the ill-fated vehicle had met with instant death. Their bodies were extricated and taken to a Poona hospital where they were kept in the morgue till relatives arrived and claimed the bodies after identification. No medical assistance had been rendered as both the driver and the cleaner had been pronounced dead long before they reached the hospital.

Evil tidings travel fast and spread like wild fire. The accident occurred at dawn but before the day was over the news reached Mangalore. Another driver of a transport company had conveyed the news to Ruk-

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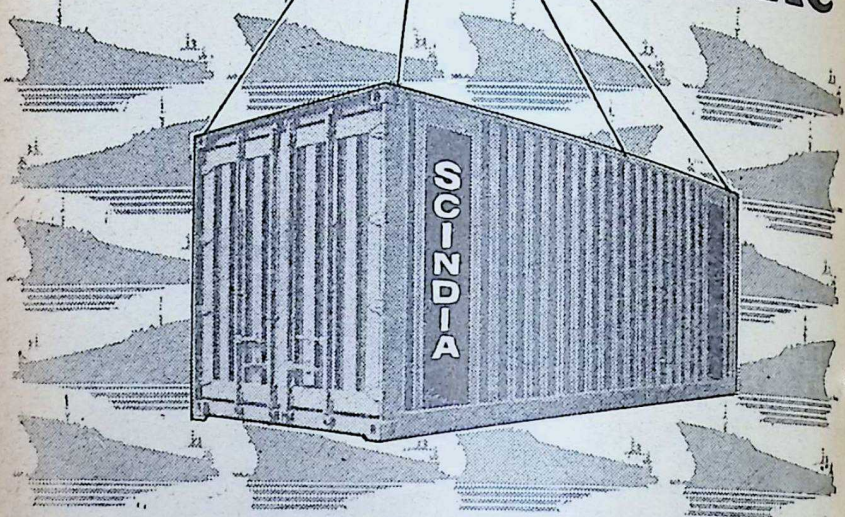

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ayya at Kadri. Lachmana's dy had been identified by ans of the driver's licence hich he carried in his pocket d the number of the lorry had rovided further proof. Lachana had been driving heavy cks for nearly five years and her drivers testified to his skill an expert driver. Yet he end- his career in the Sahyadri lls where he was destined to e, far away from his near and ar ones.

On my way back from school, te in the evening that fateful ay, I had seen a small crowd n the Kadri Temple Road, near ukmayya's hut. They were alking in hushed voices. As I ad to set a question paper for he S.S.L.C. class, I walked on n an absent-minded manner. erhaps, at that moment, the river who had witnessed the ruesome sight was describing ow the bodies of the unfortuate driver and cleaner had been apped under the lorry and how hey had extricated them with reat difficulty ....

It was midnight. I had finished the question paper for the lass test and gone to bed. Suddenly I was roused from sleep y a loud knocking on the front oor. I got up, switched on the ghts of the verandah and opened the door. No sooner had I pened the door than someone umbled on the door-step and

B. R. Baliga

fell at my feet, moaning in sorrow, "Oh Sir! Lachmana is gone! Blind Fate has snatched him away ..... from our midst! Why, oh why, has God done this? What has Lachmana done to deserve this cruel death?" He cried his heart out. I stood bewildered for a few seconds. Then I saw it was Rukmayya pouring out his great sorrow. I tried my best to pacify him. I told him that he should go to Poona and get his son's body, with some help.

Rukmayya fetched the body of Lachmana to Mangalore on the third evening after the day of accident. A large number of people belonging to all communities attended the funeral of Lachmana that night at the Kadri cremation ground. Lorry-drivers were the pall-bearers. I was one of those

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who felt Lachmana's death as a personal loss. I went into the hut and placed a bunch of flowers on Lachmana's body before they carried it to the funeral pyre arranged on the hill near the Kadri Temple. I also attended the funeral of Lachmana. The flames leapt high the moment Rukmayya applied the torch to the piled wood. Lachmana's body was reduced to ashes within no time.

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Lachmana's young wife was disconsolate and utterly miserable. She was unable to reconcile herself to her misfortune or to comprehend her position as a widow. She cried that she had requested Lachmana to postpone that particular trip to Bombay as she wanted to accompany him to Kollur (about 55 miles North of Mangalore) and offer pooja to goddess Mookambika there. He would not agree. She blamed herself, her stars and cursed the lorry service that took him to the Sahyadri Hills.

In life Lachmana had proved that he was not simply a lorry-driver, but one of the few whose lives had been lived in a selfless manner for the service of others.

I had known Lachman since his fifth year when he used to accompany Jakavva to our house every morning. She worked as our maidservant. In fact, Jakavva worked as servant at half a dozen houses of the locality. I remember that she came first to ours. Little Lachmana came with his mother because he was fond of the food he got at ours at eight in the morning. My wife was very particular in feeding this child of Jakavva who was both obedient and helpful to his mother in her scrubbing and washing and sweeping the house and surroundings, always doing his bit of work in a tidy manner.

At nine, when Jakavva had finished her first session of work, Lachmana would run home and then go to the Kadri Municipal Higher Primary School. Though he studied well and tried to keep up with his lessons, by the time he reached the fifth standard he had to give up school — not because he failed but because he had to look after two younger children at home. At times he cooked gruel and fed those kids who seemed ever hungry and crying for food. Jakavva returned home at noon to feed them all. She would eat a few morsels of rice and go to complete the second session at the houses where she worked.

Good old Lobo of the timber depot pitied the poor sawyer's family. So whenever he needed help at his timber depot he asked Jakavva to carry headloads of firewood. Lachmana, who had given up schooling, ran to the timber depot whenever the old man called him. Thus mother

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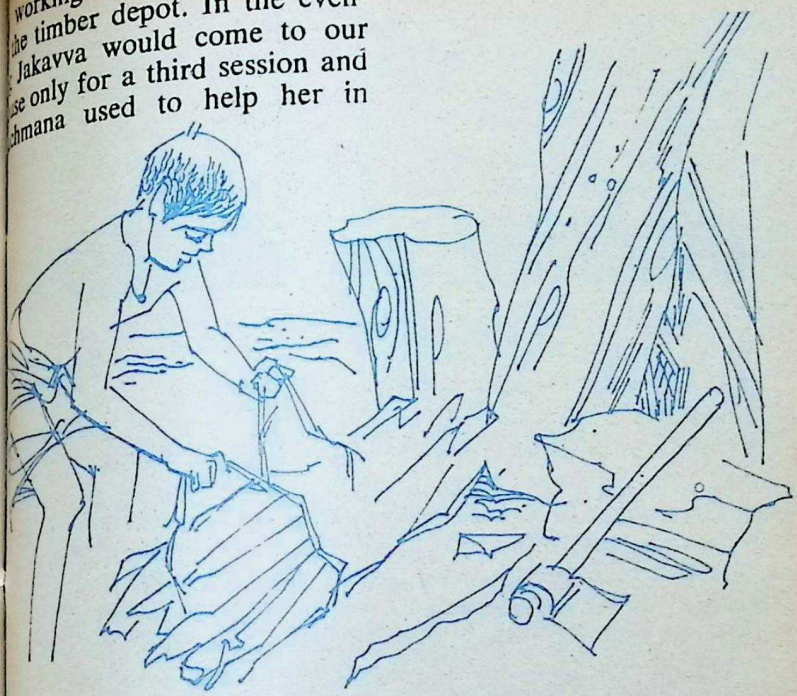
son earned something extra working in their spare time the timber depot. In the even- Jakavva would come to our se only for a third session and hmana used to help her in



hing water from the well. (In se days most parts of Manga- did not have piped water).

Lachmana grew up. He was a sturdy lad of fourteen already past the stage of de- dence on his parents. He no ger followed his mother to p her in her daily routine at house or other houses. Lobo, timber merchant, now engag- Lachmana to work at his depot a daily wage of Rs. 2. He ghed logs, piled firewood in depot and also carried head- s to houses of customers of the locality, in the vicinity of the Kadri temple. Jakavva, too, whenever she was free, earned a few annas extra, by carrying a few headloads of firewood. Lachmana thus helped his family as a wage-earner at the depot. In those days the rupee had much more value than what it has to-day.

Within the next three years Lachmana began to wield the axe and split logs into firewood. He now earned not less than Rs. 5 per day in addition to his daily wage of Rs. 2 which was almost equal to what his father.

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Lkmayya, earned as a sawyer the Bunder timber depots of ngalore. And whereas Rukyya, a confirmed gambler, lost arly half of his earnings by idding" at the "opening" and losing" numbers of American tton figures, Lachmana brought ery anna (six naye paise) of his rnings to his mother. He also ved some money every day ening a "Pigmy" savings acunt at the Syndicate Bank in adri.

Lachmana, an early riser, was the gate of the depot even at wn and began his work even fore his master arrived there. n many occasions I used to ive him an advance order for ewood and he had standing inructions from Lobo to attend me as I always made my payent at the end of the day on way back from school. Lachna needed no goading. He atnded to his master's instrucns with alacrity and was also ick with accounts. Lachna's promptness pleased his aster as well as the customers. obo trusted him fully as he was nest and straightforward.

Lachmana treated me with eat respect first because his other Jakavva worked as maidrvant at our house and second because he had come to ours a kid along with his mother d eaten our food for more than years. My wife provided Jakavva with extra "idlis" and "dosais" for her son which Lachmana always relished and remembered with gratitude in later life. Whenever he visited our house he would express his gratitude saying "Amma, nimma kaiyya anna wundu hanu beledawanu!" ("Mother, I have grown up eating the food served by your hands!").

By the time Lachmana was 18 he was taller than his father. He was dark-skinned and had fine teeth. His hard work of splitting timber made him a veritable "ironman" with muscles that rippled when he wielded the axe or lifted the logs. He reminded me of the "Village Blacksmith" (a poem, I had learnt in the fourth form or eighth standard).

....And the muscles of his brawny arms
Were strong as iron bands

Lachmana also reminded me of Man Friday in Robinson Crusoe.

Then Lobo's cousin bought a Mercedes-Benz lorry to transport timber from the forests in Karkala to depots in Mangalore. (Karkala is about 32 miles to the North East of Mangalore and has very dense monsoon forests). And Lachmana got promoted as the assistant to the driver of the lorry, doing the work of cleaner and conductor combined. Then Lachmana learnt driving and also

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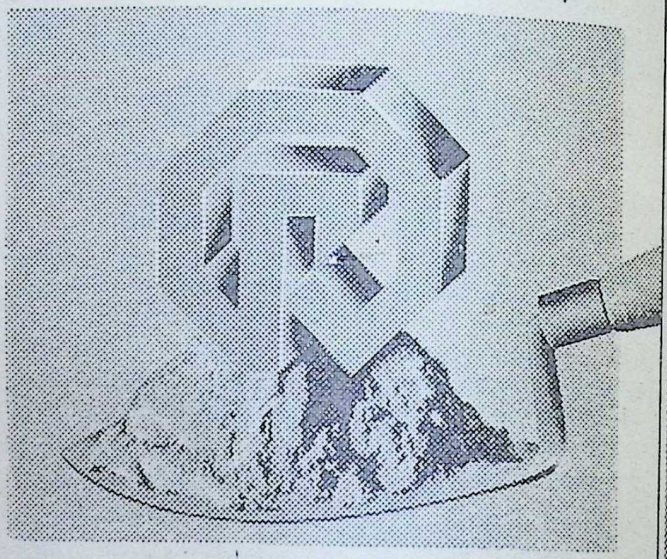

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ured the licence to drive heavy vehicles — all these happened in course of six years, before chmana was 24 years of age.

One day Rukmayya took him the proprietor of Kanara rry Transport Service, who ned a fleet of trucks running m Mangalore to Bangalore Hassan, Mangalore to Mysore Mercara and Mangalore to mbay **via** Hubli and Poona. the year 1962 Lachmana had come a regular lorry driver h independent charge of a vy vehicle running between ngalore and Bombay. He ned more confidence with ry trip he made and gained e full trust of the proprietor Kanara Lorry Transport vice.

Though his income increased hmana retained his gentle talk d excellent manners. Between s, whenever he had respite of e days, he would either come ours with a packet of dried ts from Bombay or salute me the way with "Namaskar Sir! **ennagiddira? Maneyalli yella ema tanne!"** ("Namaskar Sir! How do you do? Are all at home quite well?"). If he came home with me, my wife would definitely offer him a cup of coffee.

The same year he married off his sister to a decent boy in Bombay who was running a "Paan-Beeda" shop in one of the thoroughfares of Bombay. Lachmana got himself married to a girl from Boloor (a suburb of Mangalore). They were a devoted couple and he paid us visits with his young wife Radha. But their wedded bliss was short-lived.

The tragedy left a permanent scar on our mind. My aged father consoled me saying, "Mysterious are the ways of God! Birth is a mystery but death is a greater mystery. Only God can provide solace to Radha, Jakavva and Rukmayya! Lachmana lived a noble and selfless life."

For men must work and women must weep,
The sooner its over, the sooner to sleep!

(Charles Kingsley)

Our full energies are to be given to the soul's work — to the great fight with the Dragon — the taking the kingdom of heaven by force. But the body's work and head's work are to be done quietly, and comparatively without effort.

—'Pre-Raphaelitism,' Ruskin

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Management of Home

DR. V. RAMACHANDRAN

ANAGEMENT is required in every field of activity. I member my meeting Swami ananda at his ashram in shikesh several years ago just fore his *Samadhi*. I was re-ning after holding a sem'nar the Lal Bahadur Academy of blic Administration at Mus-ri, and dropped in at the ram. Swamiji enquired about purpose of my visit to ssouri and my profession. hen I explained to him what was doing, he said he would me to take over the manage-nt of the ashram. I declined offer politely for reasons xpressed; the short period I s there convinced me that gs were rather chaotic, the ctionaries doing things their n way, since the Swamiji was mobile lying down on a couch. Even spiritual/religious missions have to be operated efficiently, and one of the failings in the Indian tradition has been the lack of consciousness for institution-building, as in the case of the Catholic hierarchy. Institution-building involves the application of managerial skills of a high order. My statement should not be understood to mean that there are not some orders within the country doing excellent work like the Ramakrishna Mission or the Arya Samajists in the North. But these are the exceptions rather than the rule. The Hindu marriage typically represents the spirit of our social behaviour. There is chanting of mantras on one side, various groups huddled together at various places chatting amongst themselves, and there is din and confusion all around, but everything ends up wonderfully well

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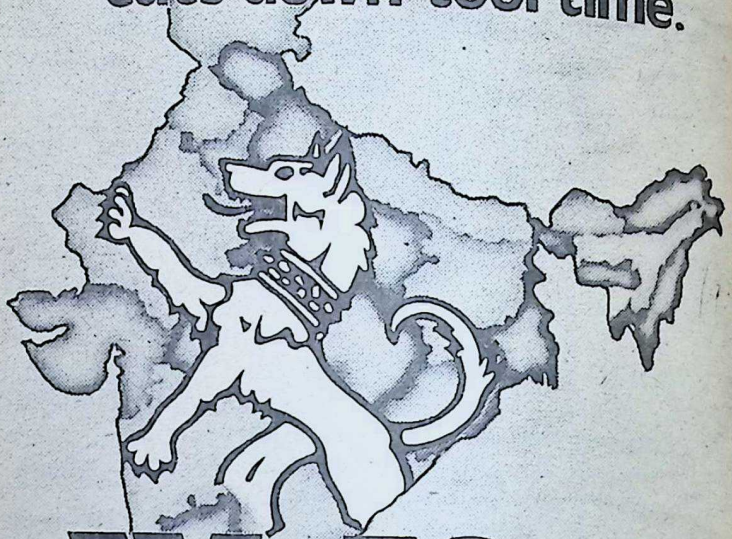

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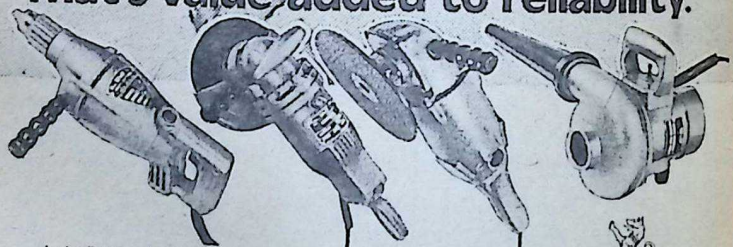

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n terms of a marriage having een conducted. Our festivals re characterised by people illing together with no sense of iscipline. Orderliness is requir- d everywhere so that a nation an be built on the basis of ound principles, instead of de- ending on the outpourings of motion at the times of crisis n the country. Methodical ap- roach is what is required: nanagement is all about syste- atic approach to every situa- ion and it requires no elabora- ion to stress that it is vitally re- uired in every social, religious, conomic, political or any other ctivity. If these activities are vell managed, the country's in- erests would have been automa- ically taken care of.

Management is required at ome, so that the resources vailable are husbanded in the ost effective manner, for the aximum satisfaction of all. Domestic management does not nd with just managing the ousehold budget. It has to do ith the management of mem- ers of the household, whether he family takes the form of a oint family or unitary, one each ith his or her own personality ith the inevitable quirks. Management consists in adjust- ent to the temperaments of fferent members of the family nd ironing out the differences nd conflicts on a win-win basis ather than a zero-sum. Parti-

Dr. V. Ramachandran

cularly these days, when the young people have conflicting values on account of the outside environmental forces, it requires great skill in keeping the family together.

Apart from this, better education of women and their awareness of their rights have necessitated their being treated as individuals with personalities of their own, and minds of their own. Marriages end up in breakages, if there is no proper understanding amongst the spouses. The mere fact of the existence of marriage counsellors points to the conflicts in marriages, though the extent of it is not known. Management of differences and conflicts, the jargon used in management, is valid in the case of a family, though the number involved might be small.

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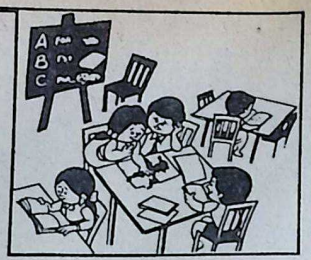

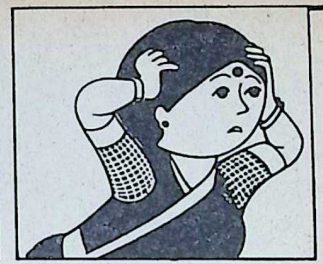

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In the organisational setting, here service to the clients is e motto, as in banking or ansporation, the technique of ansactional Analysis is talked out: this technique is prima- y to make an individual aware the different states a person erates i.e. 'parent', 'adult', hild' and how communication uld be distorted if one is not nsitive to the 'states' of the rties interacting with each her. No elaboration is made to scribe the T.A. terms men- ned above, since there is con- derable literature available on e subject. One of the spin-offs conducting a T.A. pro- amme amongst industrial em- loyees is that the participants port on the beneficial results ey derive by way of improved lationships in the home front, hether they are successful in eir application of T.A. in the ork situation or not.

Rearing of children calls for e application of managerial ills. These days, parents, articularly mothers, have to put considerable effort in teach- g children, because of heavy ad of home work. This calls r their learning training skills d the motivation principles. sides, one has to learn and ractise disciplinary techniques, that the children keep within e bounds of acceptable beha- our of the times. Motivating ildren and disciplining calls for praise and reprimand which have to be done scientifically The principles enunciated by Blanchard and Johnson in their book 'One Minute Manager' have relevance in the home front and these are quoted below because of their importance in the building up of the morale amongst the children.

1. *Tell people right from the start that you are going to let them know how they are doing.*

2. *Praise people immediately.*

3. *Tell people what they did right — be specific.*

4. *Tell people how good you feel about what they did right, and how it helps the organisation and other people who work there.*

5. *Stop for a moment of silence to let them 'feel' how good you feel.*

6. *Encourage them to do more of the same.*

7. *Shake hands or touch people in a way that makes it clear that you support their success in the organisation.*

The 'One Minute' reprimand works well when you:

1. *Tell people beforehand that you are going to let them know how they are doing and in no uncertain terms.*

The first half of the reprimand:

2. *Reprimand people immediately:*

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Frequently the man of passion is most eager to put others right; but the man of wisdom puts himself right. If one is anxious to reform the world, let him begin by reforming himself. The reformation of self does not end with the elimination of the sensual elements only; that is its beginning. It ends only when every vain thought and selfish aim is overcome. Short of perfect purity and wisdom, there is still some form of self-slavery or folly which needs to be conquered.

On the wings of aspiration man rises from earther to heaven, from ignorance to knowledge, from the under darkness to the upper light. Without it he remains a grovelling animal, earthly, sensual, unenlightened, and uninspired.

—James Allen

3. *Tell people what they did wrong — be specific.*

4. *Tell people how you feel about what they did wrong — and in no uncertain terms.*

5. *Stop for a few seconds of uncomfortable silence to let them feel how you feel.*

The second half of the reprimand:

6. *Shake hands or touch them in a way that lets them know you are honestly on their side.*

7. *Remind them how much you value them.*

8. *Reaffirm that you think well of them, but not of their performance in this situation.*

9. *Realize that when the reprimand is over, it's over.*

(To be Contd)

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Sir JOHN WOODROFFE

A. Ranganathan

he nineteenth century and the y years of the twentieth ury witnessed a unique flow- g of the human spirit in Ban- g. An entire garden full of tiful flowers — Raja Ram han Roy, Henry Derozio, mi Vivekananda, Sir Asutosh okerjee, Rabindranath Ta- e and several others—bloom- as though by a pre-arranged mony of patterns and colours. e breath of this spirit wafted oss the rest of India. And some tic flowers which are the in- ectual horticulturists' joy also omed in this garden— omaraswamy, Havell, Ra- n, Sir Ronald Ross and Sir n Woodoffe. Indeed the in- ectual renaissance of Bengal luded not only the rhythms of gore's thought but also Prof. man's celebrated 'Bow Bazaar eet Experiments'on the scat- ng of light and Sir John odroffe's recovery of the aut- tic Indian tradition of 'Sakti'.

Until the beginning of the ntieth century, the much- sed Tantra Sastra was the preserve of a few traditional pandits, but Sir John provided the philosophical perspective needed for a true understanding of the doctrine of 'Sakti' in its modern context. For Sir John it was "a Sadhana Sastra of Monistic (Advaitavada) Vedanta.... and its doctrine of Sakti of Divine Power..... one of the greatest evolved, through spiritual intuition by the human mind".

He resought the ancient fountain-head of Sakti in order to reveal the sublimity of its pure and uncontaminated tradition. "Service of the Mother-Form in any of her aspects" observes Sir John Woodroffe, "is as much worship as are the traditional forms of Karma Yoga or Gnana Yoga or Ritual Upasanas. Service of that Mother-From of Sakti which is typified by India is also an aspect of religion which is called true patriotism and which is one and not in conflict with that which is higher than patriotism, namely humanity".

In fact it is a paradox of the half a century, one of our most

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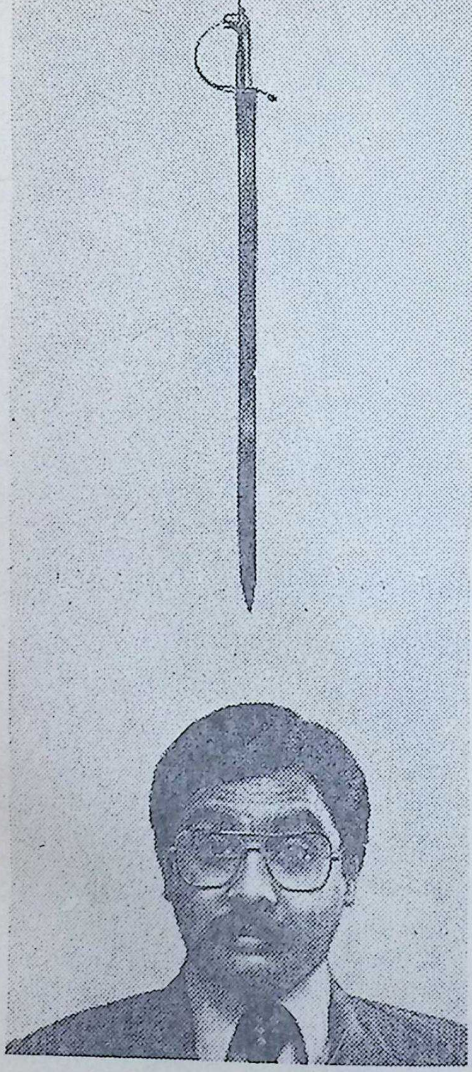

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rished national figures should been Mr. Justice odroffe. Along with Ananda maraswamy and Sri Aurobindo, Sir John became one of most powerful influences at turn of the century, when the religious and sociological rings were lost in preparation the recovery of India's cultural sport.

John George Woodroffe, the est son of James Tisdall odroffe, Advocate-General Bengal and sometime Legal mber of the Goverment of India, was born on December 15, 65. His early career ran along rmal lines. After graduating om Oxford, he was called to the r and subsequently built up an tensive practice in Bengal. He livered the Tagore Law ctures on the law relating to ceivers and injunctions in itish India at the close of the r 1896 and the commencent of the following year. These ctures were published in two patate volumes entitled *The w Relating to Receivers in itish India* and *The Law Releat to injections in British India.*

In 1904 Woodroffe was raised the Bench of the Calcutta High urt. He adorned the Bench of Calcutta High Court for eighn years which inclued a spell as officiating Chief Justice in 15. He was knighted by the British Government in 1915. Subsequent to his premature retirement in 1923, Sir John served as Reader in Indian Law at Oxford for seven years. Running along this legal activity and finally outrunning it, was his deep interest in Indian philosophical studies. Such, in brief, is the record of Sir John who died on January 18, 1936. But, distinguished though his professional achievements undoubtedly were, Sir John is gratefully remembered in India for having created a modern discipline out of the ancient Indian system of Sakti.

Many Lives

Sir John may be said to have lived not one life but several. As a jurist, writer and philosopher he did enough in each field to fill more than one ordinary working life. He had a single aim in life and that aim was the upholding of the values of Indian culture. His first and only popular book *Is India Civilized ?*is to be compared with Sister Nivedita's *The Web of Indian Life,*Shri Aurobindo's *The Foundations of Indian Culture* and Anada Coomaraswamy's *Essays in National Idealism.* This book, which is perhaps the the most illuminating study of Indian culture ever written by an Englishman, must be understood at two different levels. For it is something more than a brilliant

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rejoinder to Mr. William Archer's polemical work on Indian culture. It reflects his proud and unshaken faith in the philosophy of Barata Sakti which is summed up in these words: "When in reply to criticism I speak of 'India' I mean an idea apprehended by us as an abstraction derived from present experience and study of the past, which in the Cosmic Mind is a particular type of Consciousness projected with all its variations by its power or Sakti. The Sakti is both cause and effect and appearing as India is the Bharata Sakti....Mr. Archer attacks the principles of Indian civilization (that is the little which he understands of them) and fails to distinguish between such principles and what are not their legitimate results, but abuses due to the weakness and evil of men. A powerful case of a different character might be made against India but he has not the knowledge to make it. Such a case would set forth the principles of Indian civilization in their purity and would thus show how far some of the Indian people had fallen from them in the present time".

It should be noted that Sir John Woodroffe chose Arthur Avalon as his pen-name. Obviously Arthur symbolizes the perfect knight of traditional British chivalry and Avalon constitutes the Valhalla of Celtic heroes. To what extent he recovered the significance of Sakti, often obscured, from those very Indians in whose culture he perceived it and all the more from foreigners, can be revealed in a sympathetic reading of some of the major works like *The Great Liberation, The Serpent Power, Sakti and Sakta, Introduction to Tantra Sastra, Varnamala or The Garland of Letters, The World as Power, Mahamaya or Power as Consciousness, Principles of Tantra and Hymns to the Goddess.*

Incidentally it is worth mentioning that Sir John collaborated with hymns of Sankara. More significant, it would seem, one must not miss those parts of the collection of Woodroffe's works that reflect the author's deep regard for India. Here for example, is a flash of inspired writing, illuminated by a hauting vision of India as he saw it: "The sprit, manifesting in this Sacred Earth, at length revealed Itself in their minds. Within them arose the Inner Sun which is the Light of all, unveiling to the eye of mind truths hidden in its subtle garb of thought. These tenuous veils again fell away, when by the intuition of the forest-sages, was realized the Spiritual Ether of Consciousness, whose Mother-power (Sakti) as will, Thought

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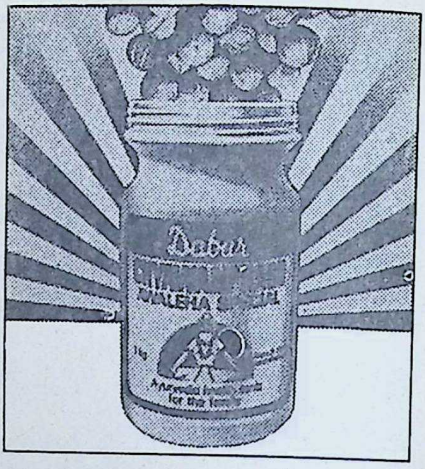

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d Action ever personifies the life of this magnetic stretch of rth which is India, as the world which it is a head-ornament d as (in the words of the Indian cripture) the countless other iverses, which are but the dust Her Sovereign Feet".

Mahanirvana Tantra

Sir John, with his Mahanirvana Tantra, published in 1913, set a ew period to the entire trend of ublications of Tantric Literature. He cites convincing evidence to reject the view held by ome scholars that this Tantra as fabricated by Hariharananda Bharathi to support the progressive views of his famous disciple Raja Ram Mohan Roy. In fact Sir ohn came across a manuscript in he possession of a Nepalese Pandit which contained over double the number of verses to be ound in the first part of 14 hapters.

However, the Pandit did not ermit Sir John to publish the full ext since he feared that the Shatkarma Mantras' might be misused by some evil-minded haktas. Despite his disappointment Sir John commends "this rue attitude of the higher Tantrika" as a proper reply to the ritics who regarded the Tantra as nothing but black magic" and is followers "black magicians".

This Tantra, which is in the form of a dialogue between Shiva and his Shakti Parvati on Mount Kailasa, illustrates a way of Life (and after-life). For it focusses the entire spectrum of human existence in this country ranging from the concept of liberation as well as the worship of Brahman and Sakti to the principles underlying the various castes, Ashramas, consecration and Installation of Deities.

Sir John's expository work on the *Hymn to Kali*, also known as *Karapuradi Stotra* is worth considering not only because it contains in brief the essential substance of the Tantra Sadhana, but because it raises a controversy that still exercises many minds. The authorship of this hymn, which consists of 22 verses addressed to Kali, is traditionally attributed to Mahakala Himself. In answering his critics Sir John resorts to his characteristic method of basing an argument upon ultimate principles.

Commenting on the Lathasadhana of the Tantric system of worship, Sir John rightly contends that the word 'maithuna' means "action and reaction', and "coupling " and the sexual aspect "is only one form of such coupling". In fact when a 'mantra' is uttered there is a coupling or 'Maithuna' of the two lips which are Shiva and Sakti. Again "in yoga there is a

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coupling 'maithuna' of the active and changless principles of the Universe". And he rightly interprets the grossly misunderstood saying, 'Maithuena mahayogi mama tulyo na samsayah', to mean "that the Mahayogi who unites Kundali-Sakti in his body with paramasiva becomes himself Siva"

Naturally enough, Sir John also included a learned but also polemical introductory essay by Vimalananda Swami in this book. The polemics, as such, need not much concern us here. He begins by adducing arguments to sustain the thesis that the Vedas are inferior to the Tantra. postulates a practical discipline to raise the devotees to the divine state of Jivanmukti.

Notwithstanding the fact that Vimalananda Swami does not make a distinction between the Karma Kanda of the Vedic Lore and the Vedic knowledge viewed as Sruti, he overlooks the fact that the Sakta Agamas are but a continuation of the Vedic tradition. In fact the word 'Agama' was used in its original sense to mean the Veda. Actually, in expounding Vyakarana, Patanjali uses the word 'Agama' in its vedic sense. Again in his Yoga Sutras Patanjali highlights the three well-known criteria of knowledge-perception ('Pratyaksa'), Influence ('Anumana') and Revelation or authentic utterance ('Agama'). Subsequently, the term 'Nigama' was applied to the Veda to distinguish it from the Tantra which became known as the Agama. Here it is well to realize that in the Krishna Yajurveda, Taittiriya Arayanka, X, I, Durga is invoked as being of the colour of fire and reflecting the creative power of the self-luminous Lord. Again in the Swethaswatara Upanishad, the doctrine of Maya, now associated with Sankara, is faintly indicated.

Mayam tu Prakrithim Vidyan
Mayinan tu Maheshvaran
(Now know Prakrithi as Maya and the Great Lord as the weilder of Maya)

And it is worth stressing at this point that the concept of the Motherhood of God is not incompatible with the Philosophy of Advaita. Seen in perspective, it is clear that just as the Upanishads reflect the Vedic renaissance in the profoundest intellectual sense and the Brahamanas preserve the ritualistic contact of the Vedic scheme of things, so do the Tantra Agamas reveal the esoteric aspect of the Vedas.

Amongst the profusion of Sir John's work, his book on *The Serpent Power* may be regarded as a fundamental contribution to the interpretation of the Tantrik philosophy. The author has based

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his work on tw[illegible] Tantrik knowledge of the six bodily ts in Sanskrit—*Sat Chakra rupana* or the description of d investigation into the bodily ntres, which incidentally forms rt of a longer work *Sri Tattva hintamani* written by the well-own sixteenth century Tantrik umananda Swami and *Paduka nchaka* or the Five fold Foot-ol of the Guru ascribed to Lord va Himself. To these texts, he pends an introduction which is masterly analysis of the three pects of this discipline -- Man-a or the meditation on the 51 stic letters of the Sabda rahman residing in the human ody, sat-chakra-nirupana or the centres and Laya-Krama on the process of dissolution. And in the chapter entitled 'Theoretical Bases of this Yaga', Sir John points out that "when Kundalini 'sleeps' man is awake to this world. When She 'awakes' he sleeps -- that is, loses all consciousness of the world and enters causal body. In Yoga he passes beyond to formless consciousness".

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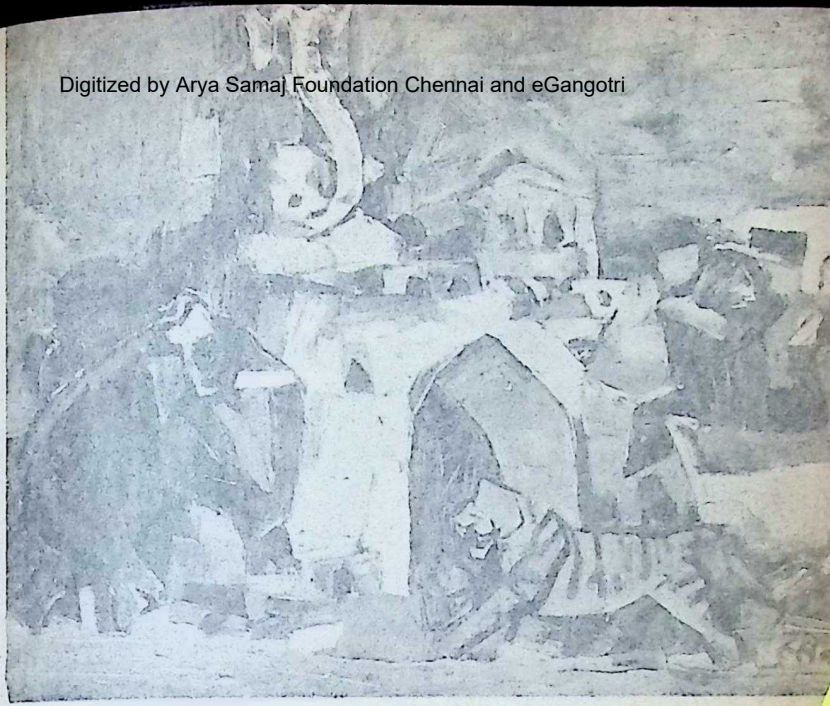

Modern Art in India

V. K. Subramanian

WHILE writing of Modern Art in India, one is instinc-ely reminded of Kalidasa's mous dictum: "Everything is not od merely because it is old, nor a work of art to be rejected erely because it is new."

Tradition and modernity in art e relative terms. Tradition is sterday's modernity and to-y's modernity is tomorrow's dition. The question "Where es modernity begin in Indian rt?" is hence difficult to answer.

The fifteenth century Renaiss-ce in Western art was a watershed, subsequent to which several innovations appeared over a period of five centuries: Baroque, Rococco, Impressionism, Expressionism, Cubism, Surrealism.

The corresponding Indian Renaissance can be deemed to have begun with the Bengal school — a nineteenth century phenomenon which was a reaction of Indian cultural roots to the onset of Western influence.

The giants of the Bengal school were: Abanindranath Tagore, Gaganendranath Tagore

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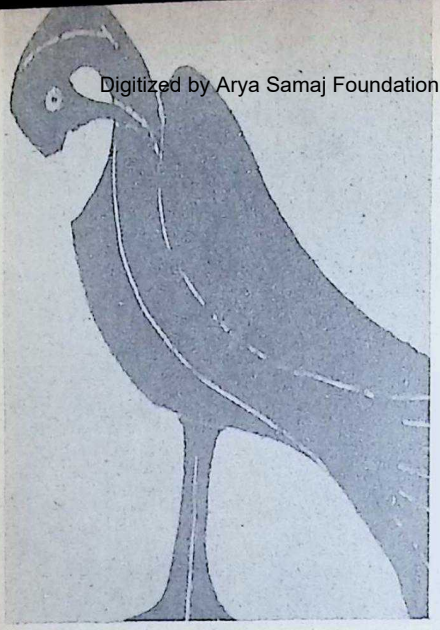

Self-perception

—Rabindranath Tagore

A painting

—Rabindranath Tagore

(Abanindranath's elder brother), Nandalal Bose and the great Rabindranth Tagore himself. Abanindranath, who may be considered the founder father of Modern Arts in India was born on 7th August, 1871 and died at the ripe old age of 80 on December 5, 1951. For about half a century, Abanindranath gave a new direction to Indian painting. He trained a large number of disciples, including the famous Nandalal Bose.

Abanindranath used to exhort his disciples: "The secret of all good art is to efface the hand of effort. The same criterion applies to good music as well. A bird in flight does not leave the traces of its movement in the air. What is true if music is true of art. They are not made. They are born. Art is a thing of within. Is it only fuel that needs to be set on fire? Only burn yourself and illuminate".

Abanindrnath was not a revivalist. In his selection of themes and style he was modern and contemporary. He believed that tradition was like a river. One could drink its water and swim in it but one could not turn it back to its source.

A deep love for mother India, a respect for traditional folk art, the influence of Japanese prints and Mughal Miniatures mingled in the palette of Abanindranath and resulted in paintings of grace,

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sitivity and graphic cellence.

If Abanindranath started the nd towards modernity, aganendranath and bindranath went far ahead, the rmer imbibing the spirit of bism and the latter the essence Surrealism.

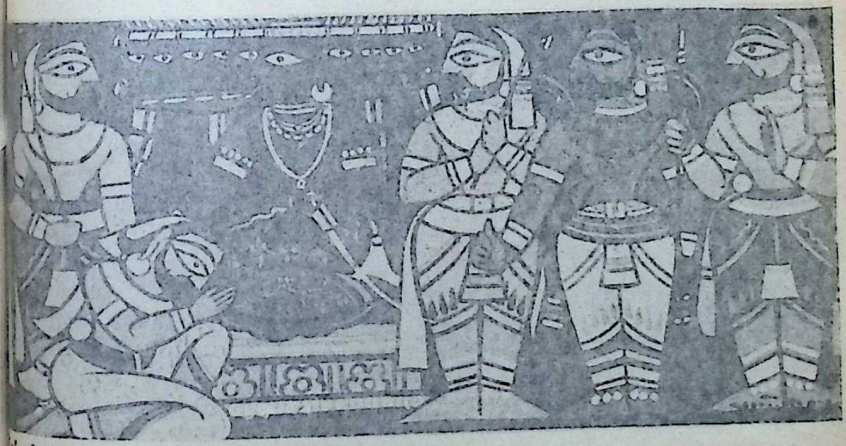
Among the disciples of banindranath, the most distinguished was Nandalal Bose, who troduced in his paintings nuesque classical forms. He rupulously avoided the pretty d the sentimental and emasised the majesty of form.

imini Roy, again another of ngal's great painters, drew inspiration from the basic concepts f folk art and developed a aracteristic style of his own, rked by simplicity and integration of line and colour, though

Portrait — Husain

some critics feel that his work are respective in style and content.

Amrita Shergil can be deemed



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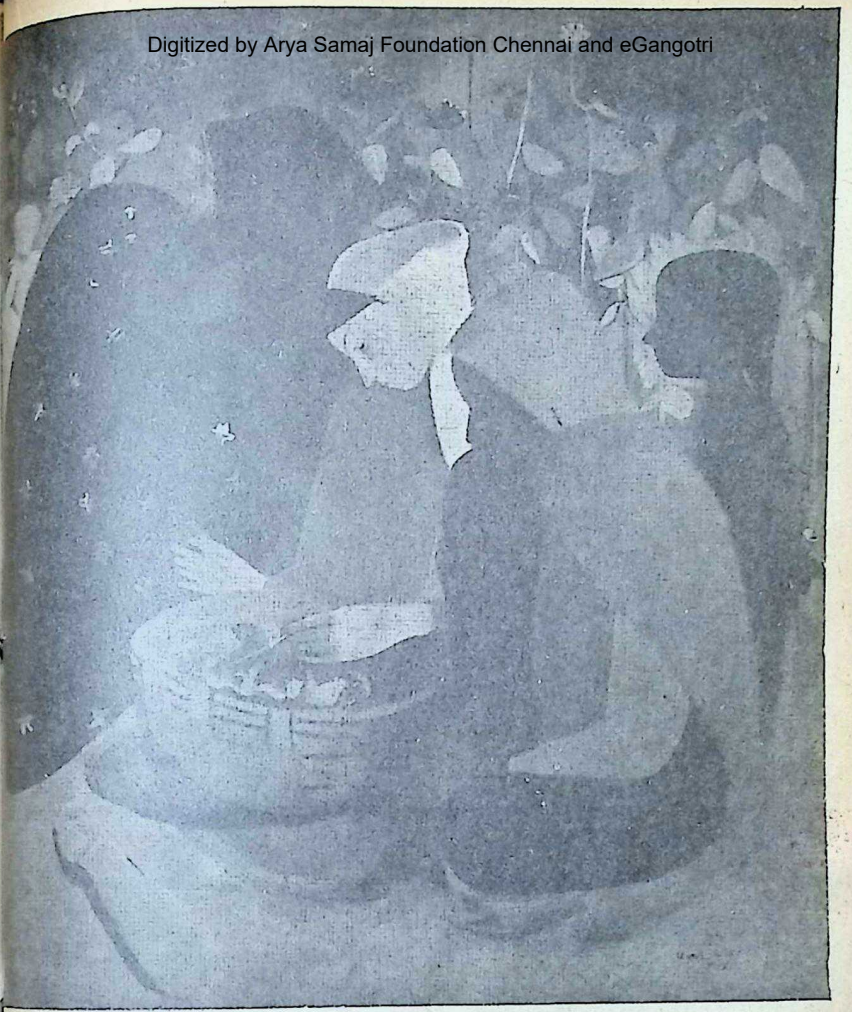

sting — Amrita Sher-gil

have carried on the torch lit by e pioneers of the Bengal school. ough of mixed Indo-ngarian descent, she was truly dian in her approach to paint-g. Her schooling in Paris gave r appropriate acumen in the e of colours. She had a sensitive mind and she painted with feeling the sad and suffering profile of India, as she observed them. Amrita Shergil's art was a beautiful blending of the modern techniques of the West with the lyrical mysticism of the East. Amrita unfortunately died at the

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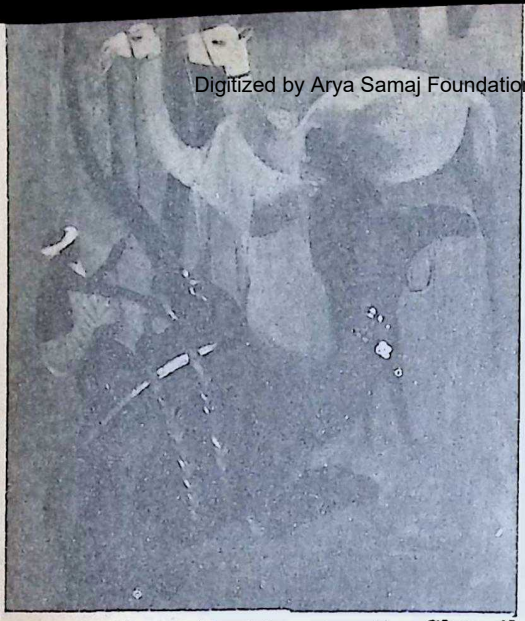
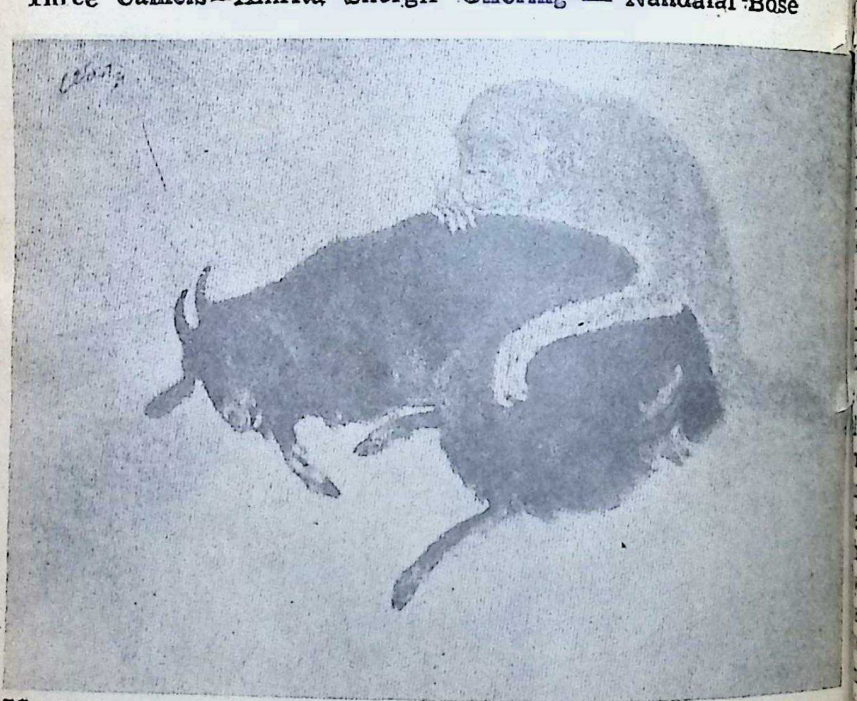


Three Camels—Amrita Shergil

Offering — Nandalal Bose



Monkey and the Goat —Dr. Abanindranath Tagore

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er young age of 29. Many tings of Rabindranath ore and Amrita Shergil can seen at the National Gallery Modern art, New Delhi.

Post-independence India has nessed a mushrooming of ar- s dabbling in all the styles fas- nable in the West, but those stand out are those who have r moorings in Indian soil and ian people, M.F. Husain for mple.

Husain stands out not only as most prolific but also as the t representative of modern ian art. Krishna Chaitanya, a ed Indian art critic says that Husain's art is mosaic in its chological import. His presen- on condenses many memories. d more by masculine violence by feminine harmony and its tic message has a finality ch has to be respected.

Husain says that his aim in ting is to arrive at a emporary Indian idiom, find essential points of art in gen- and the synthesis with our thought. Husain's advice to ng Indian artists is: "In our , we have been presented the folk idiom by Jamini , the classical aspect by indranath Tagore and rge Keyt and the Western nique by Amrit Shergil. The an artist has to amalgamate the best points in all these three directions and move forward.

Husain considers his main source of inspiration to be woman and add: "The Indian artistic heritage glorifies woman." Though Husain follows Western art styles like Expressionism and Cubism, his feel and flavour are Indian, so too are his themes, and the use of bright colours.

Richard Bartholomew observes that Husain has in his paintings "drawn his imagery from the dance, as performed now and sculpt in stone in temples, the fluid stance and the flexed posture being qualities of his figuration. The figure in Husian's art is a symbol between the illusion of theatre and the idealism of stone sculpture."

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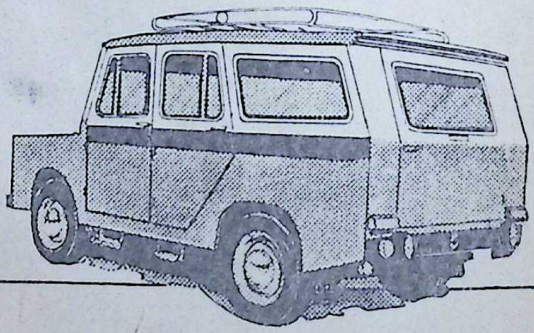

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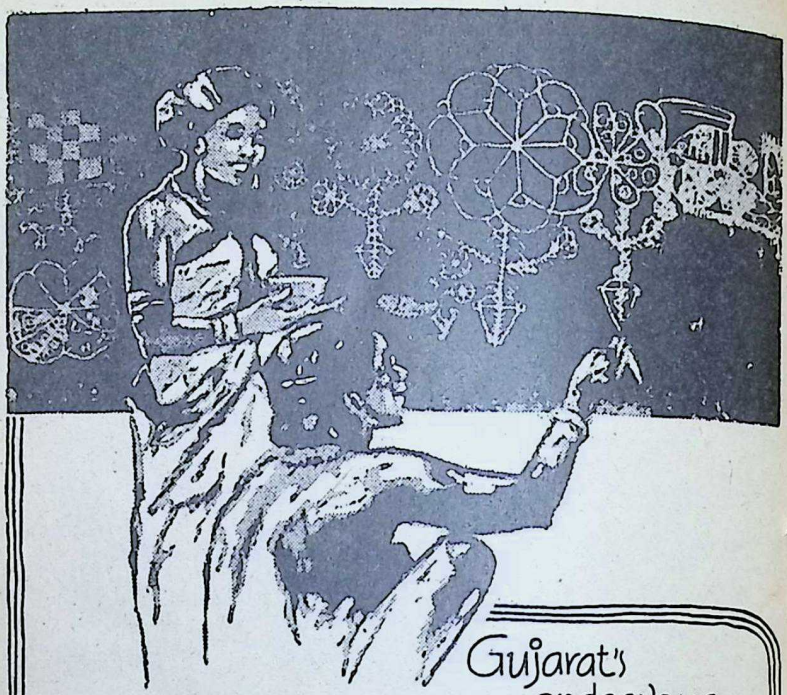

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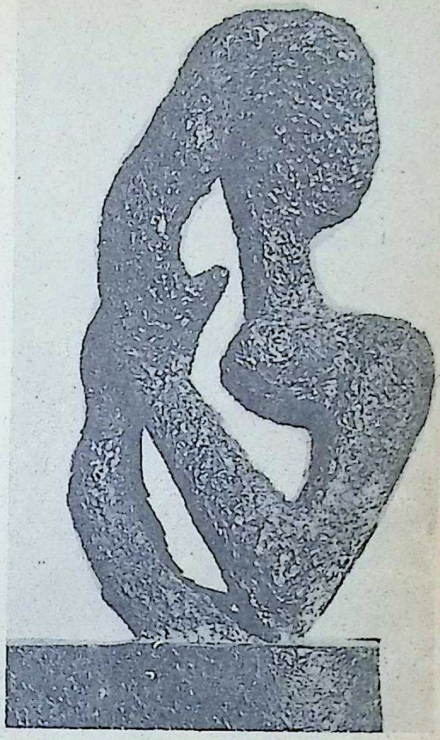
ngth with the others modern ainters in this short essay on odern Indian Art, but mention as to be made of the late Sailoz Mukherjee who had elements of mpressionism in his paintings, iren De and G.R Santosh with heir tantric inspiration, Satish ujral, the rusty experimentalist hose art has undergone several hanges from revolt against hu-an barbarity during partition to bsession with tribal imagery, amachandran, whose main ob-ession is the human body, rishen Khanna, the ccountant-turned artist, waminathan with his Up-nishadic inspiration, Gaitonde, aza, Ram Kumar and Akbar adamse, the mystical lands-apist, and F.N. Souza, whose aintings convey torment and nsuality.

There are not many sculptors in odern India, though we are a ation with the richest sculptural eritage in the world. The few orth mentioning are Devi rasad Roy Chaudhry, Ram inkar, Sankho Chaudhry, hanaraj Bhagat and Amarnath hgal.

The varied scenic grandeur of dia and the diversity of life lived om snowy hills to barren deserts d the variety of village and folk rts and handicrafts, the myriad riations of dance forms, music d sculpture all these provide e sensitive artist with perennial



sources of inspiration and day by day increasing numbers of young men and women are coming forward to express in visual forms, their reaction to them, using styles and techniques which cut across national barriers.

Creativity is related to cultural integrity and it is heartening to find that many of the artists have tried to draw inspiration from indigenous sources. Any modern Indian artist without some link with indigenous roots will not stand the testimony of time. There is however great truth in what Biren De once said: "An

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portant aspect of the artistic dition of our country has been healthy acceptance and ultite assimilation of different asts of cultural and artistic tradiis from outside. In a way, the dern artists of India are still rying on the same."

In the past, the best work of dian painters and sculptors was e in beautifying monasteries d temples. Royal patronage of past has to be substituted in dern times by state encouragent. A beginning has been de in setting up state art academies, but much more remains to be done. Town halls, legislative assemblies, hospitals, banks, railway-stations, law courts, government offices, business houses, board rooms etc. should be decorated with works of Indian artists. Every estimate for a public building should contain a small provision for decoration with works of art. Scouting and promotion of artistic talent and training in aesthetics should begin at an early age. Then only will we be providing sustenance, motivation and nourishment to Indian art.

Apt quotations carry convictions.

—W. E. Gladstone.

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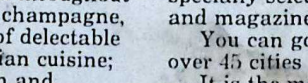

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BHAVAN'S JOURNAL

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FRONT COVER :
LORD SUBRAMANIA
Trans: P. V. Subramaniam. (Trichy)

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BHAVAN'S JOURNAL

आ नो भद्राः क्रतवो यन्तु विश्वतः
Ā no bhadrāḥ kratavo yantu viśvataḥ
Let noble thoughts come to us from every side
Rigveda 1-89-i

PRAYER TO LORD SUBRAMANIA

कल्याणं ददतं कटाक्षलवतो भक्ताय
हत्वा रिपून्
कल्याणाचलकार्मुकस्य तनुजं
कारुण्यपाथो निधिम् ।
कल्याणाकृतिमव्ययं गिरिसुता
प्रेमास्पदं पावनं
कल्याणाय भजेऽनुजं गणपतेः
श्री देवसेनापतिम् ॥

For prosperity and auspiciousness, I worship the younger brother of Ganapati and the consort of Sri Devasena (the leader of the army of the gods), vanguishing enemies, he confers prosperity on His devotees by a mere fleeting side long glance. He is the son of the Lord of the auspicious Kailasa mountain (Lord Siva). He is the very ocean of compassion. Though formless and pure he assumes auspicious and beautiful forms and is the very darling son of the daughter of the mountains (Parvati).

—Skandam

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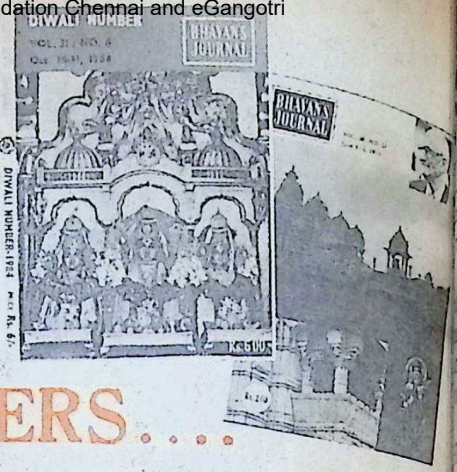

From OUR READERS....

Ennobled

I am a regular reader of your Journal. The more I read the Journal the more I become ennobled. It gives the quintessence of religion. Many great personalities live in its pages.

Darakholi
Orissa

—*Bijay Kh. Jena*

Elections to Legislature

With reference to Shri C. Subramaniam's plea for short-term remedies to rectify the defects and deficiencies of our electoral system, (B.J. Aug 1-15) I would like to make the following suggestions:

★ No one should be allowed to contest the election from more than one place and to both the State legislature and Parliament at the same time.

★ The defeated candidates should be debarred totally from contesting from any other constituency. It must be made as a permanent disqualification for five years or till the next general election.

★Persons who wish to contest an election should choose the constituency where their vote lies or where they are askd to exercise their vote.

★ The oath of office should be taken before the citizens of the constituency and not in the durbar halls of Delhi and other places.

Tiruchirappally

—*N. Viswanathan*

Hari Katha

I read the report on "Bhavan's Harikatha Kirthan Mahavidyalaya" in the BJ issue of Sept-

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ber 16-30, 1984. I pray to od Almighty for the grand cess of this project aimed at viving the great, old but now st dying Harikatha — an effec- e form of educating the asses of their age-old moor- gs and in morality thereby.

However, Swami Ranganatha- nda's plea to change the old ethods of teaching the kathas d kirthans, warrant a com- ent.

The old teaching methods of rikatha are even today scien- ic i.e. as fresh as the so-called odern methods of teaching. he fault only lies with us, pecially with the educated ople, in not realising the great- ss of kathas and kirthans out false sense of pride in odernism. Instead of calling nerally the old teaching ethods of kirthans and kathas outdated, it would be helpful Swamiji suggests the basic odern format of teaching them "evoke a spirit of freedom d equality among the masses." think this is the very thing med at by the established ethods of teaching kirthans and thas of Jnaneshwar and of her Godmen.

Of late, there is needless de- ying of all our old but sane ethods and institutions. The talk of modernising everything that is old is meaningless. What we badly lack is the understanding of our institutions in their right spirit.

Madras-5

—V. R. Ramabhadran

'Tulasi'

I was happy to see the article on 'Tulasi' in Bhavan's Journal August 16-31, 1984. It is gratifying that the data collected many years ago are being published at last.

There is a popular belief regarding 'Tulasi' prevalent in some parts of Karnataka, that 'Tulasi' (whole plant) has anti-mosquito properties. This property is said to be evident only when a large number of 'Tulasi' plants are grown in the garden (and not just one or two plants). The mosquito larvicidal property of two types Tulasi Viz. *Ocimum sanctum and Ocimum bacilicum* was reported in the Indian Journal of Medical Research Supplement on Traditional Medicine 1982 (pp. 102-106).

New Delhi-29

G. V. Satyavati,
Senior Dy. Director General Indian Council of Medical Research.

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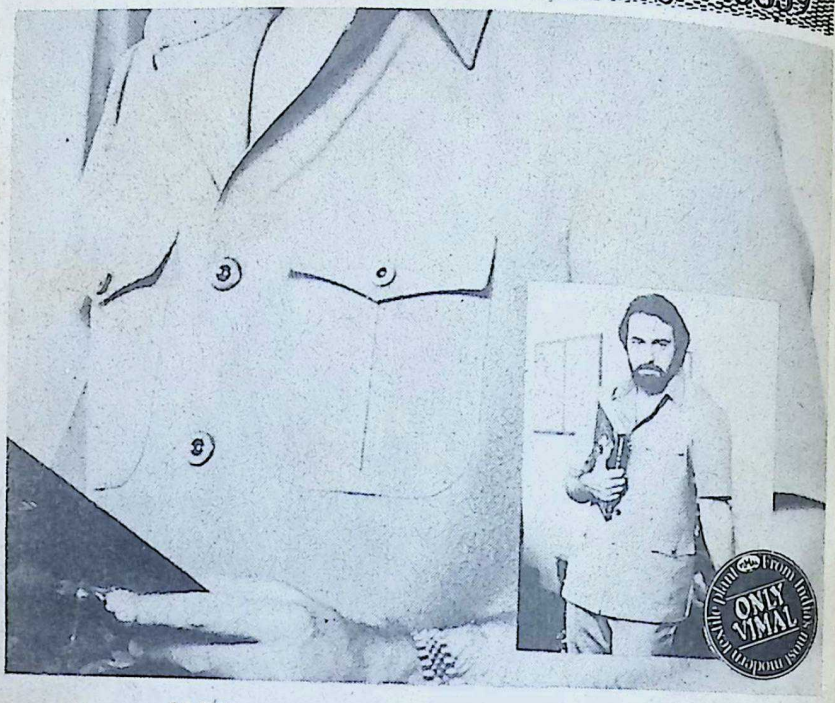

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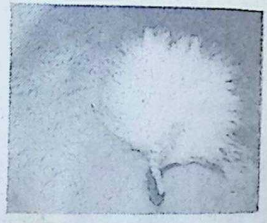

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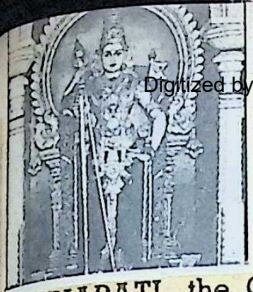

COMMANDER OF THE FORCES OF THE GOOD

S. RAMAKRISHNAN

EVASENAPATI, the Commander of the forces of the good, orns the cover page of this issue of the "Bhavan's Journal." There is a timeliness about the choice.

He is no partisan God, nor the God of any clan or region. e is in the Collective Unconscious of Bharata Varsha.

We hear His praises in the resonant chants of the Vedas, he oldest book in existence, more ancient than Homeric ems." There is an entire Purana, the **Skanda Purana**, desibing His glories. In the mighty Book of Life, the **Mahaarata**, He is mentioned again and again. In the Adi Kavya, mayana, we hear Viswamitra, the Friend of the Universe, counting His birth and exploits to Rama and Lakshmana their way to Mithila.

Kalidasa's flights of fancy climb to ethereal heights in **Kumarasambhava**, the peerless Kavya extolling the birth Kumara, the fruit of the penance of Parvati, the daughter Himavan, resulting from Her communion with Shiva, e imperturbable God of the sempiternal heights. Kumara is e child of Shiva and Shakti, born for the purpose of vanishing the demon Taraka.

Is that all? No. We hear Him mentioned by Patanjali, e grammarian non-pareil, and Kautilya, the author of rthasastra, the celebrated work on Indian polity assigned to urth century B.C. His forms are carved in stone and wrought metals and His praises sung everywhere.

Adi Sankara's **Subramanya Bhujangam** and Arunagiritha's **Kandar Anubhuti** are paeans in praise of this younger rother of Ganesa, which transport devotees to realms of stasy and the final Beatitude!

Verily, His name is legion: as the God hidden in the ark chamber of our heart, He is **Guha**; as the six-faced one, e is **Shanmukha**; as the wielder of the lance fashioned out the rays of the Sun, He is **Sakthidhara**; as the son of rvati, He is **Umasuta**; as the eternal youth, He is **Kumara**; the son of Sankara, He is **Sankaratmaja**; as Shiva's pre-

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ptor, He is **Shivaswami**; as the eternal one, He is **Sanatana**; the sustainer of fire, He is **Agnigarbha**; as the healer of e sick, He is **Roganasanya**; as bliss absolute, He is **Ananda**; d as effulgent radiance, He is **Subramanya**...

Why a thousand names for one? Because He is All. his is the peculiar genius of the Indian mind, that of re-gnizing the One as the many and many as the One — **tam sat vipra bahudha vadanti** — which is rarely under-ood and often misunderstood.

"The Rig-Vedic mind has a prism built into it which splits eality into a rainbow of bands of innumerable qualities nd powers, irregular in undulation, which run into each ther in varied combinations, so that, when each combination s anthropomorphized, we have a galaxy of variegated and ersatile divinities, everyone of them being a blend and not e being anything but a blend."

What is the timeliness about our remembering Him now? is manifestation is "an everlasting testament of the victory f Truth over falsehood. All who combat evil forces in any rm in their own nature as well as in the external nature m be truly said to be recipients of His Grace. Those who vercome the demoniac tendencies within and without can e called the faithful warriors of Muruga, and reflect His plendour."

With **aasuric**, demoniac forces on the prowl and with lections round the corner, let us remind ourselves of our evasenapati, duty to the nation and to ourselves.

At all costs, we must protect and preserve the unity and ntegrity of India.

Of all forms of Governments, democracy would suffer ost if the good choose to be indifferent. Power will then flow nto the hands of those who do not deserve to wield it, into e hands of pinchbeck Caesar and of marauders in the garb f saviours.

Democracy will be a leaky boat, if we do not cast our ote with **viveka**, discrimination.

Let us vote in the good, cutting across regional, religious, eological and party barriers. Let us be led by the Light of od. And as Mahatma Gandhi averred: "Truth is God."

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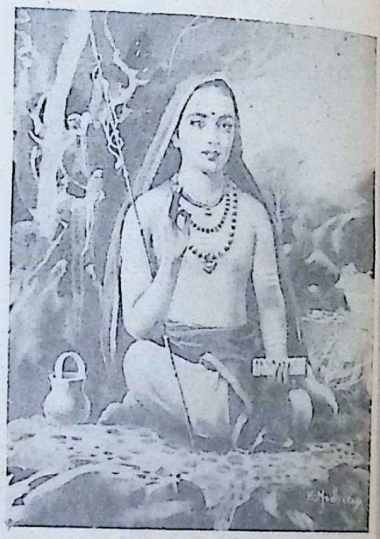
SIVAAPARAADHA KSHAMAAPANA STOTRAM-2

TRANSLATION AND COMMENTARY

N. ANANTHARAMAN

बाल्ये दुःखातिरेको मललुलितवपुः
स्तन्यपाने पिपासा
नो शक्तश्चेत् इन्द्रियेभ्यो भवगुण-
जनिता जन्तवो मां तुदन्ति ।
नानारोगादि दुःखाद्रदन परवशः
शंकरं न स्मरामि
क्षन्तव्यो मेऽपराधः शिव शिव भो
श्री महादेव शंभो ।।२।।



Balye dukhatireko malalulita vapuh stanyapanay pipassaa/ No saktaschet indriyebhyo bhavagunajanita jantavo maam tundanti/Naanaa rogaadi dukhad radana paravasah Sankaram na smaraami/ Kshantavyo mayaparaadhah Siva Siva bho Sri Mahadevo Sambho//

Baalye = In (my) childhood; (there is) great suffering; *malalulitavapuh* = with (my) body smeared with dirt and filth; *Pipaasaa* = (there is) a great thirst; *stanyapanay* = in suckling at the breasts (of the mother); *no saktaschet* = if weak; *indriyebhyo* = on account of the (weakness) of the sense organs; *jantavo* = (various) creatures *bhavaguna janitah* = born out of the characteristics of this world; *tudanti* = trouble, *maam* = me.

Naanaa rogadi dukhaat = because of the afflictions from various ailments etc.; *radanaparavasah* = becoming fagged out due to crying from pain.

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smaraami = I do not remember, *Sankaram* = Sankara (the bestower of all auspiciousness). *Siva Siva bho* = Oh auspicious Siva, Sambho O Sambhu, *Mahadeva* = great God; *may aparaadhah* = my sin; *Kshantavyah* = deserves to be pardoned.

Substance

Oh Sankara, I do not think of you or remember you in my childhood also, afflicted as I am with various ailments and troubled by various creatures of your creation (like mosquitoes, flies, worms etc.) and lolling in dirt and filth and yet having a great thirst for mother's milk crying because of various afflictions and becoming weak through crying. Thus I continue to suffer in childhood through ignorance. Could you not pardon me, Oh great God, Siva, because my transgressions deserve to be pardoned.

Notes

In the first sloka, the travails of a human being yet unborn but in the mother's womb were described. This second sloka now mentions what happens after the child is born. Childhood is beset with difficulties. The child is dependent on others, its body is weak. The pains of growth and the various ailments and afflictions make the child cry often. The child cannot tell others what it wants or what it suffers from until it learns to speak and begins to know what is what. The mother or a nurse may, perhaps, understand what the child wants but by itself the child is helpless. It cannot clean itself and very often it does not know that it is smeared with dirt and filth. It is often thirsty for mother's milk and when hungry it knows only to cry out. When flies and mosquitoes trouble the child it does not know how to escape them. With all these afflictions, ailments and disabilities the human being, as a child, does not have either the knowledge or the understanding to remember God, the auspicious Sankara, the great Sambhu, the bestower of happiness and the remover of all afflictions. The Acharya pleads forgiveness for humanity at large for this ignorance in childhood implying thereby that at least when the child grows up into an adult, it should remember God and seek His pardon.

Contd.

He who fills with useful pursuits the minutes as they come and go grows old in honour and wisdom, and prosperity abides with him.

—James Allen

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Oh my Guru who enslaved me saying:
"We have come to know
all the good deeds you have planned to do;
We came to see you in person",
and lay down with intent to graciously establish
Your flowery feet on my head,
and who, when I haughtily caught hold of the feet
and placed them elsewhere,
laughed and asked;
"What did you think, Oh my son,
have I not this much right ?"

—"PATHWAY TO GOD"
Trod By Saint Ramalingar.
—G. Vanmikanathan

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VOICE OF WISDOM

BROTHER LAWRENCE

All things are possible to him who believes; still more to him who hopes; still more to him who loves; most of all to him who practices these three virtues and perseveres in them.

★ ★ ★

Always regard God and His Glory in what you are doing, saying and undertaking; let the end you propose be to become the most perfect adores of God in this life. Make a firm resolution to surmount, with God's Grace, all the difficulties met with in the spiritual life.

★ ★ ★

Consider who you are and you will find yourself deserving of all contempt, subject to all sorts of miseries and to an infinity of accidents which upset you and render you unstable in your health, in your moods, in your interior and exterior dispositions.

★ ★ ★

Believe that it is good for you and agreeable to God to sacrifice yourselves for Him; without submission of the heart and mind to the will of God, devotion and perfection cannot exist.

★ ★ ★

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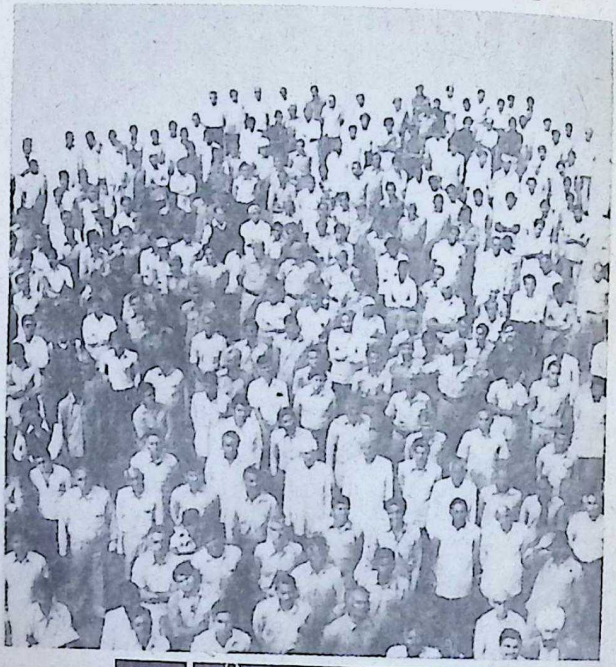
Begin with vision.
Build with people.



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A soul is all the more dependent upon the Grace of God, the more it aspires to high perfection and the help of God is so much needed at each moment, because without it the soul can do nothing.

★ ★ ★

The most holy, common and necessary practice in spiritual life is the presence of God, i. e. habitually to take pleasure in His divine company, speaking humbly and conversing with Him lovingly in all seasons, at every minute. without rule or measure, above all, in the time of temptations, sorrow, dryness, distaste, even of infidelities and sins.

★ ★ ★

Try continually so that all actions without distinctions may be a sort of little conversation with God, just as they happen, with purity and simplicity of heart.

★ ★ ★

Do all actions with deliberation and care, without impetuosity or precipitancy. Work gently, calmly and lovingly before God and beg Him to accept your work.

★ ★ ★

During your work and other actions, even during reading and writing on spiritual topics, more, during your exterior devotions and vocal prayers, stop a few minutes as often as you can, to adore God in the depth of your heart, to enjoy Him, as it were, in passing.

★ ★ ★

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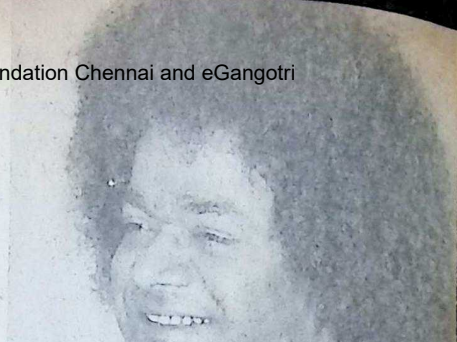
Exhortation to Women



SRI SATYA SAI BABA

Sri Satya Sai Baba's 58th birthday falls on November 23.

We present here Baba's exhortation to women, culled from an address given at the Maharani's Women's College in 1963.

WHEN you are found fault with, do not fly into a rage; examine your own conduct and discover the faults in yourselves: self-examination is the first step to self-improvement and peace. Do not exaggerate the faults of others, but give them a wide margin and see them as small; exaggerate yours, see them big and strive to remove them fast. Take all your fault-finders as friends and well-wishers, for they give you warning-signals in time.

Cultivate a sweet temper and sweet speech which is its natural consequence. Speak without anger or spite, without any artificiality or formality, straight from the heart. Then, you will be spreading joy and love among all. When your parents plead that they cannot afford to clothe you as you wish or give the various frills of finery that you crave for, do not get wild and quarrel with them. Be bold enough to resist the temptation of yielding to the pressure of the crowd. The greatest beauty aid for woman is Virtue, *Sheelam.*

Pray to God and recite His Name or meditate on His Glory for some fixed period of time every day; you will find it amply

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warding. Don't say, "Let me ve a taste of the reward and en I shall start the Sadhana." actise, and experience will low, must follow.

I want each of you to be a Maharani, the Queen of your ousehold. Maharanis watch e world from the inner apart-ents of the palace, through in-rstices in the walls or enclo-res; they can see, but they are fe from other eyes. That is e highest Stri-dharma, as laid own in the Sastras. You should t be seen or talked about; u must be away from public ze; you must be silent, visible partners and inspirers d teachers.

If you desire that others ould honour you, you should nour them too. If others must ve you, serve them first; love gets love; trust engenders trust. Self-aggrandizement and selfishness bring disater in their train. As a matter of fact, no joy can equal the joy of serving others.

Be like the timepiece; show the correct time to all who desire to know, irrespective of the person who comes for the information. It has no likes and dislikes.

People may call you weak. Do not believe it. When you have all these strong points in your favour — intelligence, discipline, spiritual capacity, consciousness of others' excellences, awareness of one's faults, eagerness to improve yourself — how can you be called weak?

May all of you have lives full of joy and peace!

(Condensed from the book "Satya Sai Speaks" vol. III.)

□□□

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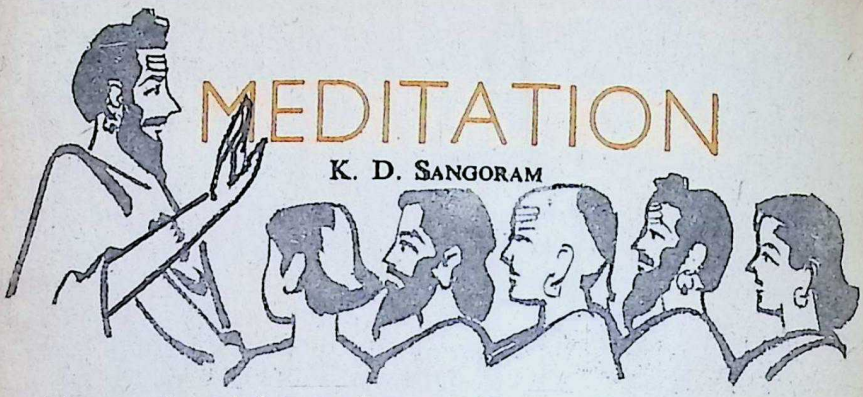

MEDITATION

K. D. SANGORAM

The word used for continuous meditation is Aninisam i.e., without winking or sleeping. The meaning is that sages are ever alert and vigilant and meditate incessantly. This brings into bold relief the truth that remembrance of God is itself wakefulness while forgetting Him is itself sleep.

What really we are urged to be engaged in, is meditation, meditation and even more meditation. This link of meditation cannot be snapped as generation after generation continues the utterance of God's name, "Oh! devotee, this is the word. Future generations will continue to sing its praises. In your prayers let us be remembered. Let us not be cast away. Adieu, salutations to you" (*Rig Veda* III.33.8).

As with time so with place. "Oh! generous gods, we may be staying indoors or may be traversing a path; we pray to you for prosperity" (*Rig Veda* VIII. 72.6). "By performing meditation in the caves of the mountains and at the confluence of rivers he rises a man of enlightenment" (*Rig Veda* VIII. 6.28). "Oh! Indra, of hundred valiant deeds, the singers of Gayatri sing your praise: the singer of Arka (song of praise) also praises you. The worshippers do their best to win your grace and raise you to the skies as the players lift a pole high up to demonstrate their dexterity. When a devotee ascends from pinnacle to pinnacle, Indra understands his wish. He rushes to meet him along with his entourage" (*Rig Veda* I.10.1-2).

Best of all

Incidentally, we find a very beautiful passage which prescribes the best time, place and mode of meditation. "An aspirant should lead a pure and virtuous life. He should get up from his bed at midnight. Holy

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speech and self-controlled he uld engage himself in medi- on while the mundane world drowned in deep sleep. Sit- in an upright position on a el ground which is sheltered m wind and sound, he should pt the Padma posture. He uld fold his hands in respect- salutation, be serene and n and close his eyes

नासंमीलितेसत:)

Having uttered the sacred able Om, he should clear the d of all doubts and medi- on his own Self. Then, ing composed his senses and d he should stop thinking other things and should not or hear anything. When he s entertaining ideas, it is that he has attained Yoga."[3] o meditate on the name of d purely for the love of it, cates a very high stage in the ritual career of an aspirant. common run of aspirants ditate for some kind of fruit. Vedas have made a men- of different fruits. In the place, we are told that one o meditates on the name of d gains strength. "Oh Indra, fulfil the desires of those o invoke your grace. Oh! dra, your chariot is strong, r horses too are strong. Be- d doubt, Oh! valorous one, not only you yourself are full of strength, but also the singing of your name is so. I, your devotee, full of virility am invoking you, Oh! valorous Indra, along with all your graces. You are fond of praises and the singing of your name makes one strong" (Rig. Veda VIII.13.31, 33).

"This is the secret fruit obtained by milking the divine cow by means of meditation on the name of gracious God. Those who offer this invigorating milk to Indra are endowed with the vision of various spiritual powers" (*Rig Veda* III.38.7). Such powers include the power to overcome one's enemies. "The aspirant who is fortunate enough to partake of spiritual nectar (Soma) becomes free from all kinds of afflictions. His movements become free. He enjoys prosperity" (*Rig Veda* V 37.4).

Benefits

Rishi Barhaspatya Bharadvaja says "Almighty Indra does not deceive; nor can he be deceived. Meditation on his name is always auspicious. He destroys the five demons Chumuri, Dhuni, Pipru, Sambara and Susna (the five evil forces harassing human beings) and crushes their fortresses to ruin." (*Rig Veda* VI.18.8). Again, "he is eager to see the cow in the form of lustre. Fortified by righteousness and faith, Indra broke open the

Extract from the introductory portion of Purusa-Sukta commentary by Saunka in *Rig: Vidhana*.

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crest of the mountain of passions, and by his power of the name of God, conquered greed." (*Rig Veda* VI.39.2). The name of God is again and again mentioned as a protective force. "Let gods destroy him who wants to kill us. The name of God is itself my protective armour" (*Rig Veda* VI.75.19). "He covers himself with the beautiful name of Indra and with its help destroys the enemy" (*Rig Veda* IX.109.14).

Meditation on the name does not merely free a devotee from the dangers of an enemy, it also showers positive wealth on him. "I shall send for the cow which gives a lot of milk. He who has skill can alone milk her. Let the all-inspirer Savitr shower wealth on us. He possesses great victory; I must sing his praises. Look, the mother of bounteous wealth runs with eagerness to meet her calf. She should not be hurt by any one. Let us give milk for the Asvins and let her grow so that our fortune grows with her" (*Rig Veda* I.164.26-27). Almost every god is approached with a similar request. "Pour enthusiasm on our devotion which rises from the depth of our hearts as the clouds pour waters on the earth. Oh! Soma, it is you who augment the material and the spiritual wealth" (*Rig Veda* IX.100.3). "The devotees who were on the right path drank the Soma which energises a person. The gods were all intent on getting divine glory. On that the God whose fame is spread wide and who displays a beautiful form manifested Himself before the devotees" (*Rig Veda* VI. 44.8). Having fed their eyes on the charming form of God, the devotees naturally long to approach Him and share in divinity. "When you manifested yourself out of a dried piece of word, aspirants, on witnessing this wonder, of austerities and having practised meditation on your name, they attain to divinity" (*Rig Veda* I. 68.2).

Another Mantra which vouchsafes the devotees reaching the Godhead reads: "Those devotees who offer oblations to the eternal, self-born, beautiful, creator Vishnu or who extol his sublime forms like Hiranyagarbha become endowed with fame and attain to the presence of the Lord" (*Rig Veda* I. 156.2). The deities that were worshipped by the Vedic Rishis were legion. That is why the names by which they invoke gods are multiple in number. We find in one Mantra that different deities are called upon to protect the sacrificial altar from different sides. "Let Indra, the Lord of Gods, along with Vasus protect the eastern side of the sacrificial altar. Let the wise Varuna leading the eleven Rudras protect it from the west.

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ma, who travels as fast as the
d, should along with the
nes, protect the altar from
south. Let the highest Lord
o controls the creation, sus-
ance and destruction of the
rld lead the twelve Adityas
d protect it from the north.
e remnants of the holy water
ich was used for sprinkling
l be thrown by me outside
region reserved for the sacri-
." (*Yajur Veda* V.11).

We are elsewhere told: "God
ma, Chanter of the name is
er alert and impregnable."
ajur Veda VIII.49). Thus
Vedas sing the glories of
Name of God. They sow the seed of the most wide-spread, the earliest and the universally accepted technique of spiritual practice, namely, meditation on the name of God. Many times the process begins mechanically and pursued only in a haphazard manner. But those who are fortunate to realise its importance and efficacy take to it more seriously. Their self-discipline and their devotion contribute to the richness of the path, as the seed of the name sprouts and bears flowers of mystical experiences. It remains for God's grace to adorn the tree with the golden fruit of union with the ultimate reality. □□□

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View from the top.

He'd thought the whole world was taller than he. Until suddenly Daddy swooped down, hoisted him up, and showed him the dizzying viewpoint of the grown-ups.

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LALA LAJPAT RAI

On November 17, 1928, 56 years ago, at the age of 63, the Lion of Punjab, Lala Lajpat Rai, ceased roaring from the dark cage that was India in his time for being let out into the sunlight of freedom. Lalaji, along with Balgangadhar Tilak and Bipinchandra Pal, formed the first famous trio in our freedom movement. Lawyer, educationist, social reformer and freedom-fighter, Lalaji had deep faith in the religion of his birth. "As a Hindu it is my devout prayer that I may be born again and again in this land of the Vedas to contribute my karma *to corporate* karma *of the nation," he declared. To remember Lalaji is to remind ourselves of 'a great son of the soil' as Pandit Nehru called him.*

JPAT RAI was born in 865 in Jagron, in the dis- of Ludhiana, of an Aggar- family. His father, L. Radha hen, was a teacher of Urdu Government school. Lajpat 's interest in the reform of duism and his enthusiasm united Indian nationhood e to him from his father. addition, he got from him that burning desire for self-expression. The basic spiritual quality of his nature was a gift from his mother.

Lajpat Rai was a promising student and won a scholarship. He acquired early in life a passion for reading, writing and speaking. But he was not merely bookish; he felt interested in the life around him. He had

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DIGJAM

Suitings for the Connoisseur

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collegiate education at hore. After passing his Inter-diate examination, he sat for examinations in Law. In 95, he was a full-fledged kil.

He came in contact with hatma Hans Raj and Pt. ru Datt, and all the three yed a vital role in social re-rm, religious uplift and edu-ional progress.

Lajpat Rai started his legal ctice at Hissar and made a me for himself as a lawyer. ssar was, however, too small place for a person of Lajpat i's dynamic energies. So he fted to Lahore. There he lt up an enviable practice. t more than this, both hatma Hans Raj and Lalaji lt up a net-work of Arya aj units and educational titutions. Both of them made Arya Samaj a power for d in the Punjab.

The year 1888 was a turning-nt in the life of Lajpat Rai. far, the Arya Samaj, with it gramme of social recon-ction, educational expansion spiritual revival, had mono-sed all his attention. But he entered the political d.

t was characteristic of him before entering politics he te and published a number biographies. This was his in-ctual and spiritual prepara-tion for the political task he took upon himself. He wrote biographies of Mazzini, Gari-baldi, Shivaji, Swami Dayanand Saraswati and other patriots.

Lalaji attended the fourth session of the Indian National Congress in 1888 held at Allaha-bad which was presided over by George Yule.

Seconding the main resolution of the day on the expansion of the Councils, he quoted Sir Syed Ahmed (for whom he had initially great admiration as one exemplifying all that was best in Indian nationalism) as saying that the people should have a voice in the Councils so that Government and people are for-warned of the dangers before they burst upon us and destroy us." (Sir Syed Ahmed wrote this in his "Causes of the Indian Revolt" published in 1858).

Lalaji's passion for social service found its fullest expres-sion in the relief work he or-ganised for the victims of the Kangra earthquake in 1905. He toured all over the Punjab and collected donations for provid-ing help to the distressed.

By 1904, Lalaji had become one of foremost political leaders of the country. At the Bombay session of the Congress in 1904, Bal Gangadhar Tilak proposed that Gokhale and Lalaji be de-puted to England to promote the cause of Indian freedom.

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Lalaji visited England in 1905 and spoke at different places. He was convinced that 'You can at any time successfully appeal to humanity and benevolence of individuals but to hope for justice from a nation is hoping against hope.'

Partition of Bengal

The partition of Bengal in 1905 drove Lalaji to the 'extremist' view that freedom could not be attained through prayers and petitions and that the Congress should be mass-based. Lalaji gave his massive support to the Swedeshi movement and at the same time took a leading part in the agitation of the people against, among others, the Colonisation Bill, the Land Alienation Act Amendment Bill (both legislative measures enacted in the Punjab) the increase of canal rates on the Bari — Doab Canal, the abnormal increase of land revenue in the Rawalpindi District and the indifference of the Government to deaths due to plague.

The Government, who were only waiting for an opportunity to prevent Lalaji from speaking at public meetings, arrested him on May 9, 1907. After a swift trial, he was deported to Mandalay. The grounds of the trial were never disclosed and the whole country was roused to anger. The deportation was condemned in one voice throughout the country. Even the Secretary of State for India, Viscount Morley, was unable to justify the deportation when questioned in the House of Commons. Within a period of six months, the Government brought him back from Mandalay and released him.

In his book, 'The Story of My Deportation', published in 1908, Lala Lajpat Rai, referring to the universal condemnation of his trial and deportation and universal rejoicing on his release, wrote:

"I am fully conscious of having done nothing to deserve such universal marks of love and respect from my countrymen. I can only ascribe it to that growing sense of national unity that has found a sudden realisation within the last three years and which has simply surprised both friends and foes. I thank God for having spared me to see it, and my earnest prayer is that I may have the strength to do my duty to my country in this all-important period of its life. As a Hindu it is my devout prayer that I may be born again and again in this Land of the Vedas to contribute my karma *to the corporate* karma *of the nation."*

At the Surat session of the Congress, in December 1907, Extremists and Moderates were split and Lalaji's name was put

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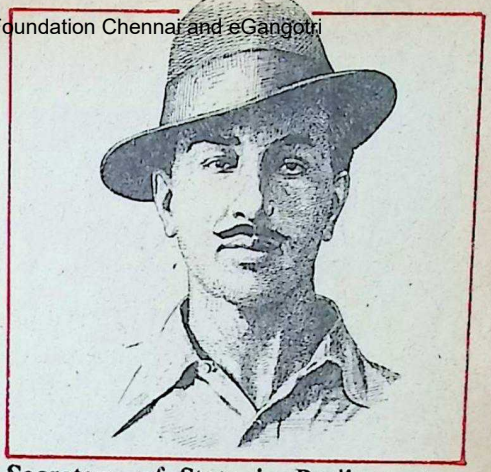
for presidentship. Lajpat declined the offer of presi-tship as it was not un-mous. He played the role of peace-maker between the two rties and tried hard to bring out a compromise. However, gap between the Moderates d Extremists could not be dged and the Extremists e soon after exposed to per-ution by the government. He s opposed to separate com-nal electorates and the Con-ss policy was not to his liking. temporarily withdrew from Congress and devoted his e more to famine relief, edu-onal development and other anthropic activities. He took n interest in the education the depressed classes.

n 1911, he was elected to Lahore Muncipal Committee which he showed unusual for constructive work al-gh the authorities were ays suspicious of his motives. re-entered the Congress in 2 and at its annual session at kipura in Patna, he advo-d the cause of Indians in th Africa and at the next gress session at Karachi, held 1913, he again spoke on this ect. The Karachi Congress ded to send a delegation to land to represent the views Congress on the reforms of an Council, for which a bill being introduced by the



Secretary of State in Parliament.

Lala Lajpat Rai joined the delegation as a representative of the Punjab and reached London in May, 1914; the other members of the delegation were Bhupendranath Basu, M.A. Jinnah and N.M. Samarth. In London, during his enforced stay owing to the outbreak of the war, he engaged himself in study and writing for the press. Several of his contributions found their way into the columns of Liberal and Labour papers.

In England and America

He not only spoke about India's demand for freedom but took up the case of Indians in Canada where the Canadian Government had enacted that no Indian should stay there permanently. In November, 1914, he left England for America with ideas of propagating his ideals and putting across India's case

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I say that this body is a gift of God,
and that it is a sacrilege to burn it;
but you burn
making the head (of the corpse) writhe.
The sacred days are near
when the many many dead will rise,
the God of miracles
giving them the power to do so.
Oh you blind cattle,
will you not see the circumstances
in which the good people,
aware of this (forthcoming event)
buried (the corpses)
to give them heaven ?

—Saint Ramalinger.

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freedom. Besides New York, he stayed, he visited ston, Chicago, San Francisco, shington, California and er important towns. He came o contact with a group of dian revolutionaries who nted to use German arms and ds. Lalaji refused to asso- te himself with their plans. wrote; "I am a Hindu tionalist working for the ainment of self-government India but I do not believe t it would be worth our ile to achieve that end by eign military intervention and m sure that the vast bulk of fellow nationalists in India d elsewhere are of the same nd. What we want is self- ernment but not a change of ster."

As soon as the war was over, made preparations to get back India. He was shocked by the news of the massacre at the Jallianwala Bagh and wanted to be with his people. He sailed from New York on December 24, 1919 and after a short visit to London and Paris, finally reached India on February 20, 1920. A hero's welcome awaited him when he landed and his reception at Bombay was led by Lokmanya Tilak, M.A. Jinnah and Mrs. Annie Besant.

Lajpat Rai was elected in July, 1920 to preside over the special session of the Indian National Congress scheduled to meet in Calcutta early in September. The session had been called to devise measures for the redress of the Punjab and Khilafat wrongs and to decide on the Congress attitude towards the Montagu-Chelmsford Reforms. Before the special Congress met, Lalaji expressed his opinion that under the Re-

Lal Bal Pal

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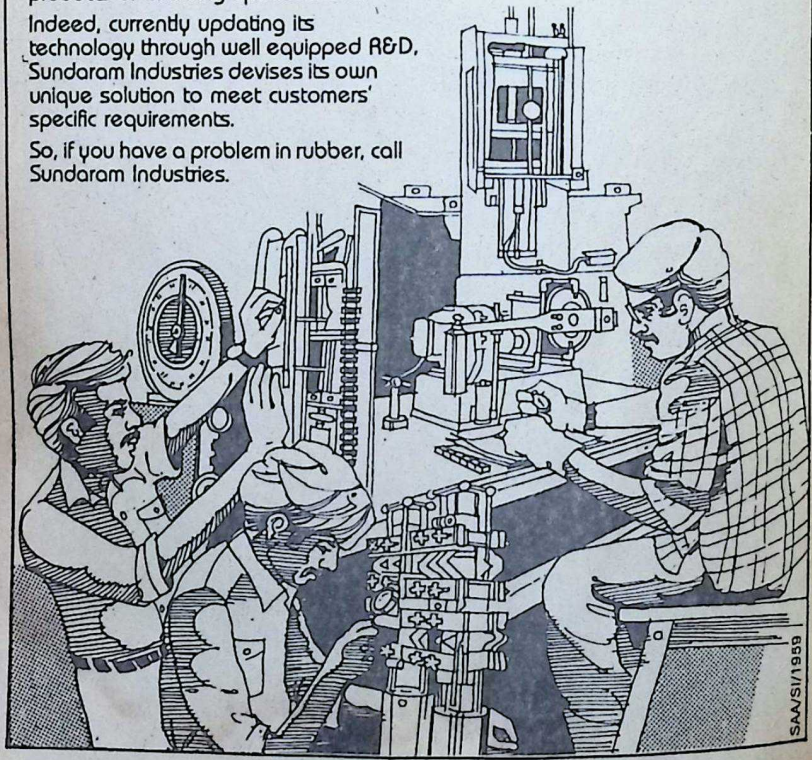

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rms Scheme it was impossible r any honest Congressman to -operate with the bureaucracy the work of administration.

The response of the country the call of non-violent non-operation at the Nagpur ses-on of the Congress was tre-endous. The bureaucracy unched a policy of unmitigat-d repression all over the coun-y following the successful rtal and rioting in Bombay on e arrival of the Prince of ales on November 17, 1921. e Congress and Khilafat lunteer organisations were clared illegal. There were rge-scale arrests in December 21 and eminent leaders of the ovement including Motilal ehru, C.R. Das and Lajpat ai were imprisoned. Lala Laj-t Rai was arrested on Decem-r 3, 1921 and sentenced to ghteen months' imprisonment der the Seditious Meet-gs Act. He did not offer any efence following the mandate regard to the boycott of law urts, but soon the legal pan-ts of the government gave their inion against the conviction. e was released on January 31, 22 but was rearrested as soon he stepped out of the prison-tes on different charges and ntenced to two years' rigorous prisonment.

Support to Swarajists

When Lala Lajpat Rai was released in August, 1923, a parliamentary wing had already emerged within the Congress under the leadership of C. R. Das and Motilal Nehru. Towards the end of 1922, Lalaji extended his support to the Swarajist group, by advocating a change in the Congress programme. He did not like the Congress to remain indifferent as to what happened in the Council Chambers. He wrote: "Politics is a changing game and I do not believe in any inflexible cut-and-dried scheme good for all times and under all circumstances." He commended the Swarajist programme but at the same time he was keen about maintaining unity in the Congress ranks which appeared to be at stake on account of sharp differences between the no-changers and those who advocated entry into legislatures.

The elections in Punjab in 1923 were virtually run by Lala Lajpat Rai for the Swarajists but he could not stand for election because of the disqualification on account of his two years' sentence. In the next two years the political situation in India was anything but hopeful and encouraging.

In December, 1925 Lalaji was elected to the Central Legislative Assembly and he formally worked with the Swarajist Party although he did not agree with

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its policy of uniform, continuous and consistent obstruction. His views on the communal problem also were at variance with those of the Swarajist leaders. There was serious cleavage between his views and the Congress policy towards the minority community.

He parted company with the Swarajists and the leader of the Swarajists, Pandit Motilal Nehru, was indignant. An unbecoming controversy followed between the two leaders in which they forgot their usual restraint and dignity. To fight the coming elections Lala Lajpat Rai organised the independent Congress party in collaboration with Pandit Malaviya. The new party was opposed to the walk-out programme of the Swarajists and also the Congress policy on the communal question. It stood for communal amity but was not in favour of achieving that at the cost of legitimate rights.

The Independent Congress Party won an outstanding victory against the Congress in U.P. and Punjab. Lala Lajpat Rai himself was elected to the Central Assembly from two constituencies with comfortable majorities against the Congress candidates. In the new Assembly, Lala Lajpat Rai extended his support to the popular cause. He collaborated with the Congress Party in opposition to the government. Forgetting the bitter acrimony of the election days Motilal Nehru and he re-established cordial relations to work for the national cause.

On February 16, 1928 Lala Lajpat Rai moved in the Central Legislative Assembly his resolution against the Simon Commission: "This Assembly recommends Government that the present constitution and the scheme of the Statutory Commission are wholly unacceptable to this House and that this House will, therefore, have nothing to do with the Commission at any stage or in any form." The resolution received overwhelming support from the non-official elected members and was carried by 68 to 62 votes. His speech on the occasion was a memorable performance. He ridiculed the idea of anarchy put forward by the supporters of the British Government and said that what anarchy could be greater than the anarchy of the law imposed at the point of the bayonet by a foreigner or a body of foreigners under which people had reached the lowest depths of misery and degradation imaginable.

Despite his old age and ill-health, he was prepared to take all risks and was in the forefront of the Simon Commission Boycott Movement. At the Pro-

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cial Hindu Conference of to vast numbers of people in
ra held at Etawah on Octo- India.
r, 27-28, 1928, he commend-
the Nehru Committee Re-
rt saying, "The principles of
e Nehru Report are only
inciples on which a demo-
atic constitution for India is
ssible to be framed at present.
provides ample guarantee for
inorities. It adequately safe-
ards the interest of their reli-
on and culture and it secures
them a substantial voice and
are in the political and eco-
mic activities of the nation."

The movement against the
non Commission had become
tense and Lala Lajpat Rai
s back in Lahore on October
, the day Simon Commission
s to arrive at Lahore. He
ldly led an Anti-Simon Com-
ssion demonstration in front
the Lahore Railway Station,
d as he stood by the roadside
front of the thousands of
monstrators, he was assaulted
d beaten on his chest with
baton by a young English
lice officer. There had been
attempt whatsoever on the
rt of the crowd, much less on
e part of Lalaji, to indulge in
olence. Even so, as he stood
acefully by, he and many of
s companions were severely
aten by the police. The man-
r of the assault, the needless
utality of it, came as a shock

Within a week of the incident, Lalaji went to Delhi to attend the All India Congress Committee and the All parties Conference but returned to Lahore before his scheduled programme because of ill-health. The shame and pain of the humiliation had sunk deep into his heart and he was never seen happy after the incident. The physical injury to Lalaji had been serious enough, as he had been hit on the chest and he had long suffered from a heart ailment. The mental shock which accompanied the physical injury had a tremendous effect on him. He felt angry and bitter, not so much at the personal humiliation, as at the national humiliation involved in the assault on him. On November 17, 1928, he passed away.

Not long after the attack on him, his death was avenged. Saunders, an Assistant Superintendent of Police, who was reported to be involved in the assault met with a violent death at the hands of a young revolutionary, Bhagat Singh.

In compiling this sketch of the life of Lala Lajpat Rai, we acknowledge our indebtedness to Shri D. S. Sahota, author of 'Lala Lajpat Rai: His life and Thought', Dhudike, Punjab.

□□□

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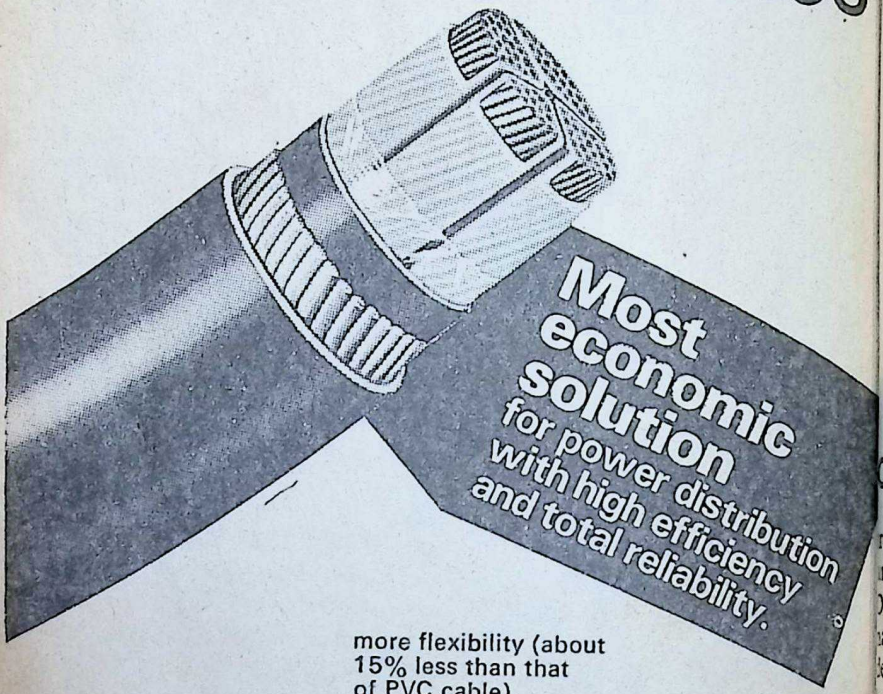

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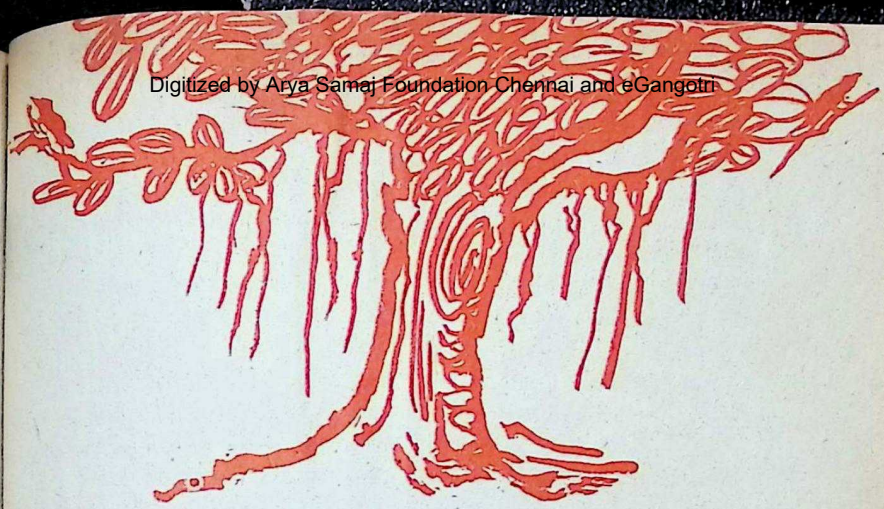

NEETI CHANDRIKA-2

Trans : T. N. CHOWDARY

ON the banks of the river Godavari was a big banyan tree. Birds came from all over and rested on it for the night. One early morning a crow by name Laghupatanaka (easy descent) noticed a hunter hovering around like Yama, the God of death.

"I have seen this fellow's face first in the morning. I don't know what harm will come to me today. I should not stay where he sets foot. I must leave this place without delay." While the crow was thinking so, the hunter scattered some grains in the area around the tree, spread a net and hid himself in a nearby bush.

Chitragriva (splenderous neck), the King of Pigeons, was flying over the area in the company of his flock. He saw the grains below and told his companions, "How come there are grains in this unpeopled place? We should not be enticed by these grains. Once a traveller desiring to receive a golden bracelet from a tiger, fell prey to it and died. Listen to that story."

The Tiger — Bracelet and a Traveller

"An old tiger, after bathing in a pond held *darbha* grass in its hands to indicate renunciation and hailed a traveller passing by to come near and receive a gold bracelet which it had come to posses by chance.

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The traveller thought it was his good luck and that he should not doubt or mistrust the tiger. 'Please show it,' he asked. The tiger showed it. 'But you are a cruel animal. How can I trust you?' asked the traveller.

The tiger responded sweetly. 'Please listen. I was indeed very cruel in my youth. I killed many cows and men and incurred terrible sin. So I lost my wife and children and am now lonely. One day, a pious man took pity on me and told me, 'From now on do not kill men or animals. Do good deeds! Since then I have given up killing and am doing only good deeds. I am old. I am toothless. I have no sharp claws. I can't even get up. Why are you afraid of me? Why do you doubt me? You are in penury. So I want to give this priceless present. Doubt no more. Bathe in the pond, cleanse yourself and receive this gold bracelet.'

Fired by desire, now believing its words, the traveller stepped into the pond to bathe. Soon he got entangled in the mire below and was about to go down. "Fear not. I will pull you up!" said the tiger and caught hold of him, to eat him up.

Lamenting for having trusted a cruel animal, the traveller wailed, 'Greed landed me in this plight. What is the use grieving over my helplessness? None can escape fate!'

He was eaten up by the wily, old tiger.

"Therefore," Chitragriva said, "one should not act without thinking thoroughly. No harm will follow a well-thought-out act."

Then an old pigeon interrupted. "Of what consequence is these words? When one is in difficulty or doubt, one ought to heed the words of the elderly. Not all these thoughts are appropriate without reference to the place. It is not proper to forgo the nice feed below by harbouring unnecessary doubts. If we do not eat, how can we live? The wise say that the jealous, the hating, the cheerless, the angry, the ever-doubting and the parasitic liver will ever undergo sorrow and misery!"

Thereupon, all the pigeons descended on the ground.

Because of avarice or greed even those well-versed in the sastras, the respected and capable of dispelling the doubts of others, lose their discrimination and come to grief. How hard is greed! Greed is at the root of all ills.

Pigeons Ensnared

All the pigeons got caught in the hunter's net. The pigeons told the old one, "you are old and so we mistook you to be wise. We listened to your words and are now in peril. He alone is old who is wise and not mere-

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one who is physically aged.

Listening to these accusations, hitragriva said "This not his ult. When dangers are to me, even good intentions lead bad consequences. Time is t auspicious for us. Why do e blame him needlessly? He ld us what he thought was appriate. What happened to r wisdom? When involved in ril, we must think of getting t of it. There is no use of reiminations. To be stunned by ril is meet only for the stupid. t us therefore be brave and ink of a countervailing action.

"I have an idea. Listen carelly. Let us fly together, all one moment. Let us not think t we are small and so it is possible for us to fly away th the net. United, we can complish any purpose. Strands straw when twisted together n bind even a rogue elephant. ink over. If you have any tter idea then we should folw it."

Then they all agreed that hitragriva was right. There s no better method of escape an what he had suggested. hey all flew up at one moment d with the net along with em in the sky.

The hunter looked up in surse. "These birds are taking way my net too. I will catch em and get the net as soon as ey come down."

He was looking up to the flock and trudged on the ground in the direction of the pigeons' flight.

Laghupatanaka, the crow, which was watching all this was delighted at the strange sight and followed Chitragriva and its flying flock with the net.

The hunter could not keep up with the pigeons' speed, lost sight of them and gave up the pursuit in despair. Noticing this, the pigeons asked their leader what they should do next. Chitragriva said: "In this world, the mother, father and friend are the only three true well wishers. All the rest are wishing well only on occasions suitable to them. I have a friend. He is Hiranyaka, a king of mice. Vichitravana, on the banks of the river Gandhaki, is his abode. He has strong teeth. He can bite off the net-strings and free us. Let us go there!"

The pigeons agreed and following his lead, flew up to the abode of Hiranyaka and there they descended. The sound of the flight and descent frightened Hiranyaka. He hastily entered his hole and remained silent, watchful. Chitragriva approached the mouth of the hole and said loudly, "Oh dear friend! Why don't you look at us and speak to us." Hiranyaka recognised his friends' voice. He came out of the hole at once.

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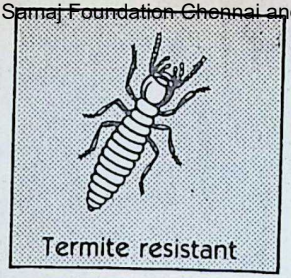

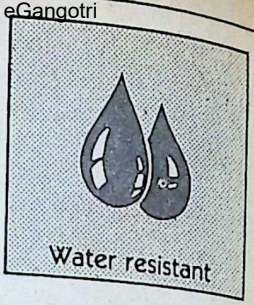

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"Ah! what a good fortune! My dear friend, your very sight pleases my eyes immensely!" said Hiranyaka but when he found his friend and flock inside the net, he became afraid and fell silent for a moment and then asked how it had come about.

Chitragriva said, "This is the fruit of actions in our previous birth. Is it possible to avoid the consequences of one's acts?"

Hiranyaka then approached Chitragiva to free him by biting off the strings of the net in which he was caught. But Chitragriva said, "You should not begin with me. Free my companions and proteges first and then me."

Hiranyaka responded, "My teeth are too delicate. I will not be able to bite and break the strings binding all the pigeons. Till the strength of my teeth lasts, I will nibble away the strings around you. Afterwards, if any strength is left, then the others will be taken care of."

"All right. One can't do anything beyond once capacity. First use your might to free my fellows. We will think of me later," said Chitragriva.

Hiranyaka went on, "It is no good principle to neglect or ignore oneself and protect others. Have you not heard the proverb — a self-denying Dharma is a meaningless bargain? One can accomplish one's worldly duties only if one is alive. When one is dead and gone, what concern will he have with anything?"

Chitragriva said, "I would not say that what you say is not *neeti*, proper ethics. Even so I am not able to stay unconcerned and endure the grief of my friends. That is why I am so insistent that they be hepled first. The wise say that a good should remove the dangers of others even at the cost of his own life. Let us leave it aside. They are like me and I am like them. What benefit do they derive by being my subjects? Dear friend! forget this contemptible and perishable body of mine. Help me to earn a good name. They don't get any pay or allowances from me; none whatsoever and yet they always attend on me and follow me. I do not know how I can repay the debt. Do not reckon my life as important. It is enough if you save their lives. Is there greater fortune than getting a permanent and blemishless name by giving up this impermanent and unclean body? There is a great difference between body and character. The body is temporary. Character is remembered till the end of time. Should I preserve this body and lose my character?"

Hiranyaka was immensely pleased to hear these noble sen-

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timents. He said, "Excellent. How small am I to praise your affection for those who have taken refuge in you, who follow you! By dint of this noble quality, you deserve the lordship of all the three worlds!" Hiranyaka then bit off the strings around every pigeon and freed them all.

"Chitragriva, my friend! however powerful one is, one cannot escape the consequences of past actions. Dont't grieve over getting entangled in the snares of the hunter. You know much. I am too small to counsel you" said Hiranyaka. He treated them all as guests and after tendering proper respects embraced Chitragriva and bade him an affectionate farewell.

Chitragriva and its companions flew away to their abode, all the way talking so well and gratefully about Hiranyaka.

We see no benefit greater than that can come from a friend. Therefore a wise man should cultivate many a friendship. See what friendship with a mere rat has accomplished said Vishnu Sarma to the princes who enjoyed the story immensely. □□□

A cunning person seeks for opportunities to deceive; a gentleman shuns them. A cunning person triumphs in deceiving; a gentleman is humiliated by his success.

—'Modern Painters'. Ruskin

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HERE and THERE

. S. R. K.

*ackling Poverty**

Prof. A.M. Khusro, Member f the Indian Planning Commis-on, has claimed that the overty ratio (the ratio of the oor to the total population) as been declining since 1951. t the same time, he concedes at, in absolute terms, thanks the rapid growth of the opulation, the total number of e poor 'appears' to have in-eased. To laymen like us out-de the charmed circle of anners and economists of the stablishment, much of the talk terms of ratios and propor-ons is abracadabra. And to ose of us who know something the notorious unrealiability statistical data — the data e often faulty at the very urce, both the informant and the collector having their own fears and prejudices — derived ratios are anything but realistic.

We are, however, alarmed at the report that the number of unemployed persons on the register of the Employment Exchanges increased by 7.41 million between 1979 and 1983 — from 14.33 million in 1979 to 21.74 million in 1983. Our alarm deepens into dismay and despair when we are told that, at the end of 1982, among those registered were 18,500 doctors, 23,000 engineering graduates and post-graduates, 17,000 agricultural

*Comments based on the synopsis of the Silver Jubilee lecture given by Prof. A. M. Khusro at the Institute of Economic Growth on Sept. 25, 1984, as reported in 'Indian Express' Oct. 8, 1984.

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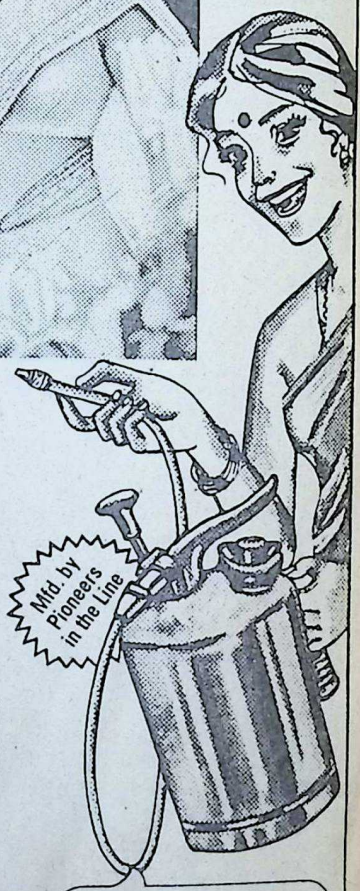

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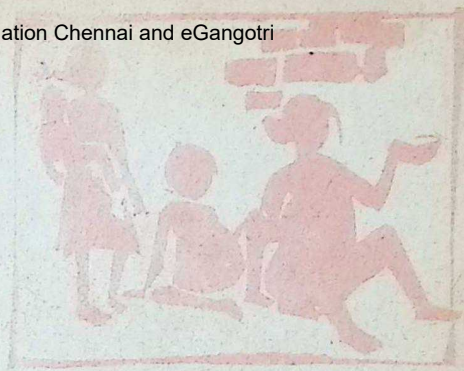
graduates and 1.77 million arts and science graduates. If we remember that the Employment Exchanges reflect, not precisely but broadly, only urban unemployment and exclude the vast army of the rural under-employed and unemployed, we can draw no comfort from Porf. Khusro's ratios. For us each unemployed person is a liability to his family and is subject to distortions of personality with grave consequences to himself and the society around him.

Prof. Khusro is unhappy that economists (and laymen) continue to go by the poverty figure reckoned in terms of expenditure (per month or year) on a minimum calorific consumption just sufficient to sustain normal health. We owe it to Prof. V.M. Dandekar and Shri N. Nath ('Poverty In India', 1971) for the pioneering attempt at measuring poverty in India. Dandekar and Nath estimated per capita total annual consumption requirement to ensure a minimum calories equivalent of daily diet at 1960-61 prices. Assuming that 2,250 calories per capita per day was adequate under Indian conditions, Dandekar and Nath calculated that an expenditure of Rs. 170/- per head for the rural population and Rs. 271.70 per head for the urban population annually was essential. Thus in



1960-61, according to them, about 33 per cent of the rural population and 50 per cent of the urban population lived on inadequate diet.

A Government of India Study Group suggested a national minimum of Rs. 240/- (at 1960-61 prices) per capita per year. Though there has been a veritable deluge of learned papers on the methodology of measuring poverty, we have come to believe that about 40% to 50% of the Indian population lives below the poverty line. One of the latest discoveries is the Infant Mortality Rate (IMR) i.e. the number of deaths of infants under one year of age per 1,000 live births in a given year, as an indicator of poverty. According to experts, when the IMR declines to 50 or less in a country, the people of that country are presumed to get their basic needs including adequate nutrition. India had an IMR rate of 165 in 1960 which has come down to only 123 over two decades.

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Shri C. Subramaniam, after analysing poverty in terms of hunger and IMR, refers to the 'pathetic scene' of a large mass of people suffering under conditions of poverty while a small minority enjoys affluence comparable to that of any rich and developed country. (B.J. Oct. 26-31, 1984). It is no flattering picture that the former Finance Minister of India paints in his J.L. Mehta Memorial Lecture on 'The Anatomy of Poverty.'

As a humorous aside, reference may be made to the three workshops held by the Madras Institute of Development Studies in co-operation with the Indian Council of Social Science Research in 1974, 75 and 76 on 'Poverty: An Interdisciplinary Approach.' In an evaluation study, Prof. C.T. Kurien, Director of MIDC, pointed out: "The point is not whether poverty is or is not essentially an economic phenomenon, but that, it was almost inevitable that a workshop with poverty as the theme should find it hard to become *inter-disciplinary*. In fact, two participants have implied that while economists claimed that the theme belonged to their discipline, there were still so many different positions among them that what should have been an inter-disciplinary discussion turned out to be an intra-disciplinary dispute!"

Again:

"The comment of one of the participants that there was a spirit of 'bus man's holiday' was probably meant in good humour, but certainly there was a lot of late-coming and early-leaving especially in the first two sessions. *And some of those who observed discipline did not hide the fact that they were bored.* A more careful selection of participants must be done if there are to be future meetings for inter-disciplinary dialogues." How careful could future carefulness be is anybody's guess if we remember that the participants were mostly heads of departments of universities and research institutions.

Prof. Khusro notes with evident satisfaction the progress we have made in tackling the 'poverty' of illiteracy, of education, of health, of housing and of industrial consumer goods. Space forbids further analysis of the Professor's propositions. But such satisfaction as he gets appears to be false if it is realised that consumption is basic to existence and "poverty is a condition of an individual or a family not able to meet the basic minimum needs necessary for decent human existence *for lack of purchasing power*." (emphasis mine).

Minimum involuntary unemployment (in whatever way it is measured) and adequate pur-

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chasing power in the hands of the employed to lead a 'decent human existence' seem to be the only real indicators of well-being.

Poet Laureates

It is reported that the Andhra Pradesh Ministry is not likely to rescind the decision of the short-lived Bhaskara Rao Ministry to resurrect the post of the Poet Laureate of the State. The post was abolished by the Telugu Desam Ministry in 1983 in pursuit of its new 'cultural policy'. The incumbent to the post had been, earlier in 1981, made life-long Laureate. When the post was abolished in 1983, Dr. Dasarathy the incumbent launched a legal battle for the privileges/facilities he was to get for life — the laureate was entitled to an honorarium of Rs. 1,200 per month, a chauffeur-driven car with a monthly allowance of Rs. 250, free telephone and an attendant.

Justice P.A. Chaudhary of the Andhra High Court dismissed Dr. Dasarathy's petition and observed that a constitutional government consistent with its obligations under Articles 14 and 18 ('Equality before law' and 'Abolition of titles') could not confer the title of Poet Laureate on any one. He added that it was settled law that no one had a vested right to a governmental post.

England instituted the post of Poet Laureate in 1668 and the first to be selected for the honour was John Dryden. The obligations of the Poet-Laureateship entailed composition of poems for court and national occasions. The Poet Laureate was also a member of the royal household. It was a coveted honour no doubt as it betokened merit and esteem. When in 1843, on the death of Robert Southey, the office was offered to Wordsworth (who was then 73) the poet politely declined to accept it. Sir Robert Peel as the Prime Minister then wrote to the aged poet: "Do not be deterred by the fear of any obligations which the appointment may be supposed to imply. I will undertake that you shall have nothing *required* from you. But as the Queen can select for this honourable appointment no one whose claims for respect and eminence as a poet, can be placed in competition with yours, I trust you will no longer hesitate to accept it."

Poet Laureateship in a democratic set-up such as ours is an anachronism and tends to become, as Justice Choudhary put it, 'a mere reflection of the changing moods of government patronage'. But this does not rule out people's organisations honouring the poets and other creative artists in their midst. There should be grace both in

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giving and receiving. Freedom is the life-breath of the poet and this needs to be respected under all conditions and circumstances. And it should be the job of the critics to foster public taste for poetry. Academicians apart, do we have discerning critics?

Caesarian Operations

Caesarian operations are the order of the day. I would have been averse to dealing with a subject so much foreign to me if I had not been moved by the pathetic tale of a doctor in the capital. A recent newspaper report said that Dr. S.K. Dhawan, owning a five-bed nursing home, 'broke-down' when he told reporters how his wife was subjected to a Caesarian operation when it was not called for and without the consent of the wife or husband. What made the case pathetic was that the uterus of the woman was removed and her urinary system was damaged. The police, we are told, have registered a case under Sections 315 and 316 of the I.P.C. preventing the child being born alive and causing death of a quick unborn child by an act amounting to culpable homicide.

It is not fair to judge the case without full knowledge of the facts. But we need not ignore the widespread view that Caesarian operations are resorted to rather facilely even when there is no fear that natural deliveries would be unsafe. Caesarian operations cost around Rs. 3,000 — Rs. 5,000 each while normal deliveries cost not more than Rs. 300 — Rs. 500.

Gone are the days when the doctor used to snub the querulous patient into silence. Today's doctors show greater willingness to discuss the disease syndrome as well as the mode of treatment. Today's patients, too, particularly in big cities, are more knowledgeable about diseases and drugs. Women's organisations should take up the question of Caesarian operations with the Indian Medical Council and ensure that patients are not unduly fleeced or are physically harmed beyond repair.

Rama's 'Wives'

October should have been an unhappy month for Rama Bhaktas if not for the Lord Himself. First came the report from a village near Ghaziabad (near Delhi) that the man who played Ravana gave such a thrashing to Rama on the stage that the latter, instead of being acclaimed the victor, had to be hospitalised. In Delhi, the actors in a Ramayana ballet backed out at the last minute owing to a wage dispute. On top of these reports, came a British professor's finding that Rama had many wives. We shall know more about Dr.

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J.L. Brockington's mind and the 'treasure' it has unearthed when his book 'Righteous Rama' is published. Dr. Brockington relies for his discovery about Rama's wives on Sita's soliloquy in Ashoka Vana and Manthara's speech persuading Kaikeyi to change her mood from one of joy to sorrow and despair.

It is not known to which recension of the Ramayana of Valmiki that Dr. Brockington owes his discovery. As far as I could see the standard text used by the commentators does not contain the passages referred to by Dr. Brockington. For most of us, I believe, Sita's statement to Hanuman is sufficient: "Neither father nor mother nor anyone else is dearer to him or even as dear as myself; and only so long should I wish to live, O messenger, as I hear news of my beloved." (न चास्य माता न पिता etc. Sarga 36, Sloka 30) Any number of Brockingtons cannot detract our devotion to Rama, the Righteousness Incarnate, of 'one word, one arrow and one wife.' □□□

A poet, or creator, is a person who puts things together, not as a watchmaker steel, or a shoemaker leather, but who puts life into them. —'Modern Painters', Ruskin

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USHA AND ANIRUDDHA

AMBIKA CHARAN DAS

Act V—Scene 6

Scene: Battlefield. Enters the three-headed monster 'Siva Jwara"

Siva Jwara: I am the three-headed monster Siva Jwara created by Siva to annihilate in the great army of Vrishnis from Dwarka. Let me move unobstructed and deal death to the entire army of the powerful Krishna. Yonder I see one like me rushing towards me. From his appearance, I infer, he is "Vishnu Jwara."

(Vishnu Jwara rushes towards Siva Jwara and grapples with him in savage fury).

Vishnu Jwara: I am Vishnu Jwara created by Vishnu to spread pestilence in Bana's army. You Siva Jwara! I shall break your bones and strangle you to death. If you want to save yourself, surrender and get away.

Siva Jwara: O Vishnu Jwara, I release all your men from my sway, and crave mercy of your Lord Krishna. Krishna is lord and protector of the universe. I pray, release me, spare my life.

(Vishnu Jwara releases his grip. Krishna comes on the scene).

Krishna: O, Siva Jwara, I am pleased with your prayers.

Siva Jwara: Victory to thee, I shall remain your slave. (Siva Jwara goes away. Then Krishna sees Bana rushing towards the field in a big chariot.)

Bana: If you are a real warrior face me today. I shall either kill you or be killed by you.

Krishna: Even with your one thousand hands you could not stand against my shafts. You ran away like a base coward. I have cut off many of your arms and today I shall get rid of the rest.

(Krishna cuts off Bana's remaining arms, leaving only four of them. Suddenly Lord Siva appears before Krishna).

Siva: Hari, this Bana is my most devoted follower. His father was Bali who gave the whole world to you. His grandfather, Prahlada, was your life-

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ong devotee. Born in the ynasty of great Asuras, he deserves your protection and compassion. Further, he is the father-in-law to your grandson.

Krishna: I always remember Prahlada's devotion to me, in spite of all obstacles placed before him. Bana is his progeny and hence dear to me. I only wanted to curb his pride and make him feel the power of gods.

Siva: You have cut off his hands leaving only four. These four hands, let him keep now.

Krishna: I honour your words. Bana is free and safe.

Siva to Bana: O great Bana, you are good and righteous. I am happy that Krishna spared your life. Understand now that we are one. The ignorant think that we are different. Now learn the truth and bow to Him.

Bana to Krishna: O great Lord, forgive me, I was ignorant. Considering you a mortal, I fought with you. I have bound your grandson and confined him to the prison. Now I feel fortunate in having him as my son-in-law.

Act V Scene 7

Scene: Bana's Palace (Usha and Aniruddha about to depart from Shonitapura. They are sitting in a golden chariot as bride and bridegroom)

Bana: Dear child, you are now Aniruddha's bride, No prince in the world can equal him in valour. Be a worthy bride

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to the noble Aniruddha.

Krishna: Great Bana, we came as your enemies but we are going back as friends, allies and kin.

Siva, Parvati, Ganesha and Skanda appear before the chariot — holding their hands in a gesture of benediction.

Siva: Let your immortal love be sung in the world as the unsullied love of two ideal lovers.

Chitralekha: Dear Usha, we have lived together as inseparable friends. Now you go away to the famous Dwarka. Though I am sad at your departure, I am glad that you have Aniruddha for your husband. May the gods guide all your actions and shower all happiness on you!

Balarama: (giving command for the homeward march): Let Aniruddha's chariot go in front so that all may see my valiant grandson. The next one will carry Krishna and me. Satyaki and Pradyumna will follow us. Next our elephants, chariot and cavalry. The infantry must march last in the rear. Some swift messengers must go on horse and arrange for welcome arches.

(The chariots and the army move forward and the soldiers about 'Long Live Usha and Aniruddha.')

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Thulabharam : Devotees pray for favours from the Lord and in return vow to gift to the temple articles such as sugar, fruits, milk, butter etc. equal to their body weight.

Annaprasanam : The child is fed for the first time with the rice offered to the Lord.

Marriage : The couple exchange garlands and rings from the Kalyanamandapam in front of the temple for a happy married life.

Krishnanattam : The story of Lord Sri Krishna in Sanskrit depicted in a series of eight separate dance dramas.

Accommodation for Pilgrims : Devaswom 'Panchajanyam' Rest House having 105 rooms. Rate : Double Room Rs. 30/-. Family suite Rs. 60/-, Devaswom Satram having 114 rooms. Rate: Single room Rs. 10/-, Double room Rs. 20/-, Rooms having 3 beds Rs. 25/-, 4 beds Rs. 30/-, 5 beds Rs. 40/-.

Free Satram : Service charge Re. 1/-. Clock Rooms-cum-comfort station Re. 0.50. Prasada Oottu (Free food to 150 pilgrims) is given by Devaswom daily. In addition, poor feeding is also done daily.

Important Festivals :

Ashtami Rohini : Birth day of Sri Krishna (August—September.)

Guruvayur Ekadasi (December) : The Ekadasi celebrations begin 30 days in advance. Chembai Music Festival is conducted during the last four days of the Festival.

Annual Utsavam (February & March) : The most remarkable features of the 10-day festival are Anayottam (Elephant race) on the inaugural day, the grand Utsavabali on the eighth, the Pallivetta on the ninth and the Arattu on the final day.

Elephant Camp at Punnathurkotta : The Devaswom is maintaining 36 elephants of its own. The elephants are stationed at Punnathurkotta, 4 K.M. from Guruvayur. Pilgrims are permitted to visit the place and see the elephants.

General : The administration, control and management of the temple are vested in the Guruvayur Devaswom Managing Committee constituted under the Guruvayur Devaswom Act. 1978.

Administrator, Guruvayur Devaswom,
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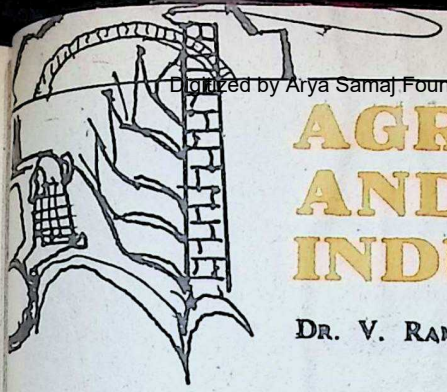

AGRICULTURE AND INDUSTRY

DR. V. RAMACHANDRAN

CROPS are dependent on the seasons in several parts of he country, particularly in the rid and semi-arid areas. If there e irrigation facilities, it helps natters in that at least one of he basic inputs is available. But the farmer has to be made ware of soil fertility, the partiular seeds which would yield he maximum in return, the omposition and quantum of ertilisers to be used, the specic pest control measures, the se of equipment for the diffeent operations, the corp pattern for rotational cultiva'ion, he knowledge of cooperative elling and a host of other releant subjects, so that he might ncrease his income by following hese practices. Needless to say hat the small farmer may not e in a position to afford the arious inputs and hence service centres should be made availble in different parts of the ountry. Further agronomical practices have to e transferred from the lab and xperimental stations to the fields of the farmers.

The extension workers have to play an important part in this exercise. Since they cannot be experts in every subject, they have to involve the different specialists to come together for operational purposes in the field, even as one in management talks about multi-disciplinary approach to the solving of problems. Two characteristics are important in the relationship between the specialist and the farmer: the ability of the scientist and the technologist to talk in terms of the language of the farmer and being in a position to solve the problems as they exist in reality. There are several constraints for the farmer to adopt improved practices, primarily related to finance and also because of caste equations in a village. Beside the factors mentioned earlier by way of inputs, in the irrigated areas, careful usage of water would be important, whilst in the rainfed areas conservation of water would be crucial. Instead of becoming

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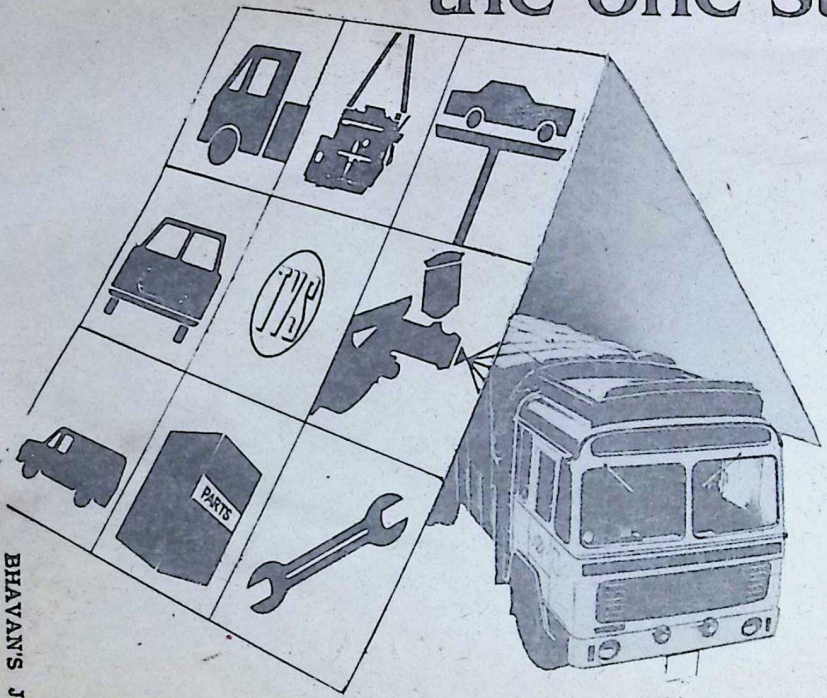

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fatalistic there is much that a farmer can do in spite of adverse circumstances through cooperative activities. Hence the brightest and the young should be encouraged to give the much needed leadership in the country side.

Those involved in projects involving irrigation, should be given training in PERT and related techniques, so that projects are completed on time. There have been many cases of cost over-runs. Besides, there have been complaints regarding the construction of canals in some regions, in that the lining of the walls of the canals has been improperly and inadequately done, resulting in fertile areas becoming non-usable because of seepage. The chief executives in the Command areas should have the initiative to see that water is used as extremely as possible to irrigate the lands. There would be the tendency for those owning properties near the heads of canals to corner more of water, not leaving much for the tail-enders in terms of locale of their lands, in that they are farther away.

Management of Industry

We have deliberately kept the discussion on management of industries to a later stage in this article, for the reason that in the last three decades, there have been considerable efforts made for the education of managers in industry. There are several institutions concerned with the training of managers, supervisors and even workers. There are a number of management/productivity techniques available and these are growing in number and also in sophistication. The techniques relate to funtional areas such as production, finance, marketing, personnel and in the field of general management. Understanding of the techniques and their relevant applicability is useful.

There is considerable science in management, but at the same time management is an art; the art some times is more important. It is possible that with the help of computers, one could get information quickly and even the alternatives to the solving of a particular problem, but these have to be assessed in terms of their possible effect on the morale of the employees and profitability of the undertaking. Computers can never think of the human effect of a decision. In the final analysis, management will have to take a decision and cannot buck it and will have to take the consequences.

There are some managers who cannot take decisions and vacillate, till the problem has been sorted out because of the eggress of time or a crisis situa-

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n comes to prevail where a cision is forced with what- er consequences. The per- nality of the manager counts much in decision-making at appropriate times and in the ting of results; the way he is e to make a group which cels in performance as a team. nagement education is predi- ed in the belief that no one born a manager, most people be trained to become pass- e managers.

The chief characteristic of a nager is that he thinks in ns of planning, organising, rdination and control. He s down the target for himself others. Apart from self-dis- line, he is good in communi- on and human relations.

Problems can arise when the lities are not used to their ximum capacity or the main- ance has been poor or the terials management has not n exercised properly raising inventory cost or the union- nagement relations are not dial. One could mention ny other such factors which ibit productivity. It would be y not to use the various pro- ctivity techniques.

Without going into the details, could say that the produc- ty in our industries is gene- y low, because of multi- e of factors. To mention, a few, there is not enough egation of authority at the various levels. Secondly, participative style of working is not there. Thirdly, unions more often than not take antagonistic postures and are not genuinely interested in productivity.

One could talk in terms of management in several other sectors like hospitals, transportation etc. Management is required wherever human beings join together for the achievement of some goals. There are two areas which have to be tackled on the basis of a war footing: one is the population control, and the other abolition of poverty. Both these tasks call for managerial skills of a high order. Population control should start in the minds of people, and hence imaginative publicity using the modern media of communication should be followed. Poverty has to be tackled through employment guarantee schemes, but more than that, it is a challenge for the government to infuse into the people a sense of liberation from the age old apathy and to get them to do some thing by way of their taking initiative for their destinies. The management of the country calls for the use of techniques which would alter the age-old thinking of the people in terms of caste, religion, language etc. in tune with the requirements of the present for making a strong united India.

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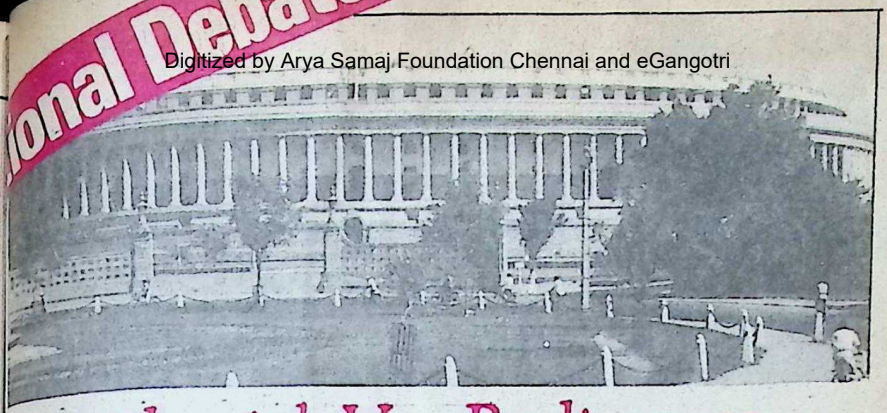

Presidential Vs. Parliamentary Form of Democracy

PROF. MADHU DANDAVATE

I have been interested in this oject for the last several years d have tried to study from proceedings of the Con- tuent Assembly the exact in- tions and expectations of the mbers in framing the Consti- ion. Dr. Ambedkar had warn- that if we continue to deny uality in economic and social e, we would be putting our litical democracy in peril. his was an important warning a person who was not merely Professor of Constitutional w, but also a social scientist d reformer.

In discussing this experiment democracy and its future, must bear in mind three en- ies viz. the people, the Parlia- ent and the judiciary and the -relationship of these three. Is ere any need to change this co-relationship? Is there con- frontation between these and has this confrontation created any constraints? That is to my mind is a crucial question. In my opinion, there is no need for any such confrontation if the politicians, the Parliament, members of the judiciary and leaders of public opinion understand the position envisaged for the people, the Parliament and the Judiciary by the Constitution.

The question is often raised about the relative supremacy and sovereignty of these three elements. There can be no doubt that sovereignty resides in the people and the Parliament as their representative is sup- reme. The Parliament has the right to amend the Constitution; the Supreme Court has the right to decide whether the laws

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amed by the Parliament are thin the four corners of the nstitution. When one of the rties tries to encroach on the isdiction of the other, it leads confrontation; and during past few years, we have tried go from one extreme to an- er and this has created con- ntation. There are three nificant cases decided by the preme Court viz. (1) The nkari Prasad case (2) The jan Singh case, (3) The aknath case.

All these arose not out of damental rights of the peo- but out of relationship bet- n property rights and the ective Principles. In the first cases viz. the Shankari sad case and the Sajjan Singh e, the question was the rela- ship beween Article 368 and cle 31(2) of the Constitution. question raised by this case whether Article 13(2) of Constitution was a controll- clause of Article 368 under ch amendments are carried In the Golaknath case, we t to one extreme in the ter of interpretation. In the nkari Prasad case we tried to id both the extremes. It did go to the extent of saying Article 13(2) controls icle 368. It upheld the power he Parliament to amend any of the Constitution, but at same time put a rider which ery important. It amounted to saying that while the Parliament can amend the Constitution, it cannot touch the basic structure of the Constitution or cannot destroy the Constitution. Parliament which is the product of the Constitution, cannot destroy its creator. Of course, the Shankari Prasad case did not list out precisely the basic features of the Constitution.

If we interpret Article 368 to mean that the Parliament can carry out any amendment, it could lead to a situation where a Parliament with a brute majority of one party can pass an amendment that this will be the last amendment and that there cannot be any further amendment of the Constitution or it can convert a secular state into a theocratic state or you can destroy the federal structure guaranteed by the Constitution. Obviously, you cannot do this under an article which is part and parcel of the Constitution. In the Keshavanand Bharati case the Supreme Court really restored the balance between the two extreme positions.

So long as there is a free and independent judiciary, the Shankari Prasad case judgment will not be touched, but I am afraid those who want to change the basic structure of the Constitution, may try to do so by packing the judiciary with what are called committed judges. Com-

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ted judges are those who are because of their participation in
d that if you are not com- the social reform movements
ted you will be omitted. At and the like, have better politi-
sent,* the ruling party does cal consciousness than even
have two-thirds majority some political scientists.
d that is why amendments of
Constitution cannot go Third, we must have fair and
ough in one of the houses, free elections which are not in-
this may be secured by 1984 fluenced by power of money or
provoking political defection. muscle and similar other factors.
th this majority and courts
ked with committed judges, Fourth, we must have an
s quite possible to reverse the electoral system by which the
dict in Shankari Prasad imbalance between votes and
e. That is the threat which seats will be eliminated and
must be aware of. under which some amount of
talent can be inducted into the
When people talk of deficiency legislature. Between 1951 and
Parliamentary democracy, 1971, the ruling party got a
often take an ideal Presi- majority of seats, but a minority
tial system and compare it of votes.
an inadequate Parliamen-
democracy, which is not a *One particular innovation*
ect comparison. In mathe- *which I would like to make is*
ics, we call it a comparison *the West German electoral*
dissimilar entities. As in *system under which in addition*
hematics, we should not *to single member constituencies*
w such comparison even in *like ours, there is also some*
tics. *weightage for the percentage of*
votes secured by each political
here are, however, certain *party which is allowed to nomi-*
equacies in our present *nate persons in proportion to*
iamentary system. First, we *this percentage of votes. They*
t have well defined political *can choose people of talent*
ies based on concrete pro- *against these posts. We can cer-*
mmes and ideologies. *certainly try this kind of system.*
cond, we must have a con-
us and vigilant electorate. The role of Governors in our
cannot have universal Constitution also needs some
chise with universal igno- consideration. The strength of
e — by ignorance I do not political parties in legislature
n ignorance of text book should be tested on the floor of
wledge. There are many the legislature and not in the
ple who are illiterate, but cosy chamber of Governor. But
for that we shall have to have
Governors moulded in a diffe-

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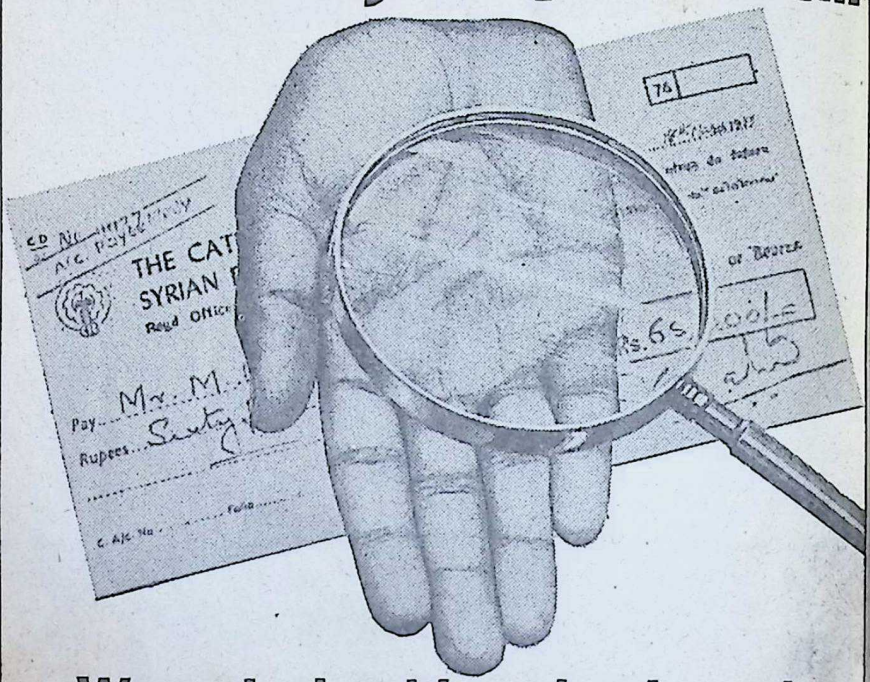
We don't just predict....



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ent manner. They cannot be persons who have been rejected or defeated in elections. The Governors' appointments should be subject to ratification by the Parliament.

In conclusion, I would say that we should take into account the socio-economic aspects, the political aspects and democratic life and the need for electoral reforms. Then only will it be possible for us to ensure a right future for democracy in this country.

*(*Speech at the Colloquium held on April 10, 1982 in Bombay under the auspices of the Indian Institute of Public Administration).*

RAMAYANA—THE LIVING EPIC

I am afraid I am no scholar and my knowledge of Sanskrit is exceedingly meagre. But it does not require a knowledge of Sanskrit, desirable as that is, to admire the Ramayana, the great epic of our race, which has moulded the thoughts and emotions of uncounted generations of people in India during past ages. From the peasant in the field and the worker in the factory to high-brow and the scholar, the story of Rama and Sita has been a living one.

—Jawaharlal Nehru

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BHAVAN MOURNS SMT. INDIRA GANDHI

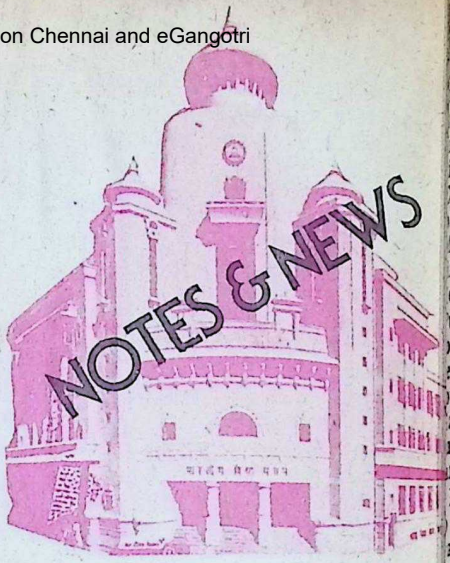
The Bharatiya Vidya Bhavan mourned Smt. Indira Gandhi at a solemn prayer meeting held in Bombay on Sunday, Nov. 11, 1984.

The function also marked the beginning of a five-day religious discourse by Sant Keshavdas, Founder of Vishwa Shanti Ashrama, in memory of the late Prime Minister.

"In her martyrdom, let us give the quietus to all separatist tendencies," said Shri J. H. Doshi, Bhavan's Honorary Secretary, who moved the condolence resolution.

A petrified world had seen the swiftness with which the people of India had chosen to the office of the Prime Minister one endowed with all the poise and dignity demanded by that office. This augured well for the future of the country, Shri Doshi said.

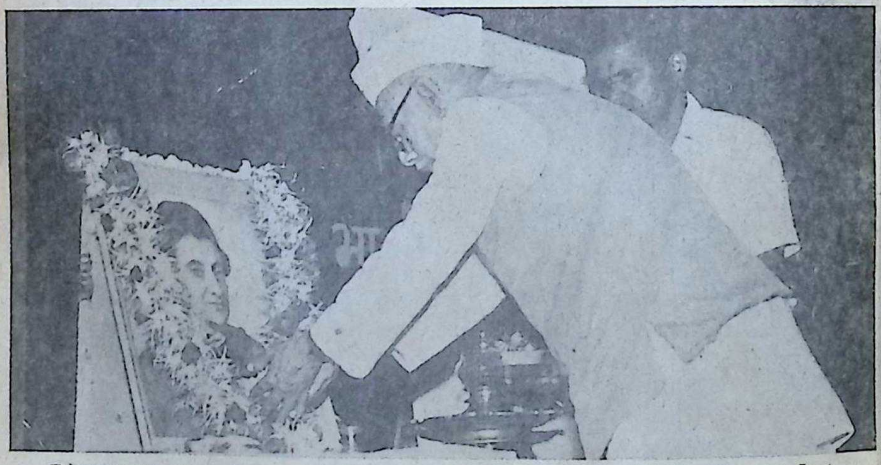
Following is the full text of the condolence resolution.



CONDOLENCE RESOLUTION

The Bharatiya Vidya Bhavan deeply mourns the tragic demise of India's beloved Prime Minister, Smt. Indira Gandhi.

The Bhavan deplores the insane and dastardly assassination.



Bhavan's Trustee and Honorary Treasurer, Shri Charandas Megji, garlanding the portrait of Smt. Indira Gandhi

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In laying down her life for the ause of the unity and integrity f our motherland, Indiraji pas- es into history as one of our mmortal martyrs. She has sanc- ified the great ideal of Indian ulture "Sarva Dharma Sama- hava" — the ideal for which Mahatma Gandhi paid with his fe — with her blood. It is in- eed, a tragic irony that in this unyabhoomi, where the fol- owers of all the world's great eligions live in brotherhood, ove and harmony, both Mahatma andhi and Indira Gandhi have ad to fall victims of religious naticism.

Indiraji devoted her entire life the service of the nation. She as a leader of great courage d total dedication, whose adership was as invaluable in nes of peace as it was inspir- g in times of war. While seek- g peace in a tension-torn orld, she unremittingly worked r the progress of her country. s the leader of Non-Aligned ovement, not only did she fill e office of chairperson with ique distinction, but also be- me the authentic voice of the uninvolved. Hardly has there ever been in living memory such a vast and distinguished congre- gation as the one which assem- bled in Delhi to pay homage to one who so much loved her country and countrymen and whom they, in turn, revered as the symbol of resurgent India and its rich cultural heritage.

Shri J. H. Doshi moving the condolence resolution

Like her illustrious father Pandit Jawaharlalji, Indiraji al- ways took a motherly interest in the work of the Bhavan. Again, like Panditji, she was a lover of books and found relaxation in reading wholesome literature. Only a month before her tragic death, she released Bhavan's latest publication: Brahma Jnana and the Bhagvad Gita by Shri Paramanandabhai Patel at a function in Delhi, and on Sep- tember 26, 1984, on the occasion of the inauguration of Bhavan's "Jawaharlal Nehru Academy of Languages" in London, she sent a touching message of blessings to us in London through the Indian High Commissioner there.

It was at her suggestion, in 1971, that the Bhavan went in for variety in the covers of the paper backs published under its Book University series.

Indiraji is no more. But her vision of a united and strong India will continue to inspire us and the generation to come.

Along with millions of our countrymen, the Bhavan deeply mourns Indiraji's death, prays for eternal peace for her soul and rededicates itself to the ideals for which she lived and died.

We prayerfully invoke the grace of God to give all our fellow citizens solace and strength, especially to our new Prime Minister, Shri Rajiv

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Gandhi, on whose young shoulders has fallen the burden of carrying the nation forward and completing the nation-building tasks left unfinished by Indiraji.

India is the largest democracy in the world. Violence and politics of assassination have no place in a democracy. India's democratic traditions are several centuries old. The cowardly aberrations of a few misguided fanatics would not affect our deep-rooted democratic foundations. We are confident that the Indian nation would emerge more united and much more stronger out of this traumatic agnipariksha.

Earlier Shri Charandas Megji, Trustee and Honorary Treasurer of the Bhavan, Sant Keshavdas, Shri S. Ramakrishnan and others garlanded the portrait of Smt. Indira Gandhi.

Sant Keshavdas

The function began with Bhavan's Sarvadharma prayers following which Acharya Bhaishankar Purohit chanted Adi Shankaracharya's Nirvana Shatkam.

PANDIT V. N. BHATKHANDE SANGEET MAHOTSAV — 1984

BHAVAN'S Bharatiya Sangeet and Nartan Shikshapeeth celebrated in Bombay the 48th Bhatkhande Sangeet Mahotsav from September 14, 1984.

The programme began with "Prashasti Gaan" by Sangeet Shikshapeeth's choral group of 20 voices. The song was written, composed and conducted by Shri Dinker Kaikini, Principal of the Shikshapeeth.

Thakur Jaidev Singh in his inaugural address summarised Pt. Bhatkhande's life and his great contribution to Indian music. He was introduced by Shri K. G. Ginde, Principal of Shreevallabh Sangeetalaya, Sion, Bombay.

Among the artistes who participated in the conference were: Shri Rajeev Taranath (Sarod recital), Shri Channulal Misra (Khyal & Thumri Gaayan), Shri Ramji Upadhyaya (Pakhawaj solo), Shri Irshad Khan (Sur Bahar & Sitar recital), Shri C. R. Vyas (Khayal Gaayan), Shri Omprakash Chaurasia (Santoor Vadan) and Smt. Malini Rajurkar (Khayal & Tappa Gaayan).

RAMAKRISHNA MISSION, KHAR TO RAISE HOSPITAL BEDS

THE Bombay Centre of the Ramakrishna Mission in Khar will be shortly completing 60 years of its service to the people of Bombay.

As part of the celebrations, it is proposed to increase the number of beds in the Khar hospital to 55 from 22, modernise the operation theatre and hospital equipment and build quarters

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the medical staff at an esti-
ted cost of Rs. 60 lakhs.
The hospital gives its services
e of cost or at a low cost to
e needy. Therefore, while it
nnot raise the hospital charges
square up the increasing ex-
nses, it has to periodically in-
ease the emoluments of its
id staff according to the exist-
laws of the land.

Swami Mumukshananda, Vice-
esident, Ramakrishna Mission,
ar (West), Bombay-400 052
el. No. 532442), Shri J. C.
ah, President, and Shri C. A.
hta, Secretary, have jointly
pealed to all benevolent per-
s, trusts companies and insti-
ions for generous donations
ich are exempt from income-
under Section 80-G of the
ome-Tax Act, 1961.

NOR'S DAY OF KILPAUK NTAL HEALTH INSTITUTE

E Institute of Mental Health,
pauk, Madras, will soon have
separate neurology depart-
nt and other specialised medi-
sections.

Speaking at the 'Donors Day' at the Institute, Dr. H. V. Hande, State Health Minister, said on September 12 that the late K. Santhanam, former Union Minister, had bequeathed Rs. 21,000 to construct a Visitors' Shed at the Institute in memory of his son, the late K. S. Srinivasan who was undergoing treatment at the hospital in the 1960s.

Shri N. S. Varadachari, freedom fighter, presented the cheque for Rs. 21,000 to Dr. Hande.

Dr. (Mrs.) Lalitha Kameswaran, Director of Medical Education, said the institute, one of the oldest in Asia, had been doing excellent services.

Shri K. S. Ramanujam, another son of Shri Santhanam said his brother who showed promise of extraordinary achievements had been suffering from mental illness for over 20 years and the donation was an attempt by his father to express his deep debt of gratitude to the Institute.

□□□

Greatness in art (as assuredly in all things, but more distinctly in this than in most of them) is not a teachable nor gainable thing, but the expression of the mind of a God-made great man; that teach or preach, or labour as you will, everlasting difference is set between one man's capacity and another's; and that this God-given supremacy is the priceless thing, always just as rare in the world at one time as another.

—John Ruskin, "Modern Painters"

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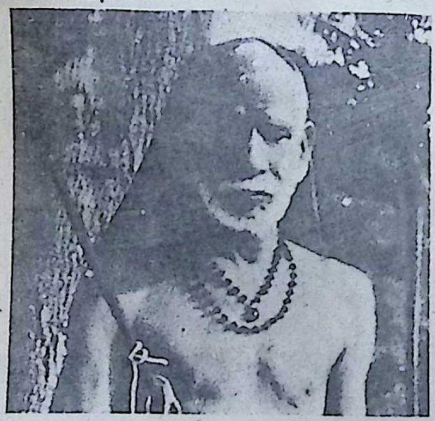
1. **THE HOLY ADVENT** By R. Sankaranarayanan, Bhavani Book Centre, Madras-33, pp. 116, Price: Rs. 9.
2. **THE VOICE OF DIVINITY** — Part II. Translated from Tamil by R. Sankaranarayanan, Vanathi Pathippakam, Madras-17, pp. 154, Price: Rs. 12.

THE HOLY ADVENT is an absorbing account of the life of His Holiness Jagadguru Sri Chandrasekharendra Saraswati, the senior sage of Kanchi Kamakoti Pitham, published to commemorate the platinum jubilee (75th anniversary) of his ascension to the Pitha, in 1982.

His Holiness became the 68th Sankaracharya of Kanchi when he was but a school boy of thirteen. After assiduous self-training, preparations and study under distinguished scholars he assumed the responsibilities of the office as the Head of the Matha at the age of 21. He undertook extensive tours of the country on bare foot, meeting all kinds of people, blessing them and propagating Vedic culture.



The World of Books

For over six decades His Holiness adorned the spiritual throne of the Kanchi Pitha before entrusting it to his illustrious successor His Holiness Sri Jayendra Saraswati. Today, he is a living example of **Jivan Mukta** and as Shri Lakshmi Narasimha Shastri in his preface writes: "His frame, corporally so fragile but radiating an aura of spiritual glory, looks as if some sages like Yajnavalkya or Jada Bharata had stepped out of the pages of the Upanishads and Puranas".

The author who had been blessed to be near the sage for long years shares with the reader the abundant grace and kindness to be received from His Holiness.

THE VOICE OF DIVINITY is the English translation of the Acharya's discourses, delivered on several occasions. Daivathin Kural (Volume I) which formed the collected sayings of the sage in Tamil was translated into English for the benefit of those who do not know Tamil. It was published under the title, "The Voice of Divinity, Part I". The treasure of wisdom was well received, and encouraged by this volume, **Vanathi Pathippakam** brought out the present Part II of the Voice of Divinity.

There are few subjects which the Paramacharya has not touched. The following passage at once reveals the purport and effectiveness of the sage's sayings:

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"In the olden days, they used dung not only for worship but ignite their ovens by setting e to the rubbish and the dried w-dung cakes. During the iny season, they would find it ry difficult to do so. Even if a w sparks of fire come out of em they would fan them assiously and would then succeed their attempts. In the same anner, the sparks of "Sanatana harma" still aglow with and tained by at least a few noble uls have to be spread by doing equate propaganda."

—K. R. Vaidyanathan

I PADMA THANTHRA PRAOGAM compiled by Sri Varadaguru, Part I and Part II, edited and published by Sri T. Srinivasan, Archakar, Sri Vedanta Desikar Devasthanam, Mylapore, Madras-4. Printed at Sri Raghavasimham Press, 15 Alandur Road, Saidapet, Madras-15 with the Financial Assistance of Tirumala Tirupati Devasthanam, Pp. 8 + 192 (Part I) and 22 + 132 Part II), Price: Rs. 20.

E omnipotent Lord incartes in various yugas as Rama, ishna &c for the protection of votees in accordance with the actice followed in the respece yugas. In the Kali yuga too, o main forms of worship have en prescribed — one the Vaianasa detailed by sage Vikhasa and the other Panchana, by the all-knowing Lord sudeva Himself.

It may be mentioned that elarate forms of worship tend to eate physical discipline which ght, ultimately, to lead to ntal discipline which elevates n to the highest goal of life. In this nice book Sri Vasuvaguru lays down the procedure not only for worship but the elaborate rules pertaining to a temple viz., the selection of the site, procurement of earth, the form of the pillar and several other items. The book is embellished by a beautiful chart — 'The Navapadmamandalam' describing in detail the decorative pattern of the floral designs to be made with coloured flour.

The first part of the book deals with the rituals and symbols connected with worship while the second part deals with the Prayaschitta or procedure for expiration or acts of commission and omission that may occur during the performance of worship, which in the modern context is perhaps very relevant. This second part has been taken from the Padma Samhita and the Paramesvara Samhita.

In the closing chapters of the book the author quotes from the Markandeyasamhita regarding the Pranayakalaha (mock quarrel) between Lakshmi and Vishnu. This has been translated into Tamil. The very last chapter is in Tamil with many quotations in Sanskrit.

This is a very useful book providing a fund of information for anyone wishing to take up the study of ritual worship in detail and a veritable boon to any Archaka who wishes to have elucidation on worship pertaining to Vaishnava temples in particular.

The book has been well got up and reasonably priced and will be an embellishment to any Sanskrit library.

"FIVE UPANISHADS" with English translation and notes by Vedanta Vidvan Dr. N. S. Anantharangachar, Bangalore,

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rinted by Sri Sadhana Printing Press, Malleswaram, Bangalore-3, published with he financial assistance of Tirumala Tirupati Devasthanams, pp. 222, Price: Rs. 15.

E Upanishads constitute the imate in all worth while rning. The word is derived m two parts Upa meaning r and Nishad meaning sea- In other words it is an esoic learning acquired by the ciple who is seated close to preceptor. It is the part of Veda which deals with intelual training. Though the anishads are many the prinal ones are ten in number de up of the Isa, Prasna, na, Katha, Mundaka, Mankya, Taittiriya, Aitareya, Briaranyaka and Chhandogya. ese can be assumed to be the ncipal ones because the great sankara has written comntaries only on these. This k contains the text and nslation with commentary by author on the first five of se Upanishads.

Books Reviewed by
G. R. Mani Aiyar

In his preface the author es in lucid language a very ef account of the subject tter dealt with in the body of h of these Upanishads. The nslation of the text and the tes thereon are good. However reviewer would like to add t there are several translans of the same available and nce the work cannot be said have added substantially to ese.

THE SIMILES OF KALIDASA Compiled by Sri N. V. Nayudu, Published by The Shanti Trust, Dasa Naicken Palayam, Pollachi-638202, printed at Hindi Prachar Press, Madras-17, pp. 90, Price not mentioned.

THE similes of Kalidasa are too numerous to be discussed in the compass of a book of this size but the author of this, while very modestly not claiming any originality or scholarship in Sanskrit, has done a very good job of culling all the material for compiling this very useful book. The introduction to the book dealing with the structure of the simile is well written with profuse quotations.

The similes are arranged under the following heads — Public Administration, War, Language, Nature, Animals, Children, Women, Love and Others. This is followed by two appendices — the first giving the source of the simile and the second mentioning the objects of comparison.

Though the author gives an explanation for each of the items enumerated he has not given a translation of the same, which would have been of greater benefit to the reader. The book is very useful all the same and well got up.

(A Tamil rendering of the same has also been sent for review but being just a translation of the English edition it is not reviewed separately).

KALIDASA KAVYA-SOURABHAM Composed by Vidvan Kandavilli Suryanarayana Sastri, printed at Vijayalakshmi Printing Press, Bhatnavilli village, Amalapur

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Taluk, East Godavari Dist., A.P., pp. 105, Price: Rs. 6.

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THIS very useful book on Kalidasa literature touches every aspect of the great poet's works. Kalidasa's greatness is admitted on all hands and though his literary output did not equal that of his western counterpart, William Shakespeare, the quality of his work is indeed superb. To read Kalidasa, whether it is his poetry or his drama is to go through a very rewarding experience. No wonder that the great German poet Goethe was enthralled by Kalidasa's Sakuntala and burst forth ecstatically referring to Sakuntala as the sole combination of Earth and Heaven.

The writer, quite appropriately, starts with the appreciation of Kalidasa's similes. The well known saying 'Upama Kalidasasya' is the heading given to this chapter. The writer, in the next chapter, goes on to explain how the poet got the appellation 'Deepashikha' by virtue of his beautiful simile at the time of Indumati's svayamvara. This is followed by chapters which deal with Kalidasa's description of nature, his views on social welfare, his scientific and spiritual knowledge etc.

To give, in a nutshell, the appropriate quotations from the various works of Kalidasa, relevant to each of the topics mentioned is indeed a formidable task and the writer has done ample justice to this.

At the same time the reviewer cannot help feeling that owing to its being written in Sanskrit — a language which only a few can understand or appreciate — it cannot be enjoyed by many, who, while being lovers of Sanskrit do not posses the requisite qualification to read a book written in Sanskrit. This perhaps is the greatest tragedy of Sanskrit. Even a student who takes up the study of Sanskrit at the post graduate level learns more about the language than the language itself.

But to those who study in Pathasalas in the time honoured methods — their number is dwindling — the book will be a boon. This book will be an embellishment to any Sanskrit library. A translation of this book would be of greater benefit to readers.

An excellent work very moderately priced.

SURABHI: Sreekrishna Sarma Felicitation Volume, Sri Venkateswara University, Tirupati.

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—V.S.

MALAYALAM

AIRALI-VIDHEYAN — RAMA VARMA APPAN TAMPURAN (Biography) by Dr. K. T. Rama Varma; Published by Daksina Books, Sukapuram, Edapal, Kerala, 1983. Pages: 364 VIII 4 Photographs. Price: Rs. 60/-.

MONG the literary figures of Indian languages, Appan mpuran occupies a unique sition. Though he was a nce of the erstwhile Cochin ate, he eschewed all luxury d led a life of the strictest sterity. His ideal in life was e service of the common man. the founder president of the vekodayam Samajam of Tri-ur, an association formed to opagate the ideals of Swami ivekananda, and its the mana-r of the schools run by it for years, the founder-president Samasta Kerala Sahitya rishat, the managing director eraliya Ayurveda Samajam, e managing director of Man-gatodayam Publishing Company, one of the founders of the Sri Ramakrishna Ashrama at Trichur and the manager of the school attached to it, and the editor of various literary magazines, he relentlessly drove himself towards the realisation of this ideal.

But now-a-days he is remembered primarily as a literary figure. His majestic prose style, as evidence in works like **Bhutarayar**, a historical romance, **Bhaskara Menon**, the first detective novel in Malayalam, **Samghakkali, Mangalamala** etc., is without parallel in Malayalam. As such, Appan Tampuran's biography ought to be of interest to everybody who is interested in the cultural history of Kerala.

The author of the book, who is a grand-nephew of Appan Tampuran and a well-known Malayalam writer, has taken great pains in collecting and organizing the material for the biography. He has collected all the references relating to Appan Tampuran from old books and journals and has personally interviewed almost everybody still alive, who knew him personally.

Vivid descriptions of interesting incidents relating to various phases of Appan Tampuran's life, quotations from old letters, reminiscences, speeches and diaries, brief reviews of his literary works, all give the book the character of the most comprehensive biography that has ever appeared in Malayalam. The author deserves the thanks of the reading public of Kerala for his monumental effort.

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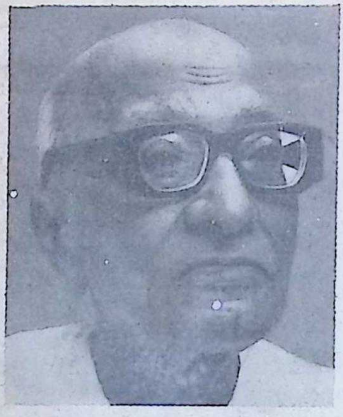

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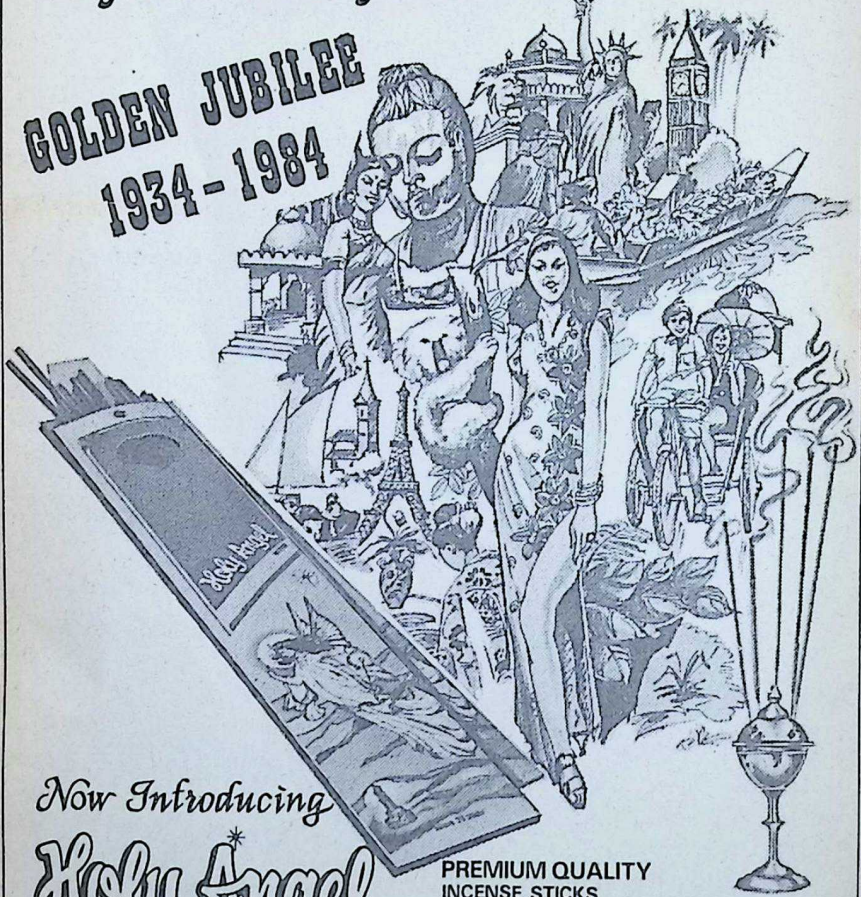

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आ नो भद्राः क्रतवो यन्तु विश्वतः
A no bhadrāḥ kratavo yantu viśvataḥ
Let noble thoughts come to us from every sid
Rigveda 1-89-

PRAYER

सरसिजनयने सशङ्खचक्रे
मुरभिदि मा विरमस्व चित्तरन्तुम् ।
सुखतरमपरं न जातु जाने
हरिचरणस्मरणामृतेन तुल्यम् ॥

O Mind! refrain not from delight ing in the lotus-eyed Lord, arme with conch and discus, the destroye of demon Mura. Anything more happ I never knew; nor anything equal t the nectar of the thought of the fee of Lord Hari.

—Kulasekhara: The Mukundamal

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WE MOURN

THE Bharatiya Vidya Bhavan lips its flag in memory of hri Yashwantrao Chavan, a reat son of Mother India, who assed away in Delhi on Nov- ember 25, 1984.

True to his name, Shri Chavan on 'Yashas' or fame by virtue f his dedication to the cause of reedom and development of the ation. He rose to great heights f statesmanship when called up- n by Jawaharlal Nehru to andle the difficult Defence ortfolio in 1962 in the wake of he Chinese aggression.

At 41 he became the youngest hief Minister to head a State, nd he had the added distinction of becoming the first Chief Minister of Maharashtra. His administrative abilities were seen to advantage when he was the Chief Minister as well as the Union Minister in charge of Home and External Affairs, Defence and Finance.

As an outstanding national leader, his place is secure in the country's history.

One of the future issues of the Bhavan's Journal will be devoted to the many-sided personality of Shri Chavan. The issue will carry special articles on him by eminent men who knew him intimately.

□□□

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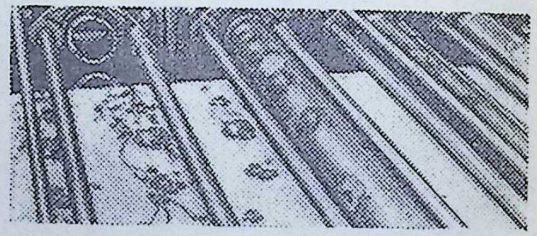

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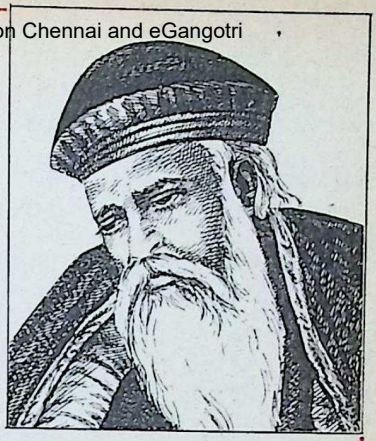

Love the Lord

GURU NANAK

(1469 A.D. to 1538)

Love the Lord as the lotus loves the waters.

Even though with its waves the lotus is lashed, yet it does not abandon its love, instead blooms all the more.

It knoweth in water is its life. So whether it loves or hates it, without its love it cannot survive.

O mind! I can never give up His love.

The Teacher dwells in the disciple and confers on him the boon of devotion.

O, my mind! Love the Lord as the fish loves the water.

As the water increases it grows happy and its body develops and enjoys.

The Lord alone knoweth the fish's agony for want of water, not I nor you.

O, mind! love the Lord as the Chatak bird loves the clouds.

Although the water on the earth may be full in ponds and rivers but it looks not to them, but waits only for the drops of rain from the overhanging cloud.

On whomsoever He confers His Grace, he achieves the goal, not the egoist who depends on his effort.

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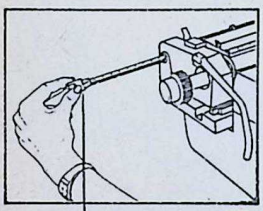

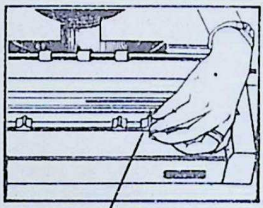

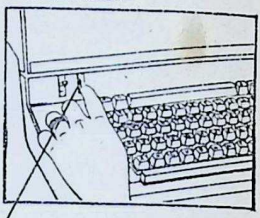

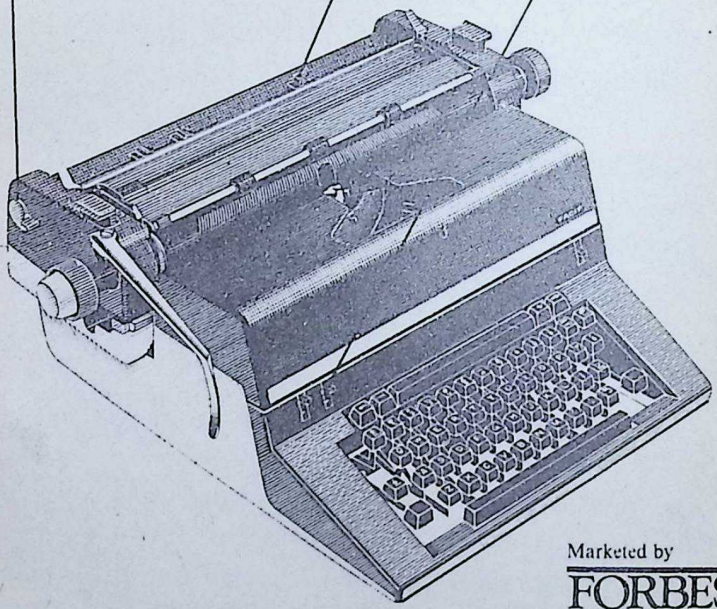

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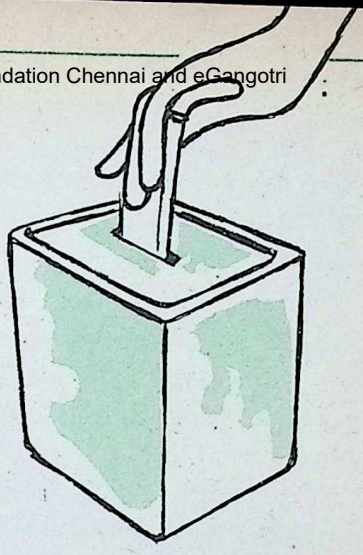
Let Viveka Be Our Guide



S. RAMAKRISHNAN

India's eighth General Elections are scheduled during the ensuing Christmas week.

Our vast electorate, numbering over 360 millions, is going to the polls under the shadow of a great national tragedy. It is a national shame and a great blot that in this land, the home of tolerance, goodwill, non-violence, liberty and peace, the cult of violence and the politics of assassination should have been allowed ascendancy.

Sir Anthony Eden, a former Prime Minister of Great Britain, on a visit to India in 1954, at the invitation of Pandit Jawaharlal Nehru, said: **"Of all the experiments in government which have been attempted since the beginning of Time, I believe that the Indian venture into parliamentary democracy is the most exciting. A vast sub-continent is attempting to apply to its tens and hundreds of millions a system of free democracy which has been slowly evolved over the centuries in this small island, Great Britain. It is a brave thing to try to do so.**

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The Indian venture is not a pale imitation of our practice at home, but a magnified and multiplied reproduction on a scale we have never dreamt of. If it succeeds, its influence on Asia is incalculable for good. Whatever the outcome, we must honour those who have attempted it."

India opted for Parliamentary democracy, said Nehru, **"deliberately and after long argument"**. He added: **"We prize the parliamentary form of government because it is a peaceful method of dealing with problems."**

In many Asian and African countries, where freedom dawned after its advent in India in 1947, the lamp of liberty has gone out. We are the largest democracy in the world and our democratic traditions are centuries old and deep-rooted. Therefore, the parliamentary democracy we gave unto ourselves, when Britain quit India, has been able to survive despite repeated shocks and tempests.

II

Indiraji wanted every drop of her blood to contribute to the growth of this great nation. If her martyrdom is not to go in vain and if we are sincere in our grief over her sad demise, it is the bounden duty of every citizen of India to ensure that violence gains no quarter **before, during** and **after** the elections.

The western media and some in India have gone about telling the world that the elections are being held in India now only to cash in on Indiraji's assassination so that the **'votes of sympathy'** are garnered by the ruling party.

This innuendo is an insult to the intelligence of the Indian electorate. Did not our "uneducated" electorate

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demonstrate political maturity in the 1977 elections after the 20 months' trauma of National Emergency?

Lokanayak Jayaprakash Narayan, in his **Prison Diary**, after lamenting that the world **"lay in a shambles all around him"**, mused: **"Will all their work — of a Gandhi, a Nehru, a Patel, a Rajendra Prasad, a Maulana Azad, a Rajagopalachari — be reduced to ashes?"** He answered the question himself: **"Indian democracy will rise from its grave"**. It did in March, 1977.

III

The assumption of office of Prime Minister by Shri Rajiv Gandhi on 31st October 1984, was without any hitch or wrangling or even a murmur of protest in the ruling party. That shows a certain measure of political stability.

Economically, a record production of foodgrains, a significant increase in industrial output and a comfortable foreign exchange surplus have all contributed to lift our growth-rate from 3.5 per cent to 4.4 per cent. These are, no doubt, encouraging signs but it will not do for us to lay the flattering unction to our souls and remain indifferent and complacent. Our deficiencies are no less glaring.

A united, strong, responsible and constructive Opposition and an efficient, effective, honest and non-partisan administrative machinery are the **sine qua non** of a genuine democracy.

As Rajaji repeatedly warned: **"a Government by the majority without an effective Opposition is like driving a donkey on whose back you put the whole load in one bundle. The two-party system steadies movement by putting a fairly equal load into each pannier. In the**

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human body, two eyes and two ears enable a person to place the objects seen and heard. A single-party democracy soon loses its sense of proportion. It sees, but cannot place things in perspective or apprehend all sides of a question."

IV

Modern Indian parliamentary governance is patterned after the British parliamentary system.

In 1940, the British had to form a National Government in the midst of the darkest period of World War II. Their very survival was at stake and they were fighting with their backs to the wall. Even then, they took care to create an Opposition to freely function in the Parliament. And, as is well known, in Britain, the Leader of the Opposition is accorded the status and privileges of a Cabinet Minister.

First and foremost, we are nowhere in sight of even a cohesive Opposition.

Alas! our once well-deservedly reputed administrative machinery has also been progressively deteriorating and is fast ceasing to be apolitical and non-partisan.

The worst corroding elements in our body politic are casteism, communalism, regionalism and corruption. These evils are yet to be exorcised. Nay, they are allowed free play, without let or hindrance, for ephemeral political gains.

On the economic front, poverty, reckoned in terms of absolute numbers, and along with it, unemployment, are growing. Our literacy is still below 40 per cent and nearly 45 per cent of our people live below the poverty line. The value of the rupee has steeply declined over

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the last two decades.

V

We are now paying very dearly for over three decades of planning for a higher standard of living without simultaneously planning for a higher standard of life.

By far the most serious problem we are faced with is moral bankruptcy. Ethical and spiritual values have been criminally devalued.

There has been an all-round, alarming weakening of the moral fibre.

In the political field, auctioning and buying of votes, defections from party to party for pelf, power and position, exploitation of communal, caste and linguistic differences; in the economic field, blackmarketing, profiteering, smuggling and generally distorting the economy and impeding its growth through devious means; in the administrative field, lethargy, partisanship and corruption; in the social field, untouchability and discrimination on grounds of caste and sex.

VI

The voter has to ask himself: How shall I help to build up a united India with a solid democratic base operating through a strong and stable Government which is wedded to the principles of Truth, Social and Economic Justice and Secularism, and geared to **janakalyan.**

Unfortunately, the voter has little to choose between parties on the basis of distinct policies which should indeed be the case in a democracy. But in the present posture of affairs, the individual merits of the candidates seeking his vote should weigh with him more than anything else. We should count it as a merit if the candidate:

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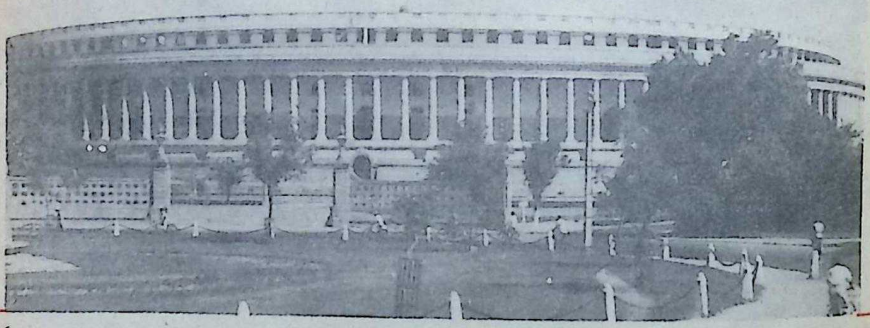
- ★ **Believes in a united India.**
- ★ **Has a secular and egalitarian outlook.**
- ★ **Has had a clean, incorruptible and efficient record in office if he had held any.**
- ★ **Had not defected from one party to another.**
- ★ **Has sufficient intellectual and moral background that would enable him to boldly discharge his duties as a true representative of the people of India as a whole and not only of his clan, group or party.**

Viveka — discrimination — is prized high as a spiritual virtue. It is no less so in mundane affairs. It is this **viveka**, the careful evaluation of the Good and the Evil, rising above petty self-interest and cutting across ideological cliches and party labels that should guide our choice.

Thought without action is treachery. Mentally distinguishing Good from Evil is not enough. Thanks to the many millenia of our ageless culture emphasising **dharma**, most of our people can easily distinguish Good and Evil. What is most important is to help them summon and exercise the will and discriminating capacity — **viveka** in its real sense — and make them choose wisely and well, without fear or favour.



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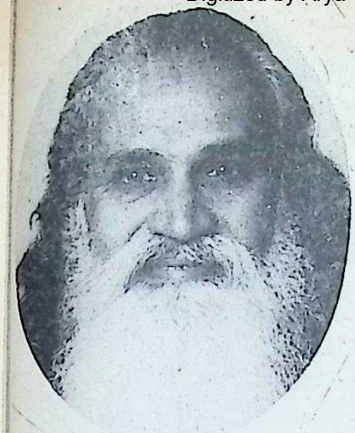

Swami Satchidananda

Apostle of Peace

"Bhavan's Journal" offers its tribute and respects to Swami Satchidananda on the occasion of his 70th birthday on December 22.

Swamiji is known worldwide as an Apostle of Peace and humble servant of the cause of world unity through his untiring humanitarian efforts. Swamiji is a Patron of the U.S. Centre of the Bhavan. His august presence at many Bhavan-sponsored functions has enriched these gatherings. During the Silver Jubilee celebrations of the Madras Kendra (January 1983), the Governor of Tamil Nadu, Shri S. L. Khurana, lauded Swamiji's worldwide mission and conferred on him the title "Perarul Perumunivar" ("Grace filled Great Sage").

Swamiji has graciously donated more than 30 acres of land at his Ashram in Virginia enabling the first residential Bhavan school to be built soon in America.

SWAMI SATCHIDANANDA was born as C.K. Ramaswamy (Ramu) Gounder on December 22, 1914 Chettipalayam, a village near Coimbatore, Tamil Nadu. The piety of his parents, and his early exposure to many sages and saintly people who frequented his home, deeply influenced Ramu in his youth.

His sensitive and compas-

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sionate nature caused children to call him ahimsa lover. The village children often engaged in play where they would conduct worship services with Ramu as the temple priest — perhaps another foreshadowing of his future role in temple organization and development.

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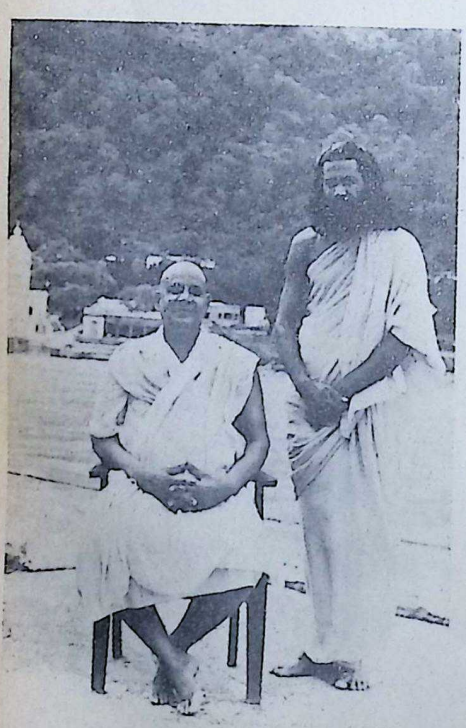
During Ramu's school years, he was particularly interested in learning practical and useful skills. He studied agricultural, automotive, electrical and all aspects of mechanical technologies. In his early twenties Ramu was sent to Sri Lanka to be trained in special welding techniques that he would later bring back to South India and teach others.



Swami Satchidananda with Swami Sivananda at Rishikesh

Spiritual Quest

While working in various technological fields, Ramu was approached by the trustees of the Perur Temple in Coimbatore district and asked to serve as manager of the Temple. He continued working and serving his family during the day while in the evening attending to the Temple management duties. He felt more and more drawn toward these religious activities and would often spend the whole night in worship and prayer unaware of the passage of time.

At the age of 28, his wife died, and Ramu felt that rather than remarry he should continue to devote his life to spiritual pursuits. He entered seclusion for one year and emerged with a strong desire to devote his life completely to God and the service of humanity. This spiritual yearning took him to many holy places throughout Mother India where he had the good fortune to meet many great siddhas and holy people. He studied various aspects of the Yogic science and Vedanta.

Ramu spent several years at the Ramakrishna Mission, un-

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er the spiritual tutelage of wami Chidbhavananda. Here amu received his *brahma-harya diksha* and was named Sambasiva Chaitanya." Sam-asivam made many pilgrimages o holy places in India, the most utstanding of which was an 00-mile journey on foot to the op of the 19,000-foot high Mount Kailash.

Meeting Swami Sivananda

In 1949, Sambasivam arrived the holy city of Rishikesh. e had come specifically to eet the greatly revered Founder f the world-famous Divine ife Society, Swami Sivananda aharaj, who accepted Sam-asivam as his disciple. Samba-ivam became completely ab-orbed in "Poorna Yoga," which e later called "Integral Yoga," e foundation of all his future ervice to humanity.

Swami Sivananda formally nitiated Sambasivam into the aramahamsa Order of Sannyas nd named him Swami Satchida-anda. (Sat-Chid-Ananda means xistence-Knowledge-Bliss.)

Cosmic Vision

In Rishikesh, toward the end f 1949, absorbed in meditation n the cave where the great sage Vasishtha had engaged in spiri-ual austerities, Swamiji experi-enced a transcendental state, neness with the Absolute. He saw everything as if made of light. Afterward, he frequently had this experience — especially whenever he visited a holy place. After the intensity of the experiences subsided, what remained was a profound sense of peace and inner joy. Swamiji resides in that state continuously.

Apostle of Sivananda

During the 1950s, Swami Sivananda sent Swamiji on a lecture tour throughout India. The result was thrilling. Many more branches of the Divine Life Society began to spring up. Swami Sivananda exclaimed: "Satchidananda, you have worked wonders. You have created a mighty spiritual stir in country!"

Soon after, devotees from Sri Lanka approached Swami Sivananda to ask him to send Swamiji to serve the people there. For the next 13 years Swamiji devoted himself to serving the spiritual needs of all the people of Sri Lanka. His equal vision and selfless service endeared him to one and all. During a civic reception for the President of India, Dr. Rajendra Prasad, Swamiji was requested by the Sri Lanka officials to receive the President on behalf of both the Tamils and the Singhalese of the country. Swami Sivanandaji called Swamiji the "uncrowned King of Sri Lanka.

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In Hong Kong

It was March 1959 when Swamiji arrived in Hong Kong — the first of many fruitful visits. The Divine Life Society members organized Hatha Yoga classes, meditation classes and lectures on Raja Yoga which were given by Swamiji at various locations throughout Hong Kong. Word spread, and during this month-long visit Chinese, Indian, and European yoga enthusiasts flocked to the classes.

Toward the West

In March 1966, Swamiji travelled to the West for the first time at the invitation of the American filmmaker Conrad Rooks, who had met him in Sri Lanka. Deeply influenced and impressed with Swamiji's teachings, Rooks felt that the West should also have the opportunity to benefit from Swamiji's message. He arranged for an around-the-world ticket, with Europe as the first stop. During this tour, ardent yoga students were thrilled by the opportunity to meet a bonafide Yoga Master. Swamiji was approached by numerous organizations and Yoga centers asking him to serve as their patron and advisor and to visit them as often as possible.

Swamiji was scheduled to complete his tour and return to Sri Lanka. However, Conrad Rooks felt Swamiji should visit New York at least for a few days before his return. Hosted by the well-known artist Peter Max, Swamiji's intended two-day visit was quickly extended: He was immediately surrounded by many avid students who beseeched him to stay.

Drop Outs

The 1960s were a troubled time in America, with the disillusioned youth "dropping out" and "turning on" with drugs. Swamiji's teachings were a much needed remedy and had enormous impact and appeal to young and old who were searching for peace, happiness and meaning to life. With his influence and guidance, thousands of people turned away from drugs, alcohol, and other harmful habits and put the Yogic teachings to work in their lives.

By 1967 the first Integral Yoga Institute (IYI) opened in New York City and later grew to 40 branches worldwide. Classes and lectures in all branches of Yoga were conducted under Swamiji's direction. To meet the needs of the numerous students, Swamiji began to train those who were qualified to become Yoga teachers.

In America, Hatha Yoga became the most well-known of yoga practices, but the IYI taught this as just one of the branches of Raja Yoga. Swamiji

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Saying that, if you burn
that in which the soul shut itself up
in order to enshrine its attributes,
it is murder indeed,
I tell you till my lips grow stiff
that you should bury it in flower-gardens.
Even after hearing my words,
you would not agree to bury corpses:
you are indeed fools who agree to bury money.
Those who go to sleep to bury their worries
will fear to sleep by your side,
oh demons !

—Saint Ramalingar

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emphasized that Patanjali defines Yoga as "A mind free from all disturbance." Swamiji's classes combined the many methods of Yoga offered for achieving this goal and thus the teaching known as "Integral Yoga" became widely known.

Goal of Yoga

"Be easeful, peaceful, and useful. If you are physically easeful and mentally peaceful, then you will be useful to humanity. That is the aim of Yoga." — Swami Satchidananda

Yoga is not a religion but a scientific system to bring about the complete and harmonious development of the individual. Everything done in the name of Yoga practice should be aimed toward that goal. Yoga is the same as the essence found at the heart of all religions. Religions have three essential truths as their basis:

1. We are by nature Divine or images of God.
2. To realize or experience that Divine nature we must purify our hearts.
3. To achieve purity of heart one must lead a selfless and dedicated life.

These truths are expressed differently by the various religions, but they stand as the strong foundation upon which those traditions are built. The practitioner of true Yoga respects all the religious paths, recognizing that though the paths may be many, the Truth is One.

Universal Teachings of Yoga

"The goal of Integral Yoga is a body of perfect health and strength, mind with all clarity and calmness, intellect as sharp as a razor, will as pliable as steel, heart full of love and mercy, a life dedicated to the common welfare, and realization of the True Self.

—Swami Satchidananda.

The Yogic science offers many methods for achieving its goal. The Integral Yoga system as taught Sri Swami Satchidananda combines these methods to develop all the capabilities bestowed upon us by nature, enabling us to use them for the benefit of humanity. The methods are:

Raja Yoga — the Yoga of concentration and meditation. A body that is free of tension will enable a person to go within and to calm and relax the mind. By following the ethical practices and restraints as taught by the Yoga Sutras of Patanjali, the mind and heart are also cleaned and purified. When body and mind are calm and peaceful, one is able to experience the ease and happiness that is his or her own true nature.

Swamiji encourages students to practice "perfection in action" at every moment, taking

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care not to disturb one's peace or the peace of another. This side of Integral Yoga is called *Karma Yoga.* Students learn to dedicate all their actions to God and humanity, renouncing the fruits of the actions. This attitude of renunciation leads to true selflessness and dedication and thus brings supreme peace.

For those who are intellectual and introspective, the method of *Jnana Yoga* is especially useful. Yet it can be used by anyone. This is the Yoga of self-inquiry. It is a process of self-analysis, inquiring into the cause of any disturbance, asking who it is who is disturbed. In essence it is the constant inquiry, "Who am I" which leads one to the highest self-realization.

Bhakti Yoga is the Yoga of love and devotion to God. The practitioner of Bhakti Yoga can easily apply these practices to his or her own religion and maintain an intrinsic respect for all of the religious traditions. It is here that the ecumenical and universal aspect of the Yoga science is clearly seen.

Ashram Life

A model community that demonstrates the joy of Yogic living, Satchidananda Ashram — Yogaville Virginia (SAYVA) is the International Headquarters of the more than 40 Integral Yoga Institutes. Yogaville is a centre for spiritual education where people from all faiths and backgrounds can come together to study and practice the principles of Integral Yoga under the guidance of Sri Swamiji.

The Ashram is set amid 680 acres of rolling hills and one-and-a-half miles of river frontage. The aim of Yogaville is to share its example with all who are interested.

By 5 A. M. Ashram residents are gathered together to practice meditation which is followed by Hatha Yoga class. By 8 A. M. the workday has begun—an opportunity to put the practices of Karma Yoga into action! The community has cottage industries, a large organic garden, an orchard, a petrol station, auto repair shop, maintenance shop, woodworking shop, publications department and schools. At noon all members join together again to meditate and the enjoy the main meal of the day—a beautiful vegetarian meal. Karma Yoga continues from 1.30 P.M. until 6.00 P.M. when a light vegetarian dinner is served. In the evenings spiritual discussion (Satsanga), kirtan and bhajans, scriptural study, Sanskrit classes or ecumenical studies are conducted.

Yogaville also sponsors ecumenical seminars, Integral Yoga classes, retreats and Teachers' Training courses. The public is

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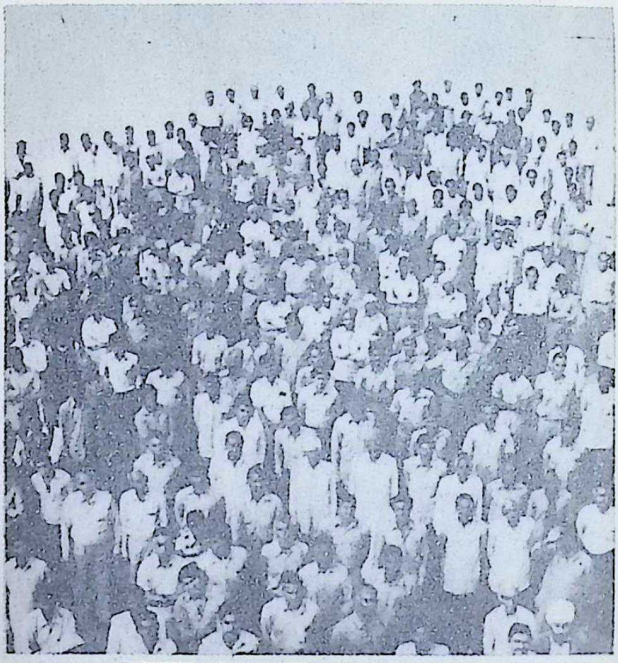
Begin with vision.
Build with people.



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welcome to come for programmes, guest visits and more extended stays.

In India an Integral Yoga Institute/Satchidananda Clinic has been serving the Indian devotees for many years. Established in Swamiji's ancestral home, by the devotees, this Centre offers classes and serves the needy through medical care.

Nestled in the foothills of the Snowy Mountains in Australia, Ontos Yogaville is a spiritual community and retreat centre also based on the precepts of Integral Yoga. Residential programmes include studies in all branches of Yoga, natural health and diet, and organic Biodynamic food production. A newly opened city centre, Satchidananda Ashram located in Melbourne, is both an active teaching centre and residence for sincere Yoga students.

Temple of Learning

Swamiji teaches that we have a great responsibility to educate our children in the proper ethical and spiritual values. Especially for the Indian youth living outside of India, who are in danger of losing touch with their heritage and spiritual roots, this is of paramount importance.

At the Yogaville Vidyalayam children receive instruction in the various academic studies. An integral part of the curriculum is the study and practice of all aspects of Yoga. Spiritual wisdom is the goal of education.

Bhavan's School

The Bhavan's plans are underway to build a large residential high school on the Yogaville property. The school will be espicially geared to serving the Indian children living in the West.

Swamiji has given hundreds of lectures in nearly every major United States city and in numerous colleges and universities. He has been the guest speaker at hundreds of gatherings, among them: the United Nations Spiritual Summit and the American Medical Students Association and International Human Unity Conferences.

In recognition of the need for his service in America, thousands of letters flooded the United States Immigration office. Swamiji was granted the first resident's visa ever given as a "Minister of Divine Words," and in 1976 he became an American citizen. Swamiji was further honored with the Martin Buber Award for Outstanding Service to Humanity and Honorary Fellowship from Concordia University and the World Thanksgiving Foundation.

In the West, a number of Swami Satchidananda's disciples have chosen to follow his example and have made a total commitment to a life of service.

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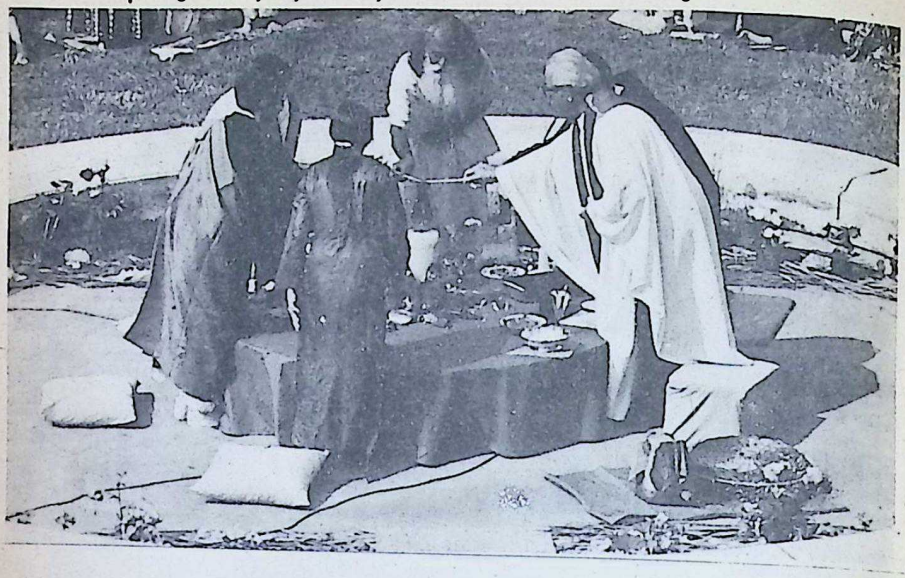

Ecumenical worship on All Faiths Day at Satchidananda Ashram, Yogaville, Virginia, U.S.A.

Those initiated into the Paramahamsa Order of Sannyas are called "Swami", and wear the traditional orange robes of this ancient and holy monastic order. They observe vows of poverty, celibacy, obedience and selfless service. For householders who wish to express a commitment to service, the Integral Yoga Ministry was founded. Integral Yoga Ministers are married persons who have come forward to serve the spiritual needs of others.

World Citizen

The entire world is Swamiji's home. He continues to serve sincere seekers around the globe. Each year he travels around the world in response to the invitation of numerous students and organizations. He has made over 150 visits to 26 countries and over 48 major cities around the world.

Every year yoga teachers representing each of the countries belonging to the European Union of National Yoga Federation gather in Switzerland. Swamiji, who is the Honorary Patron and Advisor of the Federation, is requested to address this yearly gathering of over 500 Yoga teachers. Australia is the headquarters of the Inter-

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national Yoga Teachers Association of which Swamiji is also the Honorary Patron and Advisor. These organizations strive toward keeping a high level of training for Yoga teachers and preserving the accurate transmission of the Yogic science.

In addition, Swamiji's teachings appear in a variety of languages, in books such as "Integral Yoga Hatha," "To Know Your Self," "Beyond Words," and "Integral Yoga: The Yoga Sutras of Patanjali" and the bimonthly magazine "Integral Yoga."

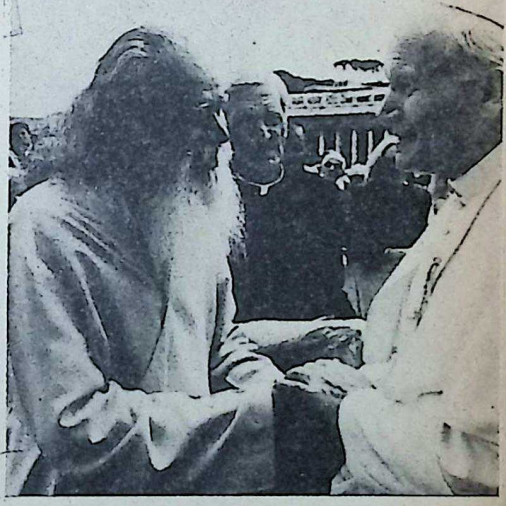
New Books

On the auspicious occasion of Swamiji's 70th Jayanthi, Integral Yoga Publications will release 7 new books of his teachings. These include: *Kailash Journal* (Sri Swamiji's account of the thrilling journey he made to the 19000 foot heights of Mt. Kailash), *Sri Swami Satchidananda — Man of Peace* (the long awaited complete biography of his life), *The Golden Present* (365 selections from his lectures for daily inspirational reading), *The Master's Touch* (true stories of their Master's transforming touch upon their lives written by the senior disciples), *The Living Gita* (his jewel-like commentaries on selected slokas), *Sure Success in Family Life* (guidance from Swamiji for seekers who are householders), *Dictionary of Sanskrit Names* (a comprehensive listing of beautiful names including scriptural references compiled by the IYI).

Ecumenism

Swamiji has been active in promoting world peace through religious understanding for over 30 years. He is co-founder of the Centre for Spiritual Studies and originator of Yoga Ecumenical Retreats and Services.

In 1970, the first of many Yoga Ecumenical Services (Y.E.S.) was conducted during an interfaith retreat at a Catholic college. During the service, clergy of all faiths worshipped together around one altar that held a



Swami Satchidananda with Pope John II at the Vatican in May, 1984

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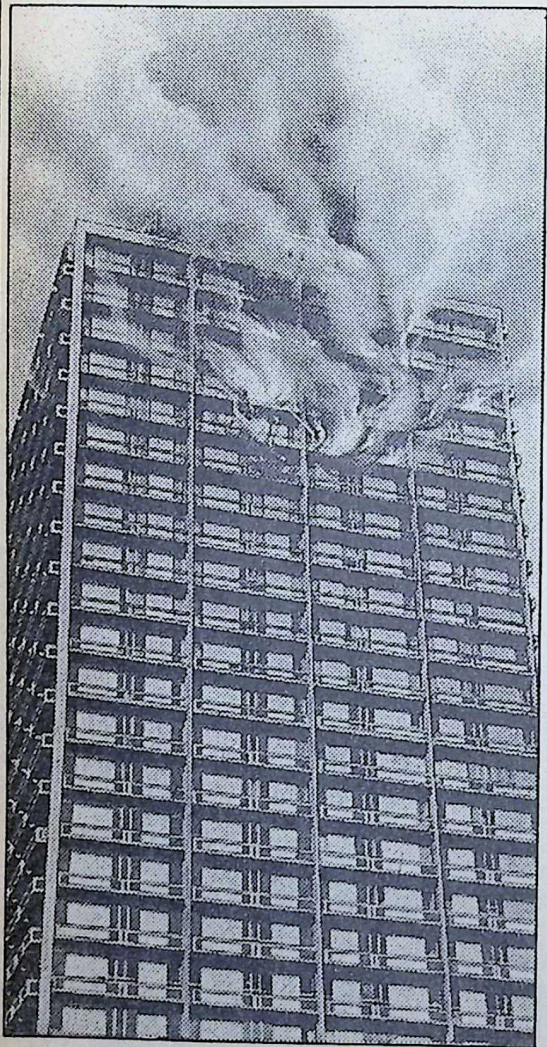

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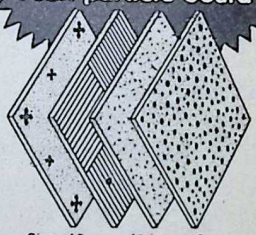

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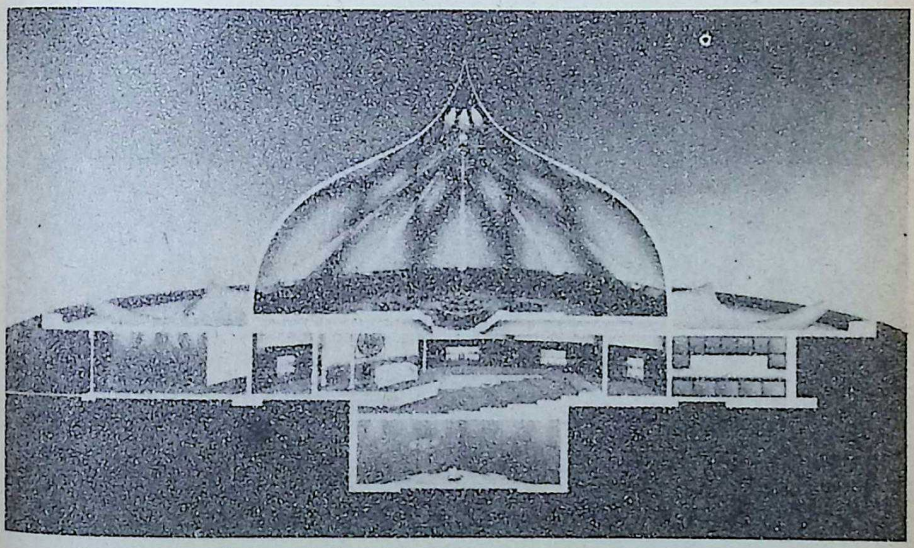
central light. The prayers and rituals of each tradition were offered, invoking the presence of God in the universal form of Light.

In 1983, The Reverend Dean Morton of the Cathedral of St. John the Divine in New York City invited Swami Satchidananda to conduct an ecumenical service and offer the Pentecost sermon to more than 3,000 people who came to worship. *It was the first time in the history of the Cathedral that clergy from each of the major religions offered worship in their own tradition at one common altar. It was also the first time in the history of the Islamic religion that a Moslem priest chanted the Koran inside a Christian cathedral.*

The Vatican has appreciated Swamiji's ecumenical service and received him for two private audiences in the 1960s with H.H. Pope Paul VI and an audience in May of 1984 with H.H. Pope John Paul II.

Universal Shrine

The culmination of Swami Satchidananda's efforts to foster world peace and religious harmony is the construction, under his direction, of a unique house of worship, the Light Of Truth Universal Shrine. LOTUS will house altars for all world religions. Now there will be a permanent place where people of all faiths can silently worship in their own tradition, yet under one roof. An outstanding contribution to the ecumenical



A cross-section of the Light of Truth universal shrine

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movement the Shrine will serve the cause of human unity and mutual understanding among the various faiths.

The LOTUS will be built in the shape of a lotus flower. This blossom rises from the mud to bloom in perfect beauty; it is the symbol for the spiritual unfoldment of the soul. Scheduled for completion in 1985, the Shrine will contain an altar for each of the major religions as well as an alter for all the less well-known religions. From the centre a light will rise and divide into rays which will illuminate each of the individual altars. This central light will be a universal symbol of the One Light that illuminates all the spiritual paths. Each altar will have an open marble book containing an engraved passage about light from one of that religion's scriptures.

On his 70th Jayanthi, the Bharatiya Vidya Bhavan offers sincere wishes and prayers for Swamiji's health and strength so that he may continue his noble and needed service to humanity for many more years.

Information: IYI, 10 C Govindasingh Road, R. S. Puram, Coimbatore 641 002 or Satchidananda Ashram, Route 1, Box 172, Buckingham, Virginia 23921 USA.

HOMAGE TO INDIRAJI

यावद् रविचन्द्रमसौ
तावत् स्ताद्* इन्दिराख्या†ऽसौ ।
राजीवलोचनाया:‡
जवहरदुहितुः भारतेशाया:□ ॥

As long as is SUN-MOON era,
So long be Name INDIRA !
Of lotus§-eyed JAWAHAR daughter
Unique Bharat Prime Minister !

—*H. R. RAO*

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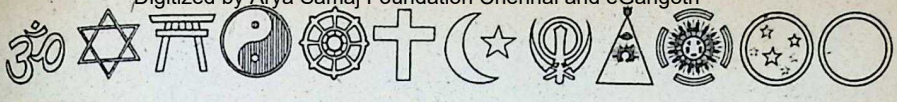
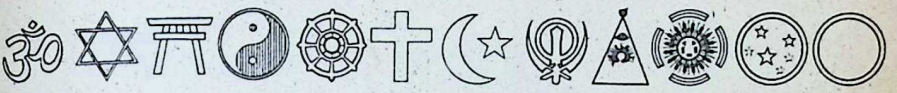


What we call Holy

SWAMI SATCHIDANANDA



THERE is only one God who is our Lord, who is the life in us. We are that image. God is always one because there is only one God who is called by different names. We talk in different languages about one truth.

You are the essence. When it is divided it becomes nonsense. Like rain in the river going back to the ocean, every drop of water that wants to go back to its source is a religious seeker. God above is like completely distilled water, the Absolute One. When it falls down to this side of the river, He becomes Israel's God and is called Heavenly Father. On the other side they call Him Allah. If He falls in the Himalayas, they call Him Siva.

The same is true of what we call holy. "God" is just a common term generally approved by almost all religions. By that

we mean a Cosmic Power or Intelligence. Though we use different words and names, we mean the same thing. The names of God are also holy because the name and the one who belongs to the name are inseparable.

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God is pleased with any name like that you give Him, just like a baby who comes to a big family. That child will be called in ten different ways. Mama calls him one way, Papa another, younger sister still a third effectionate name. God doesn't care what we call Him, but rather what feeling we are using. He is interested in our hearts, not our heads. Because of our limitations we give Him different names and see different forms. Out of His greatness, He lets us do that,

Certainly you can call God "She." "Thou art That," say the sages. Probably because men began interpreting this, they thought of God as "He." Some think of God as "She." Why only think of God as "Father?" He can be "Brother," "Sister," "Friend," or "Beloved." Actually, God is all these and more. Choose a particular relationship for your personal worship of God. If you love your father more, you might naturally call God your beloved Father. If you are frightened of your father and love your mother, then you may think God is a beautiful Mother. Approach Him any way you like, He won't say no to you.

Human beings may imagine God as a superhuman form with six heads and twelve arms. In Hinduism you see that. It's natural for the mind to think

If a buffalo wanted to approach God, certainly he would not expect to see God as a man because buffaloes are not treated well by men. The buffalo would probably think of God as a great buffalo with four horns and two tails.

According to Vedic teachings, all individuals — women and men — are the brides and God is the only bridegroom. We are all wooing Him. We are the feminine, only He is the masculine. God is like a static force that expresses itself through activity. All creation is a manifestation of that static force. This is nature or the Mother. Only the Mother can conceive and deliver the baby, not the father. He is not for activity. The entire universe is Mother. In Hindu mythology, goddesses are always glorified before their consorts because without the power the static force is useless.

There are people in India who worship Siva as the Almighty. But if you go to Bengal, you will see they worship the goddesses, Shakti, as the predominant or Almighty One. Maybe you have seen pictures of Shakti dancing on the chest of Siva, who is just lying like a corpse. Did you understand what they mean? Siva is a corpse without Shakti; a powerless God is no God at all.

Don't misunderstand, Shakti

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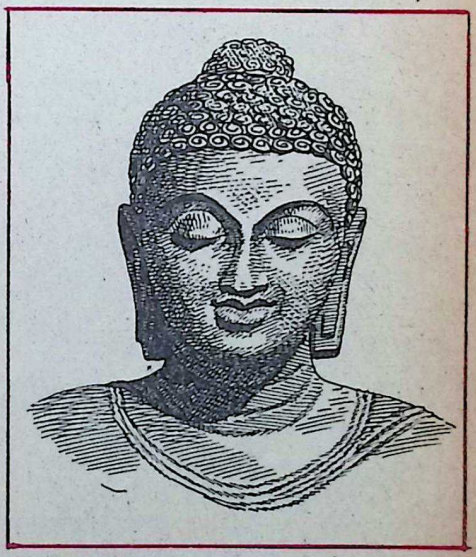
cannot dance without Siva. They are not two different gods, but different aspects of the one God. Siva is expressing or making Himself known as Shakti. Without that glittering, shining, brilliant surface, a diamond is just a stone. Without the light, the stone is not a precious gem. But without the stone, there is no brilliant light. They are inseparable. One part is visible because of the other. Siva cannot express Himself without Shakti, who cannot dance without Siva.

It's something like a dynamo. Unmoving, it is useless and harmless because it is producing no current. It's just there. But the minute it starts moving, you immediately put a fence around it: "Danger, 30,000 volts. Stay Clear." What good is a motionless dynamo? We need the current, the Shakti.

If you ever see a drawing of Lord Vishnu, known also as Narayana, you will always see his beloved Lakshmi residing in his heart. These are just symbols whowing that without manifestation the Lord cannot be used, understood, or realised. The manifestation or the power is the goddess part. God is omnipresent, but if He doesn't manifest Himself into all these things of the world, there's no charming play of life and no way to realize God.

It's easy to talk about enlightenment, but just to hear or read about the truth is not enough. You don't pay to read the menu. What good is anything until you have actually tasted it? Oneness is to be experienced in the complete silence of mind, the realization of God can't be grasped totally by the mind. If you experience oneness, when you try to describe it you must use the limited mind to approximate what is happening beyond mind.

That's why Buddhists don't even talk about God. Lord Buddha himself was the son of Hindu parents. Buddha must have been aware of all the calamities and chaos from religions. There were hundreds of sects then chopping off each others'



Buddha

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SRI KRISHNA TEMPLE, GURUVAYUR

(Kerala)

Guruvayur temple is one of the most renowned temples in India. It is 29 Kilometres from the nearest railway station Trichur (Southern Railway). The presiding deity is Sri Krishna, the Divine cowherd of Brindavan and Lord of the Bhagavad Gita. The deity known as Guruvayurappan is worshipped by a wide, ever increasing circle of devotees. The bounties He bestows are countless. Guruvayurappan fulfils our temporal and spiritual desires.

Pooja Timings : 3 A.M. to 12-30 P.M.

4-30 P.M. to 9-30 P.M.

Offerings :

Udayasthamana Pooja consists of 21 special poojas and costs more than Rs. 8000/-. The other important offerings are **Laksha Deepam** Rs. 3000/-. **Ahassu** Rs. 1500/-, **Namaskaram** Rs. 1200/-, **Athazham** Rs. 1000/- and **Feeding of Elephants** Rs. 1250/-.

Some of the common offerings are :

Thulabharam : Devotees pray for favours from the Lord and in return vow to gift to the temple articles such as sugar, fruits, milk, butter etc. equal to their body weight.

Annaprasanam : The child is fed for the first time with the rice offered to the Lord.

Marriage : The couple exchange garlands and rings from the Kalyanamandapam in front of the temple for a happy married life.

Krishnanattam : The story of Lord Sri Krishna in Sanskrit depicted in a series of eight separate dance dramas.

Accommodation for Pilgrims : Devaswom 'Panchajanyam' Rest House having 105 rooms. Rate : Double Room Rs. 30/-. Family suite Rs. 60/-, Devaswom Satram having 114 rooms. Rate: Single room Rs. 10/-, Double room Rs. 20/-, Rooms having 3 beds Rs. 25/-, 4 beds Rs. 30/-, 5 beds Rs. 40/-.

Free Satram : Service charge Re. 1/-. Clock Rooms-cum-comfort station Re. 0.50. Prasada Oottu (Free food to 150 pilgrims) is given by Devaswom daily. In addition, poor feeding is also done daily.

Important Festivals :

Ashtami Rohini : Birth day of Sri Krishna (August—September.)

Guruvayur Ekadasi (December) : The Ekadasi celebrations begin 30 days in advance. Chembai Music Festival is conducted during the last four days of the Festival.

Annual Utsavam (February & March) : The most remarkable features of the 10-day festival are Anayottam (Elephant race) on the inaugural day, the grand Utsavabali on the eighth, the Pallivetta on the ninth and the Arattu on the final day.

Elephant Camp at Punnathurkotta : The Devaswom is maintaining 36 elephants of its own. The elephants are stationed at Punnathurkotta, 4 K.M. from Guruvayur. Pilgrims are permitted to visit the place and see the elephants.

General : The administration, control and management of the temple are vested in the Guruvayur Devaswom Managing Committee constituted under the Guruvayur Devaswom Act. 1978.

Administrator, Guruvayur Devaswom,
Guruvayur (Kerala)

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heads in the name of God. So he said, "No, I won't add more to that. Let me stop this nonsense. Why talk about it? Let people experience that."

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Toward the end of his life, Buddha noticed Ananda, one of his senior devotees, standing nearby looking a little sad. So he asked: "Ananda are you sad because I am leaving this body?"

"No, sir. But there is still one unanswered question that saddens me."

"Ask."

"Sir, you never said anything about God. Does it mean you deny God?"

"Ananda, did I ever deny God?'

"No, sir, you didn't. In that case, can I say that you accept God?"

"Ananda, did I ever accept God?"

He neither denied nor accepted. What does it mean? He didn't want to talk about that which cannot be well described. The day man started talking about God; he created all kinds of religious quarrels. God may have made man in His image, but men with their different egos have differed in creating God's image. That's why each one has his own God and fights about it with others. It's better not to talk and just realize God yourself.

As you realize, you rise above all your earlier imaginings of what God is, and you become one with that. Until that happens, just believe there is something beyond which you are trying to reach. You will grow. In order to know what it is, follow the way.

Since Buddha would not talk of the experience his devotees asked him, "Then what do you want us to do?"

"Go ahead, practice. Do these things. You know that there is sorrow in the world and misery. If you want to get out of it, discover the cause for the misery. To get out of this suffering, eradicate all your selfish desires. Free yourself. Liberate yourself from all these wrong identifications. Become almost naked so that nothing binds you. Nirvana is nakedness. The soul must be naked. The mind must be clear of all identifications and associations."

"And once we do that, what will happen?"

"I need not tell you."

If you want, you may choose to put yourself in God's hands through your own intelligence. It is for that purpose that free will has been given to you. Your first and foremost duty as a human being is to recognize that spiritual force functioning within.

If you renounce all personal desires, the mind will no longer be tossed about and you will be able to realize the Self within.

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Giving to others without expecting anything in return is the key. That is the essence of every religion. It is the essence of Yoga. When you do that, things come by themselves to you. Maybe not at first when you are being tested. You may become even a pauper for some time. If the mind is pure you will say, "It doesn't matter, whatever I have, I give. Nobody is forcing me. I'm not looking for rewards."

When the Cosmic Consciousness is satisfied that you are really a great channel, it will send you more and more. You will realize the nature of God. The Omnipresent, All-merciful will work that realization; you will see God everywhere in everything. You will see that the entire creation is a manifestation of God. You will learn to love all humanity, nature, animals, and plants. Then your service to God will be service to humanity, service to all the world. You won't have to do anything. Just by being your Self you will be loving and serving God.

The easiest way to begin is just to associate with people who do this. In time this will lead to different practices. Your meditations will reveal God within, you will go out and serve. One who practices meditation and the other disciplines is like a barber who is constantly sharpening his razor as he prepares to do the shaving which is service in the world. If you only serve, your razor will become dull. Everytime your service gets dull, go within and sharpen the blade of your awareness. Then go out again and serve some more. Maybe one day they will invent something that will keep the blade sharp in the midst of shaving. That's the way of the realized ones who see God constantly while living in the world and serving everyone. □□□

A slender acquaintance with the world must convince every man that actions, not words, are the true criterion of the attachment of friends; and that the most liberal professions of good-will are very far from being the surest marks of it.

—George Washington.

A real friend is one who will tell you of your faults and follies in prosperity, and assist you with his hand and heart in adversity.

—Horace Smith.

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DR. RAJENDRA PRASAD'S Birth Centenary Year

December 3, 1984 marks the completion of the birth centenary year of Dr. Rajendra Prasad, President of India from 1950 to 1962. Gentle in speech and manner, Dr. Prasad was firm in his convictions. He was truly an Ajatashatru, *one without an enemy. He was, as Dr. Radhakrishnan put it, the soul of goodness.*

DR. RAJENDRA PRASAD.

BORN on December 3, 1884, at Zeradei Village, in Saran District of Bihar, Rajendra Prasad grew up in a 'home atmosphere pervaded by a living faith in God and a spirit of devotion to Dharma.' After his elementary education in Urdu and Persian from a Maulvi, Prasad joined a high school at Chapra, twenty-three miles away from his village. In 1902 he matriculated from the Calcutta University, standing first in the examination. He joined the Presidency College in Calcutta and took his B.A. Degree in 1906, winning many scholarships. While continuing his studies for the M.A., Prasad toyed with the idea of going to England and appearing for the I.C.S. examination. He was half way through his preparations for travel abroad when his mother and sister rushed to Allahabad, where he was staying on his way to Bombay and

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persuaded him to go back to Calcutta. A telegram from his village informed him that his father was seriously ill. Prasad rushed to his village only to be told by his father that he should on no account leave India.

After taking his M.A. Degree, Prasad worked for sometime on the staff of Muzaffarpur College. On the advice of his brother, he returned again to Calcutta to sit for the B.L. examination. He started practice at the Calcutta High Court in 1911, as a junior to Khan Bahadur Shamsul Huda, a leader of the bar. He caught the attention of Sir Ashutosh Mukherji, who was then a judge of the Calcutta High Court as well as the Vice-Chancellor of the Calcutta University. Sir Ashutosh offered the post of Professor of Law to Prasad, who accepted it. He also took the degree of Master of Laws in 1915. When a High Court was set up in Patna, Prasad moved to Patna and became one of the leaders of the bar.

Prasad's relationship with the Indian National Congress may be said to have started in 1906 when he served, after his graduation, as a volunteer at the Calcutta Congress session. He formally joined the Congress in 1911 and was elected as a member of the All India Congress Committee. The Lucknow Congress session of 1916 was an eventful one. It was attended,

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Dr. Rajendra Prasad with Sanskrit pandits at the fifth session of the Sanskrit Vishva Parishad held at Kurukshetra on January 11, 12 and 13, 1957

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among others, by Tilak, Annie Besant and Mahatma Gandhi who had returned to India in 1915 after his successful satyagraha movement in South Africa. Among the delegates from Bihar were Rajendra Prasad, Braj Kishore Prasad who was well acquainted with the problems of indigo farmers in the districts of Champaran, and Raj Kumar Shukla, a cultivator from Champaran. Gandhiji was told about the plight of the farmers and Champaran became the first testing ground of the efficacy of Satyagraha.

To quote Gandhiji "Champaran is the land of King Janaka. Just as it abounds in mango groves, so it used to be full of indigo plantations until the year 1917. The Champaran tenant was bound by law to plant three out of every twenty parts of his land with indigo for his landlord. This system was known as the *tinkathia* system, as three kathas out of twenty (which make one acre) had to be planted with indigo."

At the suggestion of Gandhiji, the Congress (1916) passed a resolution expressing sympathy for the ryots of Champaran. Gandhiji resolved to study the problems himself at first hand. Early in 1917, Gandhiji left Calcutta for Champaran and on the way stopped at Patna. He was to stay at Rajendra Prasad's bungalow but, as Prasad was away, "there were one or two servants who paid us no attention." What was more, they did not let him use the well and indoor latrine. It was indeed at Rajen Babu's house that Gandhiji had his experience of untouchability, though he was neither surprised nor got irritated.

CULTURAL UNITY OF INDIA

Indeed, to me, the unity that exists between the men and women of all the regions of India, however near or distant they may be, is not of yesterday. It has been there for thousands of years. In the course of centuries, ethical and cultural currents have flowed from different corners of this vast country and sent their fertilising waters to spread all over India. Just as the same stream of life-giving water supplies the sap and moisture to an innumerable variety of crops, and plants, and fruits and flowers, even so, underlying the variegated panorama of customs and costumes, language and culture, there is a common current that gives them life and stability and has given to the diverse regions and peoples of this land a unity which, though "thinner than air, is stronger than steel". This oneness of mind or spirit has, no doubt, found expression in art and architecture, literature and philosophy, social outlook and moral faith.

—Dr. Rajendra Prasad

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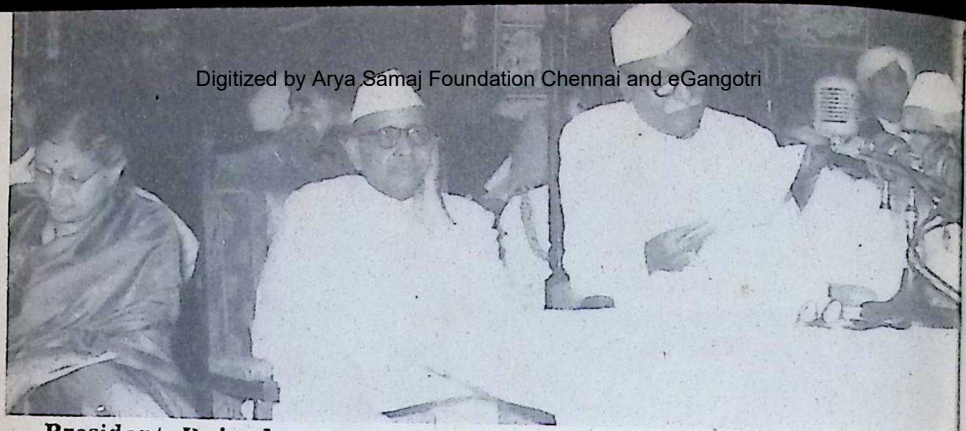

President Rajendra Prasad speaking at a Bhavan's function in 1957 (L. to R.) Smt. Lilavati Munshi, Shri Sri Prakasa, Dr. Prasad, Dr. K. M. Munshi

FOUNDER-MEMBER OF BHAVAN

Rajendra Babu helped in building up the Bharatiya Vidya Bhavan, of which he was a founder-member. He inaugurated the Free India Agricultural and Industrial Exhibition in aid of the Bhavan in 1948. He laid the foundation-stone of the Bhavan's Delhi home in March 1952; he delivered the Bhavan's Convocation Address in December 1957; he was the Chairman of the Bhavan's Silver Jubilee Committee in 1962.

In his respect for learning Rajendra Babu represented the highest tradition in our country. Symbolising the soul of India, he truly reflected what millions in India felt and thought. He was always open to new influences, yet never discarded the old values — moral, religious or spiritual.

He was the heart-throb of India's culture.

—Kulapati K. M. Munshi

Gandhiji's entry into Champaran, his defiance of the notice served on him to leave Champaran, his trial and statement before the Magistrate are matters of history. The case against Gandhiji was withdrawn and he was offered the membership of a committee to enquire into the grievances of the tenants. "Gandhiji agreed to be on the committee on condition that he would be free to confer with his co-workers during the progress of the enquiry, and if he was not satisfied with the result of the enquiry, he would advise the farmers on the action to be taken. On June 10, 1917, the committee was appointed. Meanwhile, the worker under the guidance of Rajendra Prasad and Braj Kishore had completed recording the grievances of 8000 tenants from 850 villages. Gandhiji returned to Patna on

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June 23, and the committee started its work and completed the examination of the witnesses on the 16th of August. Gandhiji then left for Allahabad, leaving Rajendra Prasad in charge of the organisation. On 22nd of September he returned to Ranchi to write the report, which was signed on the 3rd of October, 1917." Gandhiji called Braj Kishorebabu and Rajendrababu as 'a matchless pair' and said that their 'devotion made it impossible for me to take a single step without their help.'

In 1919, when the Rowlatt Bills were published, Gandhiji called for country-wide protest. Rajendra Prasad took an active part in organising the *hartal* in Patna and did it so effectively that there was no breach of peace.

The special session of the Congress at Calcutta in September 1920, adopted the non-co-operation programme. Rajendra Prasad had now to consider giving up his practice at the bar. He sought release from his commitments by returning the fees in some cases and by entrusting some others cases to friendly colleagues. He accepted the Principalship of a National College which was started in Patna. He made over his bungalow and grounds on the outskirts of Patna to the National University and moved into Sadaqat Manzil renamed Sadqat Ashram.

In addition to touring different parts of Bihar, Prasad edited a new Hindi weekly called 'Desh' and worked on the editorial board of 'Searchlight,' an English bi-weekly. Rajendra Prasad remained a no-changer' in the matter of Council entry and carried on his work for national education, Khadi, removal of untouchability and promotion of Hindu-Muslim unity. He also became President of the Patna Municipality and worked hard for improving civic amenities. Early in 1928, he visited England and Europe, taking advant-

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Looking like a peasant, a typical son of the soil of Bihar, he (Babu Rajendra Prasad) is not impressive at first sight, till one notices his keen, frank eyes and his earnest looks. One does not forget that look or those eyes, for through them truth looks at you, and there is no doubting them. . . . . His outstanding ability, his energy and his devotion to the cause of Indian freedom are qualities which have made him loved not only in his own province, but throughout India. . . . . No one in any province in India occupies quite that universally acknowledged position of leadership which Rajendra Babu does.

—Jawaharlal Nehru

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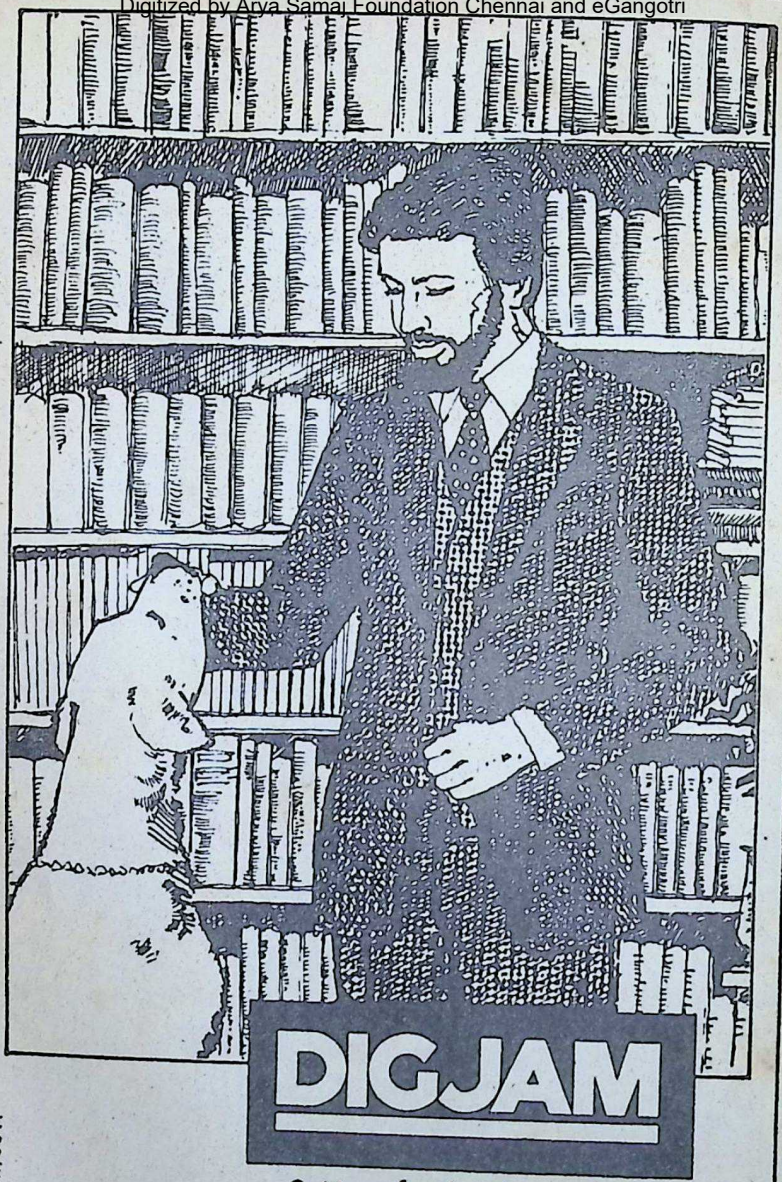

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age of a case in which he had to appear before the Privy Council. (This was the only case that Rajendra Prasad retained while giving up his practice in order to help a friend Hari Prasad Sinha). He returned to India just before the visit of the Simon Commission in September, 1928.

In July, 1930, with the launching of the Salt Satyagraha, Rajendra Prasad was arrested while on a tour of the districts of Bihar and imprisoned for six months at the Hazaribagh Jail.

Rajendra Prasad had hardly been out of jail for six months, when he felt that his place was in prison with the others. He did not have to wait for long. Acharya Kripalani approached Rajendra Prasad for financial assistance for the freedom movement and got a letter from him to a friendly patron in Calcutta. Acharya Kripalani was arrested with the letter on his person. He managed to tear the letter to pieces, but the police picked up the fragments and put them together. The result was that, when Rajendra Prasad attended Kripalani's trial on January 4, 1933, he was also arrested and sentenced to 15 months' imprisonment.

Rajendra Prasad, whose health

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President Rajendra Prasad speaking at the Sri Lakshmi Narain temple at Bareilly. The temple was built through the munificence of a Muslim gentleman, Shri Fazlul Rahman

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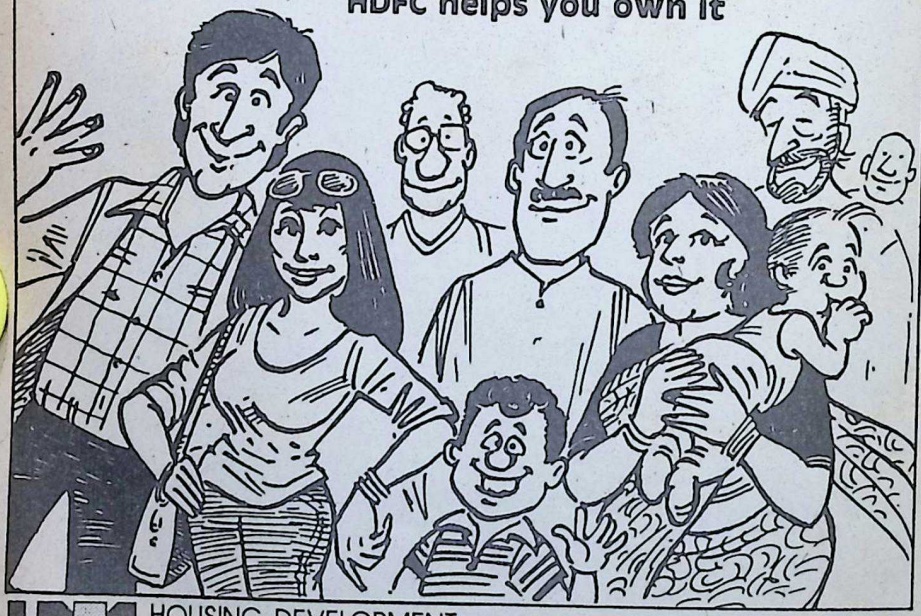

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was affected by frequent bouts of asthma in Bankipore jail, was released on January 17, 1934, two days after the disastous earthquake that rocked Bihar. Rajendra Prasad meticulously organised the relief work along with Jayaprakash Narayan and other workers.

Rajendra Prasad presided over the Bombay session of the Congress held in October, 1934. The session approved of entry into the Central Council and provincial legislatures and Rajendra Prasad undertook a whirlwind tour of the country. In June 1937, the Congress ministries assumed office in eight out of the eleven provinces. Rajendra Prasad was pressed into accepting the presidentship of the Congress in 1939 when Subhash Bose resigned.

On Sept. 1, 1939, the Viceroy, Lord Linlithgow, proclaimed India a belligerent country without consulting the legislature or the leaders of the Congress. Rajendra Prasad and Jawaharlal Nehru met the Viceroy, and demanded an unambigous declaration from the Government, giving absolute freedom to India at the end of the war and providing for the setting up of a Constituent Assembly with unfettered liberty to frame the constitution. The Viceroy did not agree to the demand and the Congress directed the ministries to withdraw from office.

In him there is essential sweetness, that is part of his strength; there is essential wisdom, that is part of his experience; there is essential clarity of vision, creative imagination and creative faith that brings him very near the feet of Lord Buddha himself.

—Smt. Sarojini Naidu

On August 7, 1942, the A.I.C.C. met in Bombay and passed the 'Quit India' Resolution. Rajendra Prasad was arrested and kept in Bankipore jail. While in jail, Rajendra Prasad wrote a book on Hindu-Muslim unity and worked on his autobiography in Hindi. The English version was published in 1957.

As per the Cabinet Mission Plan of May 16, 1946, the Viceroy, Lord Wavell, announced 14 nominees on the Interim Cabinet with five representatives each from the Congress and the Muslim League. The Congress declined the invitation but later with Jawaharlal Nehru as Vice-president, a representative Government was formed on September 2, 1946. Rajendra Prasad was allotted the portfolio of Food and Agriculture.

On February 20, 1947, Prime Minister Attlee announced the transfer of power to Indian hands on a date not later than

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President Prasad at a temple in Mathura on December 26, 1959

June 1948. With Lord Mountbatten taking over as Viceroy from Lord Wavell on March 23, 1947, the process of transfer of power was facilitated by the Mountbatten Plan providing for the partition of the country. Rajendra Prasad felt that partition was inevitable and served on the Partition Council for the division of assets and liabilities.

Rajendra Prasad had to resign the Food Ministership when he was required to take over the office of the President of the Congress for the third time. When the Constituent Assembly started its deliberations late in 1956, Rajendra Prasad assumed the duties of the President of the Assembly.

When the Constitution of India was inaugurated, Rajendra Prasad was nominated interim President on January 26, 1950. He was elected President on May, 1952 and re-elected in May, 1957. In 1962, he was awarded *Bharat Ratna*. On laying down his office as President, he retired to Sadquat Ashram. He passed away on Febuary 28, 1963.

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In Dr. Rajendra Prasad we have one who embodies the spirit of gentleness, the gospel of India. He is the soul of goodness, he has great patience and courage, he has suffered. . . . . Rajendra Prasad is the suffering servant of India, of the Congress, who incarnates the spirit for which this country stands.

—Dr. Radhakrishnan

A true friend embraces our objects as his own. We feel another mind bent on the same end, enjoying it, ensuring it, reflecting it, and delighting in our devotion to it.

—William Ellery Channing.

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MEDIA IN ELECTIONS

Consequential but not all powerful

According to R. J. Ornstein, the recent Presidential elections in the U.S.A. have shown that the mass media are influential but are not powerful enough to shape or alter the outcome of an election. With the elections in India round the corner the mass media will naturally focus attention on the prospects of the parties and their candidates. The following article on the U.S. experience will be of interest to our readers.

ROBERT J. ORNSTEIN

AN increasing factor, noted by scholars, journalists and politicians, in American elections is the role and importance of the mass media. Political scientists more and more are focusing their attention and analyses on the mass media; virtually every major newspaper and television network has assigned a reporter in 1984 to cover the media covering the campaign; and virtually every candidate for a major national office has a paid, full-time news-media consultant.

All of these actors are recognising an obvious fact: most Americans get their information about politics, politicians, and

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issues from the mass media, thus, how those politics, politicians, and issues are presented can have a profound impact on the nature of a campaign, the identity of the candidates, and the outcome.

Television is the dominant, but not the only, mass medium in American life.

Surveys taken since 1963, when the three major television networks expanded their nightly newscasts to thirty minutes, have consistently shown that two-thirds of the American people get most of their news from television. Newspapers are a distant second, followed far behind by radio and magazines.

There is little question, then, that in a presidenital campaign, most American voters get their images of the candidates, their impressions of the major issues, and their information about the presidential contest from the television networks. However, it is important to realize that the relationship between mass media and voters is considerably more complicated.

Television networks do not independently decide what is news and what to cover. Television gets its information and its agenda for coverage from the prestige print press — The Washington Post, The New York Times, The Wall Street Journal, and the major news magazines (Time, Newsweek, US News).

Many major stories that have profoundly affected American politics, like Watergate, began in newspapers like The Washington Post.

In the 1984 elections, while the first presidential debate on October 7 raised many questions about President Reagan's performance as America saw it on television, the "age issue" was not seriously raised until the Wall Street Journal took it up directly in a front page story the following day. After that, the television networks followed with their own stories. The prestige print press is important in other ways. For candidates starting out to run for President, it is important, if not necessary, to get attention in The New York Times and other news outlets that convey a form of national legitimacy on potential candidates.

There is also a significant role played in this process by local media — the television stations and newspapers that have circulation only in local or regional areas. Presidential candidates usually find that television networks and national newspapers take a much more critical viewpoint toward them when they cover the news; local television stations and newspapers tend to be more positive

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and uncritical. Presidential candidates and their media advisors, therefore, expend a great deal of energy getting stories on local media when their candidates visit states and cities, believing that that coverage greatly improves their image.

Mass media coverage of elections goes in two directions: the "free" coverage given by news outlets to campaigns and candidates, and the "paid" coverage of the television and radio commercials supplied and paid for by the candidates. While Presidential candidates try to manipulate and shape the coverage provided by the networks and newspapers (presidential candidates schedule major events timed so that the coverage can make the nightly newscasts on the networks, and stage them so that they look best on television cameras) the candidates also spend millions of dollars producing and airing television and radio commercials, ranging from thirty second spots to five minute and half-hour programmes during prime time to get their messages across and to attack the credibility and positions of the opposing candidates. Candidates and their media specialists try to make sure that the message conveyed on the evening news is reinforced or punctuated by the message conveyed in commercials.

Messages can change during the course of a campaign. President Reagan started out his 1984 re-election effort by emphasizing patriotism, the strong economy, and the general, positive theme that America is back.

This theme was reinforced in carefully staged events like political rallies with American flags and balloons framed for network news coverage; it was reiterated by paid television commercials that emphasized patriotic themes and middle American life. But later in the campaign, the Reagan team shifted tactics to attack Walter Mondale's positions on taxes and foreign policy. President Reagan's later campaign appearances, included direct assaults on Mondale's positions, mentioning him by name; the Reagan television commercials aired in October, in contrast to those of September, were also direct and specific challengers to Mondale's economic and foreign policy plans and proposals.

The main point is that presidential candidates rely on both the coverage provided by journalists of their campaigns, which they cannot directly control but try to manipulate, and the paid commercials they themselves

*Mr. Ornstein is a resident scholar at the American Enterprise Institute and editor of the Public Television series "Congress : We the People."

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IDEAL APPROACH TO LIFE

HE is the cause of all our actions. We are only HIS instruments; the result is in HIS hands.

In any action the means are as important as the result.

ALWAYS do to others as YOU would wish others do to you in similar circumstances. Let your thoughts and actions be guided by Dharma (righteousness).

Don't compare yourself with those more fortunate than you and feel sorry; be happy that you are above those less fortunate than you. Involving yourself in solving others' problems will minimise your own.

Be thrifty. Spend only on needs and not on desires you can do without. Today's waste might prove to be tomorrow's want.

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provide, which they create and shape directly. In the 1984 campaign, Walter Mondale has been criticized by Democrats for miscalculating his free media coverage, and conveying the wrong message (for example, at the start of the general election campaign, the main image of Walter Mondale on the network newsshows was him walking in a New York Labor Day parade before very small crowds, conveying the image of a failed candidacy). At the same time, Ronald Reagan and his campaign staff have been criticized by the news media for attempts to isolate them from questioning the President and for direct attempts by the campaign to manipulate media coverage, by keeping the President from any contact with journalists except for "photo opportunities."

President Johnson's experience in 1968 points out another important phenomenon of American mass media in presidential elections. Front runners, candidates generally considered to be ahead at an early stage of the process, are particularly vulnerable to media criticism and to expectations of performance that become difficult to achieve. Vice-President Mondale found that process at work in 1984. As an early front runner, he was the subject of much more scrutiny and criticism than other, more minor candidates. That intense scrutiny helped to enable Gary Hart to emerge as a major candidate early in the 1984 campaign. But when Hart later became a front runner, he quickly discovered too, that mass media scrutiny became more intense. Hart statements ignored in January 1984 were publicized and criticized in April. His campaign and candidacy stumbled as a result.

The most significant media impact in 1984, as it was in 1980 and 1976, occurred in the televised debates between the Presidential candidates (and in 1984, the vice-presidential nominees). Between eighty and hundred million Americans watched each of the three debates, two between the presidential contenders and one between the vice presidential. As in both 1976 and 1980, the debates proved to be important, perhaps pivotal elements in the campaign. In the first debate of 1984, on October 7, Walter Mondale, running very far behind in almost every opinion survey, revived this candidacy with a strong performance that belied for many his image and reputation as weak and unpresidential. Ronald Reagan, on the other hand, was not perceived as having given a strong performance.

Following this debate, the

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wide margin between the two candidates began to narrow. It was not just the debate itself, which was televised in prime time for 90 minutes by all three commercial networks and the Public Broadcasting System; the impact of the debate was reinforced by the analysis of who won and lost that dominated television network news and newspaper coverage of the campaign for the entire following week. These debates, which are sponsored by the non-partisan and independent League of Women Voters, and covered by the television networks as news events, have become critical components of American elections campaigns; their importance is great because the debates are televised and therefore reach the vast majority of American voters. And for voters, they become focal points that concentrate the usually intermittent attention paid to the campaigns by the public.

It would be easy to conclude that American mass media are all-powerful and determine the outcome of presidential elections. *But this would be an overstatement. Most Americans do not change their minds based on what they see or hear in the mass media; sophisticated research has shown us that such long term factors as partisan identification, age, sex, and social status are more important in determining vote choices than almost anything else, especially when combined with such factors as real economic conditions and America's status in the world.*

The mass media are influential, and their actions and inactions clearly have consequences, but they are not powerful enough to shape or alter the outcome of an election.

Thus, for example while media analysis suggested overwhelmingly that Walter Mondale won his first debate with Ronald Reagan, the overwhelming majority of voters did not change their minds about their vote choice between the two candidates. □□□

As the heart, so is the life. The within is ceaselessly becoming the without. Nothing remains unrevealed. That which is hidden is but for a time; it ripens and comes forth at last. Seed, tree, blossom, and fruit is the fourfold order of the universe. From the state of a man's heart proceed the conditions of his life; his thoughts blossom into deeds, and his deeds bear the fruitage of character and destiny.

Life is ever unfolding from within, and revealing itself to the light, and thoughts engendered in the heart at last reveal themselves in words, actions, and things accomplished.

—James Allen

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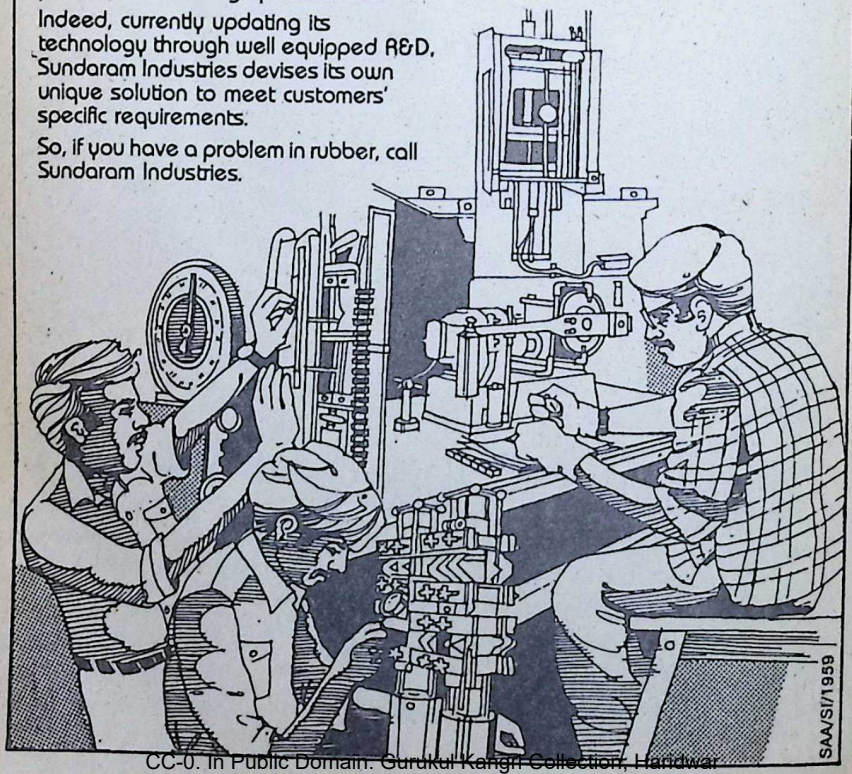

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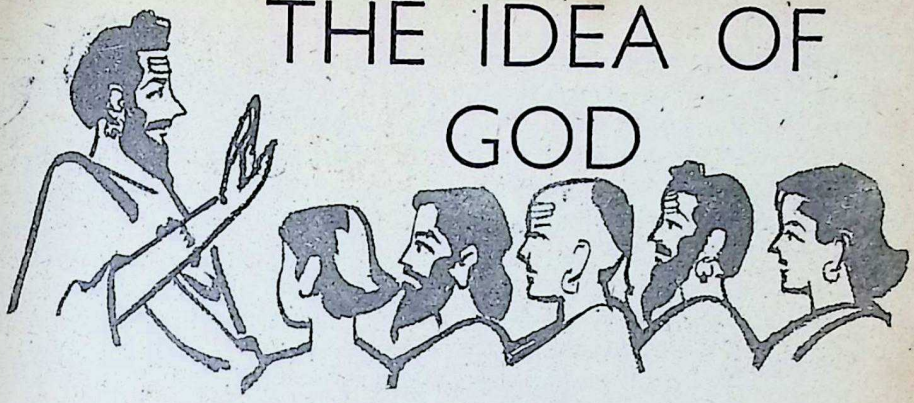
THE IDEA OF GOD



K. D. SANGORAM

IN the Vedas the deities are regarded as intimately connected with the world. They are, in a way, in the world, of the world and for the world. They are in the world because they are immanent and not transcendent. They are of the world in that they take part in the activities of the mortals. They are for the world because the Vedic man approaches them for getting solved each and every difficulty. Gods take part in the activities of the world.

The Vedic people worship not deities that transcend imagination but are sovereigns of the natural elements. They do not cherish the deistic conception of an absentee God: God for them is Sarvatmaka or Visvatmaka.

We learn about God through his manifestations in the world. The idea of God as transcendent is foreign to such a way of thinking. It would rather insist on God as an indwelling presence. 'The nature of ultimate Reality is to be read, therefore, in its manifestation and may be read there truly. We may be sure the revelation is not exhaustive, for all revelation must be *ad modum recipientis;* it must be proportionate to the capacity of the receiving mind. Every advance in knowledge, or in goodness, or in the intutions of beauty and grandeur offered us in nature or in art, is a further revelation of the heights and depths of the divine nature."[1]

This may, generally speaking, be the Vedic view of deities, though references to the great transcendent Being are not want-

1. A. S. Pringle — Pattison, The idea of God, p. 175

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ing. They pick up different concepts of God and meditate on them. This meditation on the concepts or ideas of God constitutes, what Professor R.D. Ranade calls, the ideological element in meditation.[2] Professor Ranade further comments that this method would be found useful by those who are intellectually inclined. People meditate on the different symbols of God or on different attributes of God as well as on different ideas or concepts of God. A concept or idea of God provides a habitation and name to the nebulous infinitude of God and facilitates meditation.

For the ever-wandering mind, some idea of God proves to be support or Alambana. A beautiful explanation of Alambana is: "The mental exercise practised by the Yogin in endeavouring to bring before his thoughts the gross form of the Eternal."[3] A full-blow version of meditation on an Alambana is found in the Kathopanisad I.2.17 where the supreme Alambana is said to be Om.

एतदालम्बनं श्रेष्ठं एतदालम्बनं परं ।
एतदालम्बनं ज्ञात्वा ब्रह्मलोके
महीयते ।।

2. The Bhagavad-Gita as a Philosophy of God-realisation, p. 240.
3. V. S. Apte Samskrit-English Dictionary, Vol. I, p. 358.

"That is the best support; that is the supreme support. Knowing that support, one becomes adorable in the Brahman world."

It is interesting to note that while commenting on the Bhagavad Gita verse X.20 Sankara says that God is to be meditated upon as the inner enlivening principle of all entities. However, if that is not possible, the other manifestations enumerated subsequently are to be meditated upon.

(सर्वभूताशयस्थितः सर्वेषां भूतानामाशये अन्तर्हृदि स्थितः अहमात्मा प्रत्यगात्मा नित्यं ज्ञेयः। तदशक्तेन च उत्तरेषु भावेसु चिन्त्यः अहं यस्मात् अहमेव आदिः भूतानां कारणम् तथा मध्यं च स्थितिः अन्तः प्रलयः च)

Because of an Alambana, mind is pinned down to one specific idea of God and its wild jumps from object to object are arrested. Otherwise mind becomes exhausted by the futile exercise of running aimlessly. The higher the stature of the idea meditated upon, the more the concentration achieved. Hence the necessity of an idea of outstanding pre-eminence for purposes of meditation.

To begin with, comes the idea of sovereignty and power. God is to be meditated upon as

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all-powerful and full of glory. "To that omnipresent and omniscient Lord whose resplendent light illumines all quarters, whose life force enlivens the entire creation and whose sovereign power controls every movement of objects — to that lord my prayer is principally addressed" (*Atharva Veda* VII. 25(26).2). "Almighty Lord who protects all beings, in whom all the worlds find their support and who is all supreme, rules over the entire universe. To propitiate him I accept you," prays Rishi Kaundinya. (*Yajur Veda* XX.32).

"Oh! Lord, you are greater than our enemy and you it is that controls all power. We worship you as all enveloping one and as sovereign ruler of all. We worship you as life-giving waters, as strength, as greatness and as power. We again pray to you as waters, dazzling power and pure strength. We lie prostrate before you who are the greatest, all-pervading, goodness incarnate and all-knowing. We bow low before you, the ever-expanding one, grand, all-enveloping and omnipresent one. You are the richest of all, you gather all riches and keep them with you, we salute you," prays Rishi Brahma (*Atharva Veda* XIII. 4.47, 50-54). "Oh! Sun, Wealth and beauty are verily wedded to you; day and night are your companions; the stars that shine in the heavens are your forms; and earth and heavens constitute your blooming face. I am your devotee; which fruit of my action should I yearn for? Should I be satisfied with heaven? Or, should I desire the whole universe?" (*Yajur Veda* XXX.22).

□□□

A friend is person with whom I may be sincere. Before him, I may think aloud.

—Emerson.

It is only the great-hearted who can be true friends; the mean and cowardly can never know what true friendship means.

One ought never to speak of the faults of one's friends; it mutilates them; they can never be the same afterwards.

—W. D. Howells.

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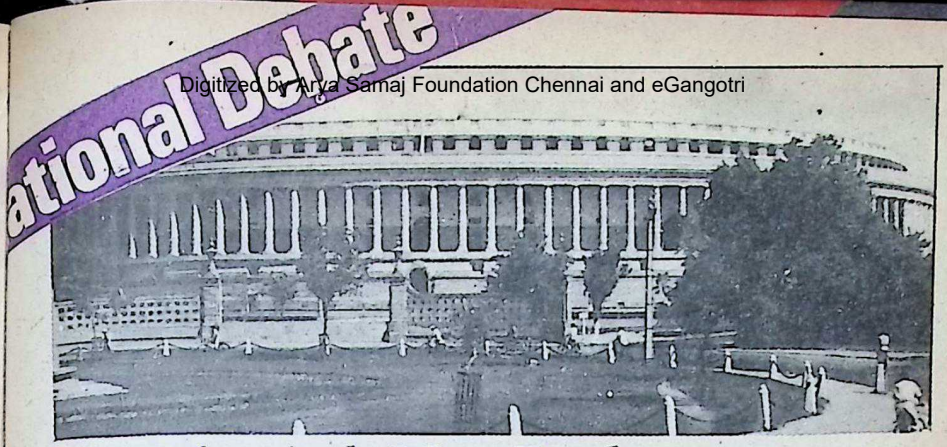

Presidential Vs. Parliamentary Form of Democracy

C. B. DYUTHIKAR

THERE seems to be no room for the question whether the Presidential form of government, *per se,* is as democratic as the parliamentary form. Much depends on how any system works.

The question is, which is more advantageous for the India of to-day. We have had the parliamentary system for over 34 years now. We find that our progress towards attaining our objectives has been very slow and has been slackening instead of picking up speed. Furthermore, parochial and fissiparous tendencies have been growing rather rapidly of late.

In the parliamentary system most of the Ministers of Government have to be members of the Lok Sabha to which they have to be directly elected. There is a feeling that the ablest men we have are either unwilling to face the dust and din of the present-day elections or if they are willing, they are not equal to the task in many ways. The intellectuals are becoming isolated from the mainstream of the body politic. This was not so in the years immediately after independence. But even then, signs were not wanting. For example, a person like Rajaji did not wish to stand for election to the Legislative Assembly when he was Chief Minister of Madras in the early 'fifties. The plain truth talented men do not get actively involved in the country's politics.

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In the presidential system the best person of the necessary calibre and character, who faces the people of the whole country, gets directly elected. He/she nominates his/her cabinet from the best available talent in the country. Political pressures, if not eliminated, are atleast minimal in the selection of the Executive. No doubt the President's cabinet members are his/her creatures. But, then, it is not as if ministers are greatly independent of the Prime Minister.

Adequate checks and balances should be built into the system so that there is no arbitrary or autocractic rule by an oligarchy. There should be provision for the impeachment of the president or individual members of the cabinet by a three-fourths (or two-third) majority of the directly elected legislature.

Our system should not be a prototype of the American, French, Swiss or any other existing system. It should suit the present Indian conditions and needs. We may have to learn from experience and make modification as we go along. A constitution in force should be treated with the utmost respect but to treat a man-made constitution as a changeless supreme power is folly.

The pattern of the government should be the same in the States as at the Centre, with elected Governor, cabinet nominated by the Governor and with similar legislative checks and balances.

All major policies and the budget should be debated and approved by the legislatures.

For effective Centre-State coordination there should be high level representatives of the State at Delhi and of the Centre at the State capitals.

In proposing the change it should be made clear that the new system is expected to seem better than the existing one, that no system is perfect and if the new system is found to be worse we are free to revert to the old system, after a fair trial, so that there are no reservations about accepting the new system.

Politicians supporting or opposing the Presidential form would do well to remember that none of them is going to live for ever but that we all fervently believe that United India will live for ever.

It is one proof of a man's fitness for friendship that he is able to do without that which is cheap and passionate. A true friendship is as wise as it is tender.

—Thoreau.

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Haripad, a small town in Kerala (central Travancore), is famed for its Subramania Temple with its live peacocks which inspired 'Kerala Kalidasa' Kerala Varma Valia Koilthampuran to write his "Mayura Sandesam."

Shri V. K. Moothathu, a sensitive writer and linguist, who lives under the shadow of this historic temple, tells us through the story of his life the story of a sweeping social transformation that has taken place in the last half a century or so. Shri Moothathu, now 72, is a true representative of a bygone era.

Familiar to the readers of "Bhavan's Journal" as a regular and perceptive reviewer of books in English, Sanskrit, Hindi and Malayalam, he began his career as an advocate but eventually gave it up for reasons he has explained in this tract.

Essentially, he is a lover of the Muse, and the lessons life has taught him, we believe, will be of wide reader interest.

What Life has taught me

V. K. MOOTHATHU

THE lessons of one's life depend on the course it happens to take. If the course is smooth the lessons may be few. My case is as under

Born into a middle-class family of orthodox Saiva Brahmins 72 years ago, I grew up with a tuft of hair amidst numerous religious observances and beliefs like the wrath of supernatural elements, pollution on the birth or death of a relative, respect for the crows as messengers of deceased ancestors and the impending dangers indicated by the cat crossing the way. These were however harmless and offended none.

I chanted Vedic mantras without knowing what they meant and worshipped at temples without knowing what the idols represented. On school days I bathed thrice; in the morning, before lunch at a Brahmin hotel near the school, and then on return home. I was reprimanded by the seniors when the tuft of hair was cut while in the college but they did not insist on its restoration as

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perhaps they became wiser. Even during my early years at the Bar, I refrained from taking tea from a Nair Hotel or from a table with a Christian friend at it. My children however are not haunted by all these beliefs as I was at their age. They have grown up in different surroundings and know no Sanskrit. The possibility of their taking interest in the scriptures is very remote.

My family, like the others of my community. (Moothathu), had hereditary services to perform in the village Siva temple such as carrying the deity in procession, distributing the offerings among devotees and temple employees and the safekeeping of the valuables. I had often to help the seniors in these services and many a time have sat on the elephant's back for hours during the colourful temple processions. Sometimes I had to stand on the animal waving the *chamar*, a feat that needs skill.

The senior members of the family had very little formal education but were all very pius, loving and hospitable and therefore respected everywhere. Each village family knew the others and they shared the joys and sorrows irrespective of caste or social status. Even the cattle population was gentle and for this

V. K. Moothathu

gentleness and the quality of milk it gave received praise in textbooks.

In the social hierarchy we ranked next to the Nambudiris and the reason for this second rank is said to be that our ancestors have partaken of the food offered to the temple deities and this was taboo for Vedic Brahmanas. This inferiority complex was more than compensated by the existence of dozens of still lower castes, the members of which addressed us in various honorofics suited to our age and sex and their place on the social ladder. Thus in the early years I have lived a life of distinction and saw only the bright side of things that went into it.

Dark Side

The dark side began to come

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into view when I entered the Bar after double graduation. I learnt what the terms dishonesty, insincerity and corruption meant and looking around found to my surprise the yawning gulf between precept and practice. Our Rishis said that humanity falls into four classes on the basis of character and occupation. While the Hindus of Bali forming 95 per cent of the population have retained this tradition we in India have divided ourselves into numerous castes and sub-castes based on birth and are living in separate cages like the wild animals of the zoo.

We are erecting statues of Gandhiji, garlanding his portraits and naming streets after him but are blind to the great ideals he stood for and exemplified. Sri Narayana Guru, a great saint of Kerala, exhorted us against toddy tapping, its consumption and sale and yet liquor is a big business today. By the Constitution we gave unto ourselves we are committed to prohibition and a ban on cow-slaughter. We have brushed this aside. Similarly the Constitution has declared Hindi as the official language of the Union. This provision is diluted by allowing English to continue as the additional language so long as the non-Hindi states so desire. Some have begun to argue that the resolution in favour of Hindi was passed by the casting vote of the Chairman as if the provision is of no consequence. The birde is welcomed into the husband's family with the Vedic benediction, "Be ye the queen of the house," and then burnt to death in the name of dowry. What is the situation like? The fence is eating up the crop.

As Lawyer

In my first week in Court a senior member of the Bar referred to me as hopeless. It not the term inauspicious as applied to budding lawyer? I felt offended and paled. Later it turned out to be a pet name in his dictionary which he freely used.

Like most others I was averse to practising on the criminal side. Even on the civil side a scrupulous lawyer will find it difficult to please the Court, the client and himself at the same time. I did not look upon the profession as a means of livelihood. I demanded no fees from the clients and was satisfied with what they gave in cash or kind. My maternal uncle-father-in-law who was the head of a rich family had settled properties enough for our sustenance.

I have never misrepresented facts in the Court or elsewhere. I have never tutored the witnesses but have managed to explain away the inconsistencies

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in their testimony if any by eliciting the sympathy of the Court to human failings. I have won weak cases and lost strong ones. This made me sad. Reportedly, even some presiding officers took bribes and made a mockery of justice. This made me sadder.

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During my cross-examination in a matrimonial case the husband swooned in the box. I was more alarmed than his own counsel. On one occasion, I noticed an advocate reading out to the Court, an over-ruled decision of the High Court in support of his case. When I asked him later whether this was fair he said that it was the duty of the opposing counsel to object if he knew the position.

On his ouster, an 80-year-old employee of a temple wanted to file a suit against the Devaswom Board. His advocate wilfully or out of ignorance filed the suit not against the Board as he should have done but against a subordinate officer. The suit was thrown out as not maintainable. The old man complained to me and I advised him on the proper course. The next day he was seen hanging from a banyan tree in front of the temple. He was perhaps too poor to go to Court again.

One judge wrote thus: "The learned counsel for the plaintiff has referred me to a ruling reported in 1948 KLR. I had no occasion to go through it as the book is not available in Court." When the clerk pointed out that the law reports were here, the judge did not care to look into the ruling or delete the sentences.

After lengthy arguments of the counsels for the whole day another judge passed his order on an injunction matter in four words, 'This petition is dismissed.'

At one stage I felt that the time, money and energy spent in litigation is a waste and so tried to settle disputes out of Court even by going to the houses of the parties concerned. The campaign was not a success.

In most cases, the parties and their counsels prefer to fight out the claims than make concessions for a compromise. One party even snubbed me saying that this is law and not Vedanta. Once I referred an educated client to a reported ruling and tried to convince that his stand was untenable. He retorted, "Non-sense. Who has written this judgment?" as if he was going to take some disciplinary action against the judges soon as his identity was known. Perhaps the party was right because these rulings have only an unpredictable lease of life and may be reviewed or overruled at any

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Unperturbedness of the mind in danger or calamity, constant meditation, aversion to all objects of sensual pleasure, want of a false sense of honour, firm hope, intense earnestness of purpose, an eager desire for singing His praise and love for all places Where He dwells.

—Rupa Goswami

The survival of Hinduism is mainly due to the spread of the Advaitic temper, which saw no distinction between Shaivam, Vaishnavam and other denominations and which therefore put an end to internal fights and paved the way for concerted action against alien onslaughts. Sri Adi Sankara underlined the essential unity of all sampradayas (traditions) and sects and saved Hinduism from disruption. All denominations have the common Vedic basis. By bringing to our minds the great achievements of the Acharya, we can acquire that peaceful frame of mind and develop that catholic temper and universal accommodation characteristic of Sri Adi Sankara and of the Advaita Vedanta he expounded, which will enable us to live in peace and amity, so essential for securing universal welfare.

—H. H. Sankaracharya of Kanchi

Into the Kingdom of Krishna, man cannot enter alone.

Man must receive into his brotherhood both bird and beast.

And without their blessings, their association, their comradeship, and without a heart of helpful love, man cannot fulfil his pilgrimage nor enter the highest heaven.

—Sadhu T. L. Vaswani

An action which does not yield the expected result, must be done ever again with firm resolve to produce the desired object.

—Ramayana.

Beyond the State is the Realm of the Spirit, the 'Atman', Him must our nationalism worship to be purified, enriched and exalted.

—Sadhu T. L. Vaswani

Purity is the best pilgrimage and the best prayer is the healing of a broken heart !

—Sadhu T. L. Vaswani

For me not to love bird and beast would be not to love the Lord.

—Sadhu T. L. Vaswani

I believe that all 'Jivas' (creatures) are one in the Eternal One. And whoever kills a creature hurts the Eternal Heart.

—Sadhu T. L. Vaswani.

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time. These experiences were of enlightenment. This made me bitter.

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Pilgrimage to Peace

My pilgrimage to the calm and serene treasure island of the Rishis has an interesting prelude. In my thirties I was a speaker at the inaugural meeting of a church. After the meeting a member of the clergy asked me whether my talk was not based on the *Katha-Upanishad*. I was hearing the name for the first time but was sure it was a Hindu text. I expressed my admiration for his acquaintance with it and confessed my ignorance. This incident set me thinking and led to a serious study of as many of the scriptures as were available I had to get down the Vedas and Upanishads from U.P.

I learnt the *Bhagavad Gita* by heart and made it a habit to recite a few chapters everyday. This taught me newer and newer lessons, brought tears to my eyes and hair-rising over the body, freed me from superstitions and meaningless rituals, practically removed all doubts regarding right and wrong and has shown the ascending path

limit my legal practice to the Chamber after 30 years in the black-gown.

Thereafter I have had more time at my disposal for further studies in the sacred texts and for learning new languages. I am thus leading a peaceful life and feel fortunate that the hospital bed or the operation table never called me. I am aware that I am still at the base camp with oxygen and the other equipment to attempt the climb. I can only pray. Let all the world be happy and let me serve the poor within my means. This I am doing with all my heart and with faith in His justice.

Looking back on my none-too-eventful life I think it has mainly taught me these: *1. He is a pauper who is not qualified for a share in our priceless heritage. 2. Real happiness is inversely proportional to material luxuries. 3. It is impossible completely to root out evil be it dishonesty, violence, corruption or the caste-system. Only a few who have received the grace of God can resist them. 4. Too many laws are likely to result in miscarriage of justice.*

Sudden friendships generally come to sudden ends. True friendship is a plant of gradual growth, which needs for its perfection sun and air, watering and weeding.

—Katherine E. Conway.

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Here & There

V. S. R K.

Atop The Greasy Pole

Benjamin Disraeli, the Earl of Beaconsfield, became Prime Minister of England in 1868 when Queen Victoria had gone through half of her reign of 64 long years. The Earl, in great elation, went round telling his friends, 'I've climbed the greasy pole — I've climbed the greasy pole!' It was indeed an arduous climb for him; it took 31 years for him to get at the top. Even his first entry in the House of Common was no cakewalk for him, as it happened in the case of many others, notably the younger Pitt, M.P. at 22 and P.M. at 24. Disraeli had to fight five elections in five years before he could get in.

Shri Rajiv Gandhi's election to Lok Sabha and the assumption of the high office of Prime Minister on October 31, 1984, have something of the fairy tale wonder if one remembers the history of the Prime Ministers of England. Comparisons with that colourful history — colourful in the sense of the variety of the personalities who kissed the monarch's hands — should be of interest to us as our own democracy is patterned after the Westminster model.

In England, which has no written constitution, statutory recognition of the office of Prime Minister came only in 1937, more than two hundred years after Sir Robert Walpole was appointed First Lord of the Treasury in 1721. Even Walpole was not spared the criticism that he was 'usurping the sole power of directing all public affairs and solely enjoying and engross-

Walpole

Younger Pitt

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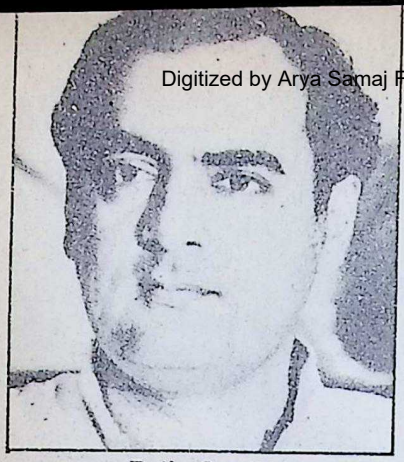

Rajiv Gandhi

ing the ear of the sovereign.' 'We are persuaded', said a protest note of M.Ps, 'that a sole or even a First Minister, is an officer unknown. to the law of Britain, inconsistent with the constitution of the country, and destructive of liberty in any government whatsoever.' George Grenville, who became P.M. twenty years after Walpole, considered the title 'odious' and North 'would never permit himself to be called *Prime Minister*' among his friends and in his family circle. For the first time it was Disraeli who signed himself as 'First Lord of Her Majesty's Treasury, Prime Minister of England.' The P.M. is described as *primus inter-pares* even today though he or she wields enormous powers of patronage and recognised not only as the hyphen that joins and the buckle that binds the executive and the legislature together but the captain of the ship of State.

We in India wrote down the powers and functions of the P.M. and, thanks to historical circumstances, the first P.M., Pandit Jawaharlal Nehru, not only dominated the government but bestrode the country like a colossus. With his 18 years in office, the P.M. in India acquired an aura of his own — not without reason because India is also the largest democracy in the world. Smt. Indira Gandhi, if any, reinforced that stature both by her personality and by being in office for 16 years (with a short break of two years). In England, after Walpole's 21 years, Pitt the younger holds the record for being in office continuously for 17 years; Pitt's story, it is said, is the history of England as it is the case with Nehru and Indira Gandhi. The succession for three generations in the Nehru family to an elective office like the P.M. is, perhaps, unique. The nearest parallel that one could think of is the case of the Younger Pitt who became the P.M. 17 years after his father the Earl of Chatham. This period saw five P.Ms. taking and leaving office.

The English Prime Ministers, from George Grenville (1763) to Bonar Law (1837), were mostly classical scholars, having studied at Oxford or Cambridge;

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there were, of course, a few who did not complete their studies like the Marquis of Salisbury. They were invariably great debators, masters of parliamentary eloquence. Of Gladstone's oratory it is said: "When he first caught the ear of the House he was a beardless youth, with an earnest, intelligent countenance, dark and rather prominent eyebrows, and a fine head of jet-black hair; and still, in his eighties, when reduced to a bag of bones, his eyebrows beetling, and his eyes glaring and bloodshot, his hair sparse and straggling, his thin neck emerging from an enormous winged collar, he rode the parliamentary storms in triumph. And his voice, a wonderful instrument, never lost its power of producing the noblest and most compelling music, fit accompaniment to the grandeur of his themes."

It has so happened that three out the six P.Ms. we have had so far, three are from British Universities — Nehru from Cambridge, Indira Gandhi from Oxford and Rajiv from Cambridge though the latter two did not complete their studies. Rajiv Gandhi, like Chamberlain (1937-40) was a student of engineering. Nehru was a great parliamentarian and, if he was not eloquent, he compelled attention as a speaker, by the magic of his personality, modulations of voice and poetic phraseology. Shri Morarji Desai was slow and deliberate, forceful but monotonous. Smt. Indira Gandhi was eloquent on occasions and her accents were soft, especially when she spoke in English. But one missed in her the ready wit and quick repartee of, say, a Churchill. Parliamentary eloquence was at its best in the first and second Parliaments when Nehru was the helmsman.

In one respect, India has stolen a march over Britain. It was not till 1979, after centuries of rule by Cabinet governments, that Britain had its first woman Prime Minister, the brilliant and eloquent Mrs. Margaret Thatcher. India has had the unique distinction of having Smt. Indira Gandhi within 16 years after the adoption of the Indian Constitution. Alas, whatever credit this brought us, we have besmirched it with blood by a cruel assassination. In the long parliamentary history of Britain, there is only one case of assassination of a P.M., that of Spencer Perceval on May, 1812 by a bankrupt Liverpool merchant for no political reason or genuine grievance. Though Indiraji has gone with the crown of martyrdom, her killing will ever remain an ugly scar on the fair face of India.

A Minstrel Divine

In his famous 'Dhanyasi'

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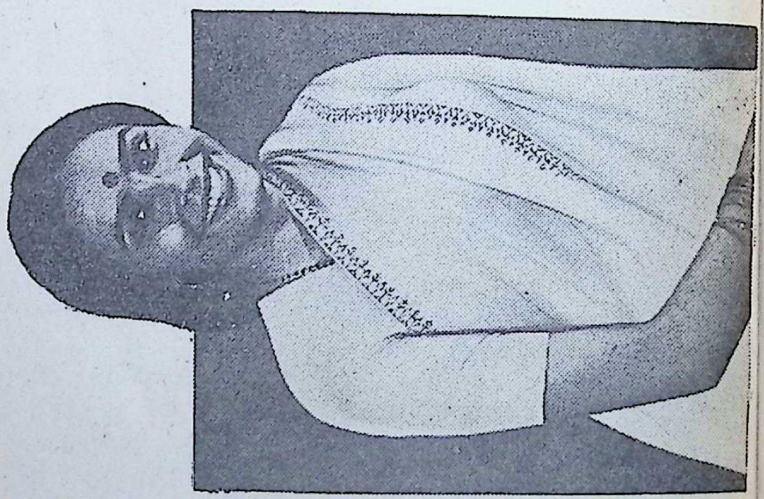

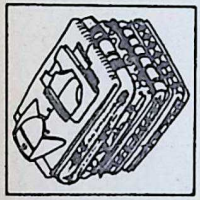

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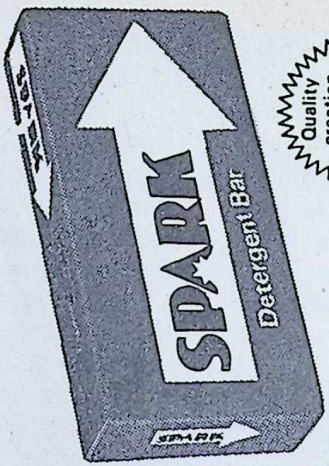

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piece, 'Sangita Jnanamu', the saint-composer in the Carnatic tradition of music, Saint Thyagaraja (May 4, 1767-January 6, 1847), sang: "Knowledge of Sangita (music), bereft of devotion, is valueless and cannot secure salvation. The music practised by Bhaktas like Bhrungi, Natesa, Anjaneya, Matanga and Narada alone can secure it." In the interminable controversy over the different paths leading to godhead, it is now more or less agreed that bhakti or devotion is the easiest and the best in the Age of Kali. The Lord's exhortation in the Gita remains as true as ever: "Fix your mind on Me alone, let your intellect be absorbed in Me; then you shall doubtless abide solely in Me" (Chapter 12, Sloka 8).

India has a long tradition of Pauranikas and minstrels of divine glory spreading the message of the Love of God. Sant Keshavdas, who gave five discourses on 'bhakti' at the Central Bhavan from November 11 to 15, comes in this tradition. He chose for his exposition the 84 aphorisms of Narada, well-known as 'Narada Bhakti Sutras' commended for our devout study by Sri Ramakrishna. These aphorisms, compressed in five chapters, describe the various marks of Mature Divine Love, *Parabhakti*. The 19th aphorism is but an echo of the exhortation of the Lord in the Gita: "The essential characteristics of bhakti are the consecration of all activities and complete self-surrender, to Him, and extreme anguish if He were to be forgotten."

In expounding what may appear to be pithy statements, Sant Keshavdas created an atmosphere charged with bhakti. His method of inducing the audience to participate in 'bhajans' during his discourse has a wholesome effect. The modulations of his rich voice, the episodes (drawn from puranic lore and lives of saints) he dwelt on, his fine sense of humour without a touch of vulgarity and effortless speech, all contribute to an experience that lingers long with the listener. May Sant Keshavdas spread the gospel of Divine Love here and abroad for ever and ever!

Scholar and Critic

It is not always that a writer gets published the moment he sends his pieces to a journal. Either they smoulder in the files gathering dust or are returned to him with the 'Editor's compliments and regrets.' It was by sheer accident that *BJ* happened to discover a rare scholar and critic. He was Shri T.R. Rajagopala Iyer whose articles and book-reviews have appeared in *BJ* for over a decade.

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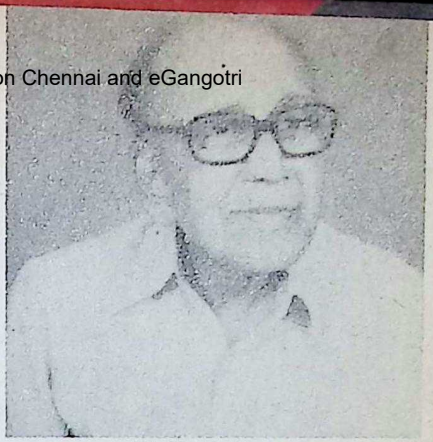
Shri Iyer, who hailed from the former Pudukottah State of Tamilnadu, was a scholar in Tamil, Sanskrit and English. His knowledge of the scriptures and the classics (in all the three languages) was exact. He revelled in reading and interpreting them with the joy of a born *rasika*. As a reviewer, he brought to bear on his balanced appraisal of a book his vast erudition and critical insight. His reviews of Shri N. Raghunathan's 'Srimad Bhagavatam' and 'Srimad Ramayanam' (both English translations), which appeared in BJ, will remain models of literary evaluation.

Shri Rajagopala Iyer wrote a few books, including 'Udayana's Story.' He had a passion for studying all the 'Namavalis' of Gods. His translation of 'Purusha Sukta' into English with a learned introduction and a commentary has been published by the T.T. Devasthanam. His translation of 'Rudram-Chamakam' is to be published shortly by the Bhavan. A staunch *advaitin*, his spiritual preceptor was Seshadhri Swamigal, an avaduta, of Chendamangalam in Tamil nadu.

Here is a sample of his writing from 'Katha Upanishad' serialised in the BJ in 1977:

"In the West, Plato's Dialogues are justly praised for their skilful settings. More



T. R. R. Iyer

skilful and more exquisite are the settings in the Upanishads. But the setting of the *Katha Upanishad* is the most striking in the world. A more gripping tale cannot be conceived than that of the father, in a moment of rage, consigning his son to Death and the son winning the secret of Life and Immortality from the very lips of the dread god of Death."

As recently as October 10, 1984, Shri Iyer, enfeebled by age and ailment, wrote to us in his own spidery hand his appreciation of the Annual Number of Bhavan's Journal.

Shri Iyer passed away on November 12, 1984, a month after he last wrote to us. While our sympathies go out to his family members, BJ has a sense of satisfaction that it did not allow a fine flower of scholarship 'to blush unseen and waste its sweetness in the desert air.'

□□□

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At about the hour
when the sun with the sky-traversing lofty chariot
drawn by the green steed
was about to sink into the western sea
he (Sundaramoorthi Swaamikal)
came to the outskirts of Thiruvathikai,
Saying : "I fear to tread with my feet
and enter this great city
where God-owned (Tirunavukk—) arasu,
the saint praised by the world—
the bearer of the tool, the hoe—
loved to perform with his hands
service to the Lord on the bull",
he entered the Citthavatamatam
situated beyond the cool fields
fed by the sluices.

—"PATHWAY TO GOD"
Trod By Saint Ramalingar.
—G. Vanmikanathan

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THE STORY OF THE SILVER PADUKAS AT ALANDI

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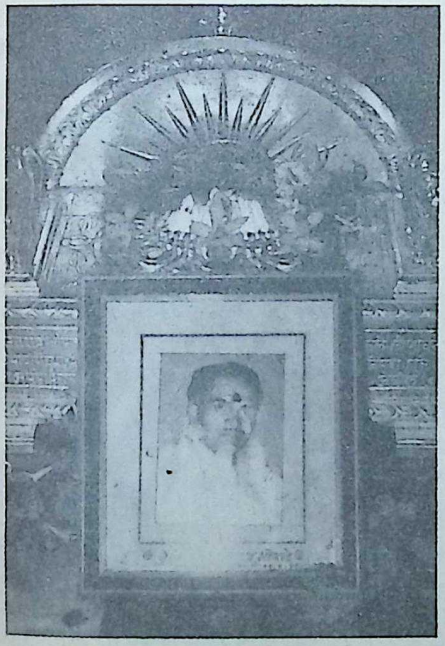
PILGRIMS thronging the Samadhi of Sant Jnaneshwar at Alandi, near Pune, will not fail to notice a pair of artistically made silver "padukas" resting in an elegantly carved silver throne.

And thereby hangs the poignant story of a young Maharashtrian widow and her great act of devotion.

Vasantibai lost her young husband, Vasantrao Bhosle, an officer in the Central Railway, in an accident while he was on duty.

The world around the young widow suddenly crumbled. Her grief was inconsolable.

In good time, the railway authorities presented her with a cheque for Rs. 50,000 as compensation.



By then Vasantibai's mind had been made up about the use to which that money was to be put.

Solace, she felt, was only to be found by worshipping at the feet of Sant Jnaneshwar who, less than 25, had entered "Sanjeevan Samadhi" at Alandi 700 years ago.

At the very entrance to the cave into which Sant Jnaneshwar had entered for his final Samadhi amidst chantings and prayers of the devotees of Panduranga Vithala, Vasantibai desired that a pair of sandals in silver should be consecrated in memory of her husband.

Her wish has been fulfilled. The padukas, wrought in solid silver, weigh four and a half-kilograms. They rest on a silver lotus, reverentially placed in the "Simhasan." A framed picture of Shri Vasantrao Bhosle is by the side of the sandals. He be-

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longed to Khopi in the Ratnagiri District.

The story of the silver padukas was narrated to Bhavan's Vice-President Shri C. Subramaniam, and Shri S. Ramakrishnan, Executive Secretary, by Shri Sarjerao Jadhav, Chief Trustee of Sant Dnyaneshwar Maharaj Deosthan, on their recent visit to Alandi where the Bhavan has started its Sant Jnaneshwar Harikatha and Kirtan Mahavidyalaya.

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SANT KESHAVDAS'S ENTHRALLING DISCOURSES

SANT KESHAVDAS began his two-month-long all India 'Kirtan Discourse' programme from Cochin on August 21, 1984.

For three days he gave the discourse on "Bhakti Yoga" under the auspices of Cochin Kendra of Bharatiya Vidya Bhavan. In his own unique and inimitable style, he enthralled the huge crowd with his melodious music and erudite exposition. While his range and sweep were absolutely amazing, the appeal and impact were truly stunning.

Justice Shri V. Bhaskaran Nambiar, Vice-Chairman of the Cochin Kendra, inaugurated the discourse series. Shri T. L. Viswanatha Iyer presided over the second day's function, while Dr. K. Gopalan, Chairman of the Cochin Kendra, was the Chief Guest at the valedictory function. Dr. P. Sreekumar, Hon. Secretary thanked Shri Keshavdas for accepting the long-standing invitation to visit Cochin and requested him to be back again during his next sojourn in India.

Madras

THE Madras Kendra organised Kirtan Discourses on "Jnana Yoga" Chapter II by Sant Keshavdas for three days from September 28 at the Bhavan and for one day, October 3, at Sri Ayyappa Temple, Annanagar.

Swami Amritananda of Ramakrishna Mission, Vivekananda College, Mylapore gave the inaugural address.

At the valedictory function at the Bhavan, Dr. H. V. Hande, Tamil Nadu Minister for Health, was the Chief Guest, Smt. Prema Pandurangan welcomed the Swamiji and Shri S. V. Narasimhan felicitated him.

Nagpur

THE Nagpur Kendra of the Bharatiya Vidya Bhavan arranged a three-day Kirtan discourses and Kirtan by Sant Kashvdasji on 'Saints of India' from October 28.

Shri H. C. Mehta, District Manager, Telephones, Nagpur, was the Chief Guest.

Bombay

A FIVE-DAY discourse on "Narada Bhakti Sutras" was conducted in Bombay under the auspices of the Bhavan from November 11.

Bhavan's Honorary Secretary Shri J. H. Doshi welcomed the Sant whose discourses drew full house on all days.

The Sant will be giving a discourse on "Bhaja Govindam" in Bombay on December 11, prior to leaving for the U.S.

BHAVAN'S RECEPTION TO THE VICE-PRESIDENT

SHRI VENKATARAMAN, Vice-President of India, has accepted our invitation for a Reception in his honour to be held in the

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Central Bhavan in Bombay on December 9, 1984.

He will also preside over the Golden Jubilee Celebrations of Janmabhoomi Group of papers of which Bhavan's Vice-President, Shri Pravinchandra V. Gandhi, is the Managing Trustee.

LALCHAND HIRACHAND TURNS 80

MAHARASHTRA'S Chief Minister Shri Vasantrao Patil, has lauded the services of Shri Lalchand Hirachand in the industrial development of the State in general, and the rural areas in particular.

Speaking at a function to felicitate Shri Lalchand on his completing 80 years of age in Bombay on October 21, 1984 the Chief Minister said, "Shri Lalchand is always free and frank in his views, which has brought him success in all his efforts".

Shri Patil recalled Shri Lalchand's association in setting up the aircraft factory in Bangalore and his valuable contribution to the development of indigenous industries such as automobile, shipping, construction, sugar and agriculture.

Gracing the occasion, Jain Muni Elacharya Vidyanand said continuous hard work and faith in God only would bring success in life and that was the secret of Shri Lalchand's success too.

On the occasion, the Chief Minister presented a shawl and silver coconut to Shri Lalchand.

Shri Lalchand recalled his humble beginning and said that now the annual turnover of industries in his group was Rs. 400 crore.

Earlier, Shri Vinod Doshi, Chairman of Premier Automobiles Ltd. welcomed the gathering and Shri Arvind Doshi, managing director of Premier Construction Ltd., proposed a vote of thanks.

ASTROLOGERS CONFER
Title for V. A. K. Ayer

KERALA Governor P. Ramachandran inaugurated on Oct. 14, a three-day National Conference of Astrological Research, jointly organised by the Astrological Research Convention and the Jyotish Vishva Vidyalaya at the Municipal Town Hall, Palghat.

Shri B. V. Raman in his keynote address pleaded for the establishment of faculties for astrology and allied subjects in Indian Universities.

The Conference recommended the formation of an apex body like the Indian Medical Council to co-ordinates astrological education and activity and set the norms for practice.

Governor P. Ramachandran decorating Shri V. A. K. Ayer who was acclaimed the doyen among astrologers, with the title "Daivagna Siromani"

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Sringeri Acharya lays Foundation-stone of Bhavan's Vidyashram

SEPTEMBER 14, 1984 was a red letter day in the history of Bharatiya Vidya Bhavan's Trichur Kendra. On this day the foundation stone of Bhavan's Vidya Mandir was laid by His Holiness Jagadguru Sri Bharati Theertha Swamigal of Sringeri Mutt.

Shri N. Krishnamurthi of the Bharatiya Vidya Bhavan, Bombay, celebrated the marriage of his daughter Sow. K. Rama with Chi. T. S. Sahiram on August 31, 1984, at Mayuram, Tamil Nadu

H. H. Jagadguru Sri Abhinava Vidyatheertha Maha Swamigal blessed the function with his benign presence. Shri Sadiq Ali, Vice-Chairman, Bhavan's Rajaji International Institute of Public Affairs and Administration, Hyderabad, presided over the function. Swami Sankarananda, President of Ramakrishna Ashram, Puranathukkara, Trichur, released the Souvenir.

Speaking on the occasion Jagadguru Sankaracharya emphasised the meaning of 'Bharat', a Sanskrit word. He further stressed the need for teaching children the facets of the 'Bharatiya Sanskriti.' He also extolled the work done by the Bhavan in the field of spreading Indian Culture. Concluding his address the Jagadguru blessed the Trichur Kendra's efforts in striving to promote the ideals of Bhavan.

Shri Chitran Namboodiripad, Chairman of the School Committee, delivered the welcome address. Smt. A. Shastri, Headmistress, Bhavan's School, read the School Report. Shri S. Ramakrishnan, Executive Secretary, Dr. G. Lakshmipathi, Hon. Secretary, Coimbatore Kendra, Shri Raghavan Pozhakkadavil, M.L.A., Shri T. R. Govindankutty, Nadathara Panchayat President, Shri M. V. Subba Rao, Executive Vice-Chairman, Hyderabad Kendra, Shri M. N. Vittal, Chairman, Bharuch Kendra, Dr. P. Sreekumar, Hon. Secretary, Cochin Kendra, offered their felicitations. Shri P. G. Ramachandra, Hon. Secretary, Bhavan's Trichur Kendra, gave the vote of thanks.

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The World of Books

Space

by James A. Michener, Allied Publishers Private Ltd., New Delhi, 1983, Rs. 60, pp. 622.

THE perimeter of this novel, 'Space', extends to billions of miles in space, while the time schedule limits itself to forty years during which much happened in the West, particularly in the field of science and technology, politics and religion. This is reflected faithfully through events and people which brings back the experience of deja-vu.

The Second World War is being waged and Hitler is bent upon defeating the West. At Penemunde is located a German secret invention centre from which some scientists escape to evade Russian capture; ultimately they find their way to the U.S. and devote themselves to the Space Programme which NASA (National Aerpnautical and Space Administration) is strongly encouraging. Dr. Stanley Mott and the "Select Six" (six hand-picked astronauts) ensue the success of many of the projects, despite acute disappointments, failures and economic cutbacks. But in the course of these exploits, four of them meet with a sad end-death through sun radiation on the Moon, air crash, auto accident and the like. And yet the stride towards Mars, Saturn (with a space shuttle) proceeds, holding out high hopes for the future, though what precise shape they would take is as little known, as forty years ago the then scientists did not forsee the age of atomic power, computers, pencillin, space exploration, radar and the like.

The human interest in these extensions of knowledge frontiers proceeds from the interplay of thoughts and actions that take place between the Korean war hero, his John Pope, his wife, Penny (who in the end enters the fray for election to the Senate of 1984), the Korean woman correspondent, Cynthia Rhee (who brings in a near catastrophe by deciding to marry Randolh Claggett, already

Reviewed by
Mahendra N. Pandia

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married to Debby Dee, on the eve of his launching into space and who the refuses to leave the country, who later has affairs with the renowned astronaut, John Pope, thus causing traumatic moments for his wife (Penny), the misconduct of Mott's sons, Christopher, who is engaged in smuggling heroin and dies in an air collusion, and Millard, who is a homo-sexual, and yet becomes Major, the excitement that is caused when the Cape Canaveral launchings are launched and executed despite difficulties.

There is yet another profile that holds the stage for a fairly long period — the meteoric rise of Dr. Leopold Stabismus, born Martin Scrocilla. This half-jew from the continent whose dubious pretensions to knowledge had been scorned, sets up a "University" which sells degrees and diplomas and creates a scare by mentioning little green men who would invade the earth; this fraud succeeds so well that he is able even to seduce Mrs. Elanor Grant, wife of Norman Grant, a reputed senator into accepting his authority; his daughter, Marcia, marries Leopold when he sets up his United Scripture Alliance, an Institute meant to spread the spirit of the Bible by fighting the Evolution Theory of Darwin and the belief that the earth was created 4½ billions of years ago. This return to "old religion" replaces the earlier fraudulent University of Space and Aviation and we see at the end, Stabismus going from strength to strength, instituting a chair in his honour and moving to .. exile Darwinian and other progressive aspects of Science from the United States.

Thus through these pages, pass before our eyes, not merely breath-taking events, such as the various launchings into space (preceded by vigorous training, controversies, minute and detailed preparations), the events that led to this insistence on space research (urge to outpass Russia) the landing on the Moon, the dispatch of shuttles to Mars, Saturn to get back photographs of the terrain there, the political events of the period, the frauds perpetrated by unscrupulous individuals in the area of Education and Religion, but also remarkable men and women, dedicated to the cause of advance of knowledge and research for the honour of the Nation. Alongside this we see youths protest against participation in Koreon politics, against traditional moves, and the gullibility of people when confronted with skilfully planned, but fraudulent "pursuit" of Science as evidenced from the successes that Leopold Stabismus is able to secure everytime he springs a new idea on the citizens.

Thus the novel is a social document of the age as also science fiction and analysis of human strength and weakness.

HINDI

Shanti Ki Khoj

Edited by Kisanlal Sarda, published by the Sarda Satkarya Nidhi-Nasik. First edition 1984, pp. 177, Price Rs. 35.

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THIS is a collection of the gospels of a veteran saint addressed to his disciples and devotees from time to time. The title means search for peace. The topics cover a wide range from cosmic evolution to cow-slaughter. Although these topics are drawn from our scriptures, the discussion is immensely refreshing being flavoured by suitable references, parables, puranic stories, historical events and anecdotes from the lives of great men who have explored the unknown. Peace of mind is not separately discussed to justify the title but the reader will easily find what it results from.

Some of the points stressed by the saint, Swami Gangeswarananda, deserve special mention: Gandhiji's most valuable gift to us is Ahimsa. The causes of sorrow are the ego and attachment to the world. Man is only a tool in the hands of God and it is His will that rules. There is no Vedic sanction for animal sacrifice. In the Vedas the cow is referred to as Aghnya meaning not to be killed. Lust is the root cause of all sins. Fate and human endeavour are equal forces but the latter can be developed to override the former. God both kind and stern. The Gur words are entitled to r weight than the injunction co the scriptures. The holiest Ve mantra is the Gayatri. T chanting of mantras is effic cious even if their meaning not known. Hanuman represen the highest type of devotio Arjuna literally means one wl hoards. In the context of t Gita it means the individual so with its savings of good and ev

The Swamiji has said that lost his eye-sight in his sixth seventh year. It is also seen th he has established a few as rams, is engaged in popularisi the Vedas and is now 103 yea old. It seems that unlike Milt the Swamiji has, with amazi resignation, allowed God "to e act day labour light denied."

Reviewed by
V. K. Moothathu

short biography of such a gre man would have added to t value of the book which, neve theless, is well edited and d serves wide readership. T colour portrait of the Swami on the cover is an inspiri message in itself.

Most men make friends easily enough; few keep them. They do not give the subject the care, and thought, and trouble it requires and deserves. We want the pleasure of society without the duty. We would like to get the good of our friends, without burdening ourselves with any responsibility about keeping them friends.

—Hugh Black.

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